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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 5

ΒΑΣΙΛΕΙΩΝ Δ' Ε'

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

Naaman is cleansed by humble obedience, while Gehazi's greed turns grace into leprosy and judgment.

Translation & textual notes

The Greek text of 4 Kingdoms 5 (= 2 Kings 5 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. This is the kaige-recension portion of Kingdoms, and its Greek is markedly Hebraizing: relentless καί-parataxis, the rendering of the captive maid as νεᾱνίς/νεάνις, and the recurrent verb ἀποσυνάγω ('gather away / cure of leprosy', vv. 3, 6, 7, 11) — an unusual LXX choice for ἡρᾶν in its idiomatic sense of 'remove (a disease)'. The chapter narrates the healing of Ναίμαν (Naaman), commander of the army of Syria, a great man before his lord (ἄνθρωπος μέγας ἐνώπιον τοῦ κυρίου

αὐτοῦ) yet a leper (λελεπρωμένος, v. 1). A captive Israelite girl points him to the prophet in Samaria; the king of Israel tears his garments in dismay (μὴ θεὸς ἐγὼ τοῦ θανατῶσαι καὶ ζωοποιῆσαι, v. 7), but Elisha (Ελισαιε) summons Naaman and bids him wash seven times (ἐπτάκις) in the Jordan (v. 10). Naaman rages — are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? (v. 12) — until his servants' counsel prevails; he dips seven times, and his flesh returns 'as the flesh of a little child' (ὡς σὰρξ παιδαρίου μικροῦ, v. 14). His confession — οὐκ ἔστιν θεὸς ἐν πάσῃ τῇ γῇ ὅτι ἄλλ' ἢ ἐν τῷ Ἰσραὴλ (v. 15) — is the theological summit of the episode; it is precisely this Gentile cleansing that Jesus invokes at Luke 4:27 ("and many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed but Naaman the Syrian"), making 4 Kingdoms 5 a key intertext for Luke's programmatic Nazareth sermon on the extension of God's mercy beyond Israel. The closing movement (vv. 20–27) reverses the blessing: Gehazi (Γιεζι), Elisha's servant, runs after Naaman, lies to obtain silver and garments, lies again to Elisha (οὐ πεπόρευται ὁ δοῦλός σου ἔνθα καὶ ἔνθα, v. 25), and inherits the leprosy that had left Naaman — ἡ λέπρα Ναιμαν κολληθήσεται ἐν σοὶ καὶ ἐν τῷ σπέρματί σου εἰς τὸν αἰῶνα (v. 27), departing white as snow (λελεπρωμένος ὥσεὶ χιών).

Discourse structure of the chapter

A · 5:1–7

Naaman the leprous commander, the captive girl's word, and the king's dismay

Naaman, the great Syrian general, is introduced as a victorious man through whom κύριος gave deliverance to Syria — yet a leper (v. 1). A captive Israelite girl tells her mistress of the prophet in Samaria who could cure him (vv. 2–4). The king of Syria sends Naaman with lavish gifts and a letter to the king of Israel (vv. 5–6); the king of Israel, reading the demand to cure leprosy, tears his garments, protesting that he is not God 'to kill and make alive' and that Syria is seeking a pretext for war (v. 7).

B · 5:8–14

Elisha's command: wash seven times in the Jordan; Naaman's anger and cleansing

Elisha intervenes — let the man come, that he may know there is a prophet in Israel (v. 8). Naaman arrives with horses and chariot, but Elisha sends only a messenger with the command to wash seven times in the Jordan (vv. 9–10). Naaman rages at the unceremonious cure and at the slight to Damascus' rivers Abana and Pharpar (vv. 11–12). His servants reason with him (v. 13); he dips seven times, and his flesh is restored like a child's (v. 14).

C · 5:15–19

Naaman's confession, Elisha's refusal of payment, and the matter of Rimmon

Naaman returns to confess that there is no God in all the earth but in Israel and offers a gift (v. 15); Elisha refuses with an oath (v. 16). Naaman asks for two mules' load of Israelite earth, vowing to sacrifice to no other god but the LORD (v. 17), and seeks pardon for bowing in the temple of Rimmon when attending his royal master (v. 18). Elisha dismisses him in peace (v. 19).

D · 5:20–27

Gehazi's greed, his lie, and the transferred leprosy

Gehazi, Elisha's servant, resolves to extract from Naaman what his master refused (v. 20). He overtakes Naaman with a fabricated request for silver and garments on behalf of two young prophets (vv. 21–23), hides the spoil, and dismisses the men (v. 24). Confronted by Elisha, he lies (v. 25); the prophet, whose heart 'went with' him, pronounces that Naaman's leprosy will cleave to Gehazi and his seed forever (vv. 26–27), and he departs leprous, white as snow.

1 καὶ Ναιμαν ὁ ἄρχων τῆς δυνάμεως Συρίας ἦν ἀνὴρ μέγας ἐνώπιον τοῦ κυρίου αὐτοῦ καὶ τεθαυμασμένος προσώπῳ ὅτι ἐν αὐτῷ ἔδωκεν κύριος σωτηρίαν Συρίᾳ καὶ ὁ ἀνὴρ ἦν δυνατὸς ἰσχύι λελεπρωμένος

Now Naaman, the commander of the army of Syria, was a great man before his lord and held in honor of person, because by him the LORD had given deliverance to Syria; and the man was mighty in strength — a leper.

Narrative exposition: introduction of the protagonist (circumstantial setting)

καὶ Ναιμαν

The chapter opens with a characterizing nominal clause rather than a verb of action — Naaman is described before he acts. The sentence stacks honorifics (ἄρχων, ἀνὴρ μέγας, τεθαυμασμένος, δυνατὸς ἰσχύι) and lands with brutal economy on the final participle λελεπρωμένος ('being a leper'), the single word that undoes them all and drives the plot.

καὶ

now / and

narrative conjunction (Hebraizing καὶ-parataxis, opening the pericope)

→ discourse linkage or contrast

καί: renders the Hebrew waw; in kaige-Kingdoms the relentless paratactic καὶ is the dominant clause-linker; here it opens the episode in medias res.

Ναιμαν

Naaman

subject (indeclinable proper noun)

→ participant identification

Ναιμαν: transliteration of Hebrew נִמְנַן ('pleasantness'); indeclinable throughout the chapter; the Syrian army commander whose healing is the central event and the subject of Jesus' citation at Luke 4:27.

ὁ

the

Nominative

article (with appositional ἄρχων)

→ noun-phrase marking

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

ἄρχων

commander / chief

Nominative

nominative in apposition to Ναιμαν

→ participant prominence

ἄρχων: 'ruler / chief / commander'; renders ገዢ; here the head of the Syrian military, the highest rank under the king.

τῆς

the

Genitive

article

→ noun-phrase marking

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

δυνάμεως

army / host

Genitive

genitive of relationship (with ἄρχων: 'commander of the army')

→ relational specification

δύναμις: 'power / military force / army'; renders לִצְבָּא; the standard LXX term for an armed host; Naaman commands the whole Syrian army.

Συρίας

of Syria

Genitive

genitive (defining δυνάμεως: 'of Syria')

→ relational specification

Συρία: Greek name for ܣܘܪܝܐ (Aram); declined as a first-declension noun in this chapter (gen. Συρίας, dat. Συρίᾳ, nom. Συρία); hence treated as a declinable proper noun with case.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (predicating ἀνὴρ μέγας)

→ stative imperfect (characterizing background state)

εἰμί (impf. ἦν): 'be'; the imperfect supplies durative background description appropriate to the opening exposition.

ἀνὴρ

man

Nominative

predicate nominative (with ἦν)

→ participant prominence

ἀνὴρ: 'man / husband'; renders ܐܢܫܐ; ἀνὴρ μέγας ('a great man') is an honorific for high social standing.

μέγας

great

Nominative

attributive adjective (modifying ἀνὴρ)

→ participant prominence

μέγας: 'great / important'; renders ܥܠܝܐ; here social and political eminence, sharpened by the irony of the closing λελερωμένος.

ἐνώπιον

before / in the sight of

preposition + genitive (evaluative perspective: Hebraism)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering ܥܝܢܝܐ; marks the esteem in which the king held Naaman.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

lord / master

Genitive

genitive object of ἐνώπιον (Naaman's royal master)

→ relational specification

κύριος: here a HUMAN master — Naaman's lord, the king of Syria — not the Tetragrammaton; the qualifier αὐτοῦ ('his lord') marks the human-master sense.

αὐτοῦ

his

Genitive

genitive of possession (with κυρίου)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τεθαυμασμένος

held in honor / admired

Perf Mid/Pass Ptcp Nom Sg Masc · θαυμάζω

perfect participle (predicative, parallel to μέγας)

→ resultative perfect participle (settled state of being held in admiration)

θαυμάζω (pf. pass. ptcp.): 'admire / hold in honor / regard with wonder'; the periphrastic-type perfect passive renders מִגִּבּוֹר נִשְׁבַּח ('lifted of face / highly favored'); here paired with προσώπῳ ('in respect of person').

προσώπῳ

in person / in countenance

Dative

dative of respect (with τεθαυμασμένος: 'admired as to his person')

→ sphere or reference

πρόσωπον: 'face / person / presence'; renders מִגִּבּוֹר; the dative of respect renders the Hebrew idiom מִגִּבּוֹר נִשְׁבַּח — Naaman was a man whose 'face was lifted up,' i.e. of recognized rank.

ὅτι

because

causal conjunction (introducing reason for his eminence)

→ discourse linkage or contrast

ὅτι: 'because / that'; here causal, explaining the ground of Naaman's standing — his military success was attributed to divine agency.

ἐν

by / in

preposition + dative (instrumental: 'by him')

→ spatial or relational framing

ἐν + dat.: here instrumental ('by means of him'), a Hebraizing use of אֵל; the LORD gave victory to Syria through Naaman's agency.

αὐτῷ

him

Dative

dative object of ἐν (instrumental: 'by him')

→ participant reference or interest

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb of the causal clause

→ constative aorist (completed bestowal of victory)

δίδωμι: 'give'; renders יתן; remarkably it is κύριος, the God of Israel, who is credited with Syria's military deliverance — a striking acknowledgment of YHWH's universal sovereignty even over a pagan nation's victories.

κύριος

LORD

Nominative

subject of ἔδωκεν (the divine name)

→ participant prominence

κύριος: here the Tetragrammaton יהוה — the God of Israel, named as the giver of victory to Syria; the universal-sovereignty note anticipates Naaman's later confession (v. 15).

σωτηρίαν

deliverance / salvation

Accusative

direct object of ἔδωκεν

→ object specification

σωτηρία: 'salvation / deliverance / victory'; renders ἡ σωτηρία; here military victory rather than spiritual salvation — YHWH granted Syria success in war through Naaman.

Συρία

to Syria

Dative

dative of advantage (recipient of σωτηρίαν)

→ sphere or reference

Συρία (dat. Συρίᾳ): the beneficiary of the deliverance; declined, hence kind 'n' with dative case.

καὶ

and / but

coordinate conjunction (introducing the climactic reversal)

→ discourse linkage or contrast

καί: here functions adversatively in effect — the honorifics are crowned, then undone by λελεπρωμένος.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνῃρ

man

Nominative

subject (resumptive: 'the man')

→ participant prominence

ἄνῃρ: meaning 'man'; it serves as subject (resumptive: 'the man').

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (predicating δυνατὸς ἰσχύι)

→ stative imperfect (background characterization)

εἰμί (impf. ἦν): the copula of the name-gloss.

δυνατὸς

mighty / strong

Nominative

predicate adjective (with ἦν)

→ participant prominence

δυνατὸς: 'powerful / mighty / able'; renders חַיִּל גִּבּוֹר ('mighty man of valor'); a warrior's epithet — Naaman is physically and militarily formidable.

ἰσχύι

in strength

Dative

dative of respect (qualifying δυνατὸς: 'mighty in strength')

→ sphere or reference

ἰσχύς: 'strength / might'; renders כֹּחַ; the dative of respect specifies the sphere of Naaman's power.

λελεπρωμένος

being a leper / leprosy

Perf Mid/Pass Ptcp Nom Sg Masc · λεπρώω

perfect participle (predicative, the climactic reversal)

→ resultative perfect participle (settled, ongoing diseased state)

λεπρώω (pf. pass. ptcp.): 'be afflicted with leprosy'; renders מַצִּר (the Pual participle of צָר); the resultative perfect denotes an established condition; placed last, this single word cancels every honorific that precedes it and sets the plot in motion (cf. its return at v. 27 of Gehazi).

2 καὶ Συρία ἐξῆλθον μονόζωνοι καὶ ἡχμαλώτευσαν ἐκ γῆς Ἰσραὴλ νεάνιδα μικράν καὶ ἦν ἐνώπιον τῆς γυναικὸς Ναϊμαν

And the Syrians went out as raiding bands and took captive from the land of Israel a little girl, and she was in attendance before Naaman's wife.

Narrative background: the captive girl introduced (flashback to a prior raid)

καὶ Συρία ἐξῆλθον

A circumstantial flashback explaining how an Israelite girl came to know of Elisha and to serve in Naaman's household. The constructio ad sensum Συρία ... ἐξῆλθον (singular collective subject, plural verb) treats 'Syria' as the raiding men. The girl — small, captive, powerless — becomes the unlikely instrument of revelation, an inversion the narrative exploits.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

Συρία

Syria / the Syrians

Nominative

subject (collective singular with plural verb, constructio ad sensum)

→ participant prominence

Συρία (nom.): the collective 'Syria' construed as its raiding men, hence the plural verbs ἐξῆλθον / ἡχμαλώτευσαν; declined, hence kind 'n' nominative.

ἐξῆλθον

went out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (plural by sense with collective Συρία)

→ constative aorist (completed raiding expedition)

ἐξέρχομαι: 'go out / set forth'; renders נָצַח; here of a military sortie — the Syrians went out on raids.

μονόζωνοι

raiding bands / light-armed troops

Nominative

predicate/appositional nominative (manner: 'as raiders')

→ participant prominence

μονόζωνος: lit. 'girded alone / single-belted'; a LXX term for light-armed marauders or guerrilla raiders, rendering דִּיָּתָא ('raiding bands'); they conducted swift cross-border razzias.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἤχμαλώτευσαν
took captive

Aor Act Indic 3 Pl · αἰχμαλωτεύω

main verb (coordinate with ἐξῆλθον)

→ constative aorist (completed act of capture)

αἰχμαλωτεύω: 'take captive / lead away as prisoner of war'; from αἶχμη ('spear-point') + ἀλίσκομαι ('be captured'); renders תִּכַּשׁ; the girl is a prisoner of war, stripped of home and status.

ἐκ
from

preposition + genitive (source)

→ spatial or relational framing

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

γῆς
land

Genitive

genitive of source (with ἐκ)

→ relational specification

γῆ: 'land / earth'; ἐκ γῆς Ἰσραὴλ ('from the land of Israel') marks the girl's origin and the irony that healing-knowledge travels from the raided to the raider.

Ἰσραὴλ
Israel

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

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; here the Northern Kingdom from which the girl was seized.

νεάνιδα
girl / young woman

Accusative

direct object of ἤχμαλώτευσαν

→ object specification

νεᾶνις (acc. νεάνιδα): 'girl / young woman / maiden'; renders תַּעֲרֹב; the captive Israelite girl whose testimony sets the healing in motion.

μικράν
little / small

Accusative

attributive adjective (modifying νεάνιδα)

→ object specification

μικρός: 'small / little / young'; renders תַּבְּטִיחַ; her smallness underscores the powerlessness of the agent through whom God's mercy is announced.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἥν
she was

Impf Act Indic 3 Sg · εἰμί

copula (durative: 'she was in attendance')

→ stative imperfect (ongoing situation of service)

εἰμί: 'be'; with ἐνώπιον in the sense of 'be in attendance before / serve'.

ἐνώπιον
before / in attendance on

preposition + genitive (service: 'in the presence/service of')

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; with ἥν it denotes domestic service — the girl waited upon Naaman's wife.

τῆς
the

Genitive

article

→ noun-phrase marking

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

γυναικὸς
wife / woman

Genitive

genitive object of ἐνώπιον

→ relational specification

γυνή (gen. γυναικός): 'woman / wife'; renders תַּשְׁנָה; here Naaman's wife, the girl's mistress (cf. ἡ κυρία αὐτῆς, v. 3).

Ναιμαν

of Naaman

genitive of possession (indeclinable: 'Naaman's wife')

→ participant identification

Ναιμαν: indeclinable; genitive of possession with γυναικός.

3 ἡ δὲ εἶπεν τῇ κυρίᾳ αὐτῆς ὄφελον ὁ κύριός μου ἐνώπιον τοῦ προφήτου τοῦ θεοῦ τοῦ ἐν Σαμαρείᾳ τότε ἀποσυνάξει αὐτὸν ἀπὸ τῆς λέπρας αὐτοῦ

And she said to her mistress, 'Would that my lord were before the prophet of God who is in Samaria! Then he would cure him of his leprosy!'

Direct speech: the girl's testimony (turn from background to dialogue)

ἡ δὲ εἶπεν

δέ marks the shift from background narration to the girl's pivotal speech. The optative-like particle ὄφελον introduces an unattainable-sounding wish ('would that...') that the narrative will in fact fulfill. The verb ἀποσυνάξει ('he would gather/take away') is the chapter's keyword for curing leprosy (cf. vv. 6, 7, 11).

ἡ

she

Nominative

subject (article used as demonstrative/pronoun: 'she')

→ participant reference

ἡ ... δέ: the article with δέ functions pronominally ('and she'), a common LXX/Koine narrative device for a change of speaker.

δὲ

and / now

narrative continuative (post-positive, marking speaker-shift)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist (single speech-act)

λέγω (aor. εἶπεν): the standard narrative verb of speaking; introduces the girl's wish.

τῇ

the / her

Dative

article (with κυρία)

→ noun-phrase marking

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

κυρία

mistress

Dative

indirect object (addressee of εἶπεν)

→ sphere or reference

κυρία: 'mistress / lady (of the house)'; the feminine of κύριος; renders הַגִּבּוֹרָה; Naaman's wife as the girl's owner — a human-mistress sense, not divine.

αὐτῆς

her

Genitive

genitive of possession (with κυρία)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with κυρία).

ὅφελον

would that / O that

particle introducing an unattainable/optative wish

→ discourse linkage or contrast

ὅφελον: fossilized aorist of ὀφείλω used as an indeclinable particle introducing a wish ('would that!'); here renders the Hebrew יְהִי (‘O that’); the wish frames the prophet's power as the girl's confident hope.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριός

lord / master

Nominative

subject of the implied verb of the wish

→ participant prominence

κύριος: here a HUMAN master — 'my lord' = Naaman, spoken by the captive girl; the possessive μου and the household context mark the human-master sense, not the Tetragrammaton.

μου

my

Genitive

genitive of possession (with κύριος)

→ relational specification

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

ἐνώπιον

before / in the presence of

preposition + genitive (the desired situation: 'before the prophet')

→ spatial or relational framing

ἐνώπιον: here 'in the presence of' — the wish is that Naaman might present himself to the prophet.

τοῦ

the

Genitive

article (with προφήτου)

→ noun-phrase marking

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

προφήτου

prophet

Genitive

genitive object of ἐνώπιον

→ relational specification

προφήτης: 'prophet / spokesman'; renders הַנָּבִי; Elisha, here unnamed but identified by location (Samaria) and office; the girl's confidence in 'the prophet of God' is the theological seed of the episode.

τοῦ

of the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship (defining προφήτου: 'prophet of God')

→ relational specification

θεός: 'God'; renders הָאֱלֹהִים; the phrase προφήτου τοῦ θεοῦ underscores that Elisha's authority is derived — he is God's prophet, not a freelance wonder-worker.

τοῦ

the (one)

Genitive

article (substantizing the locative phrase: 'who is in Samaria')

→ noun-phrase marking

τοῦ ἐν Σαμαρείᾳ: the article + prepositional phrase forms an attributive ('the one in Samaria'), modifying the prophet.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Σαμαρεία

Samaria

Dative

dative of place (locative: 'in Samaria')

→ sphere or reference

Σαμάρεια (dat. Σαμαρεία): the capital of the Northern Kingdom; declined as a first-declension noun, hence kind 'n' with dative case; it locates Elisha's prophetic activity.

τότε

then

temporal adverb (apodosis of the wish: 'then he would...')

→ adverbial qualification

τότε: 'then / at that time'; introduces the consequence of the fulfilled wish — were Naaman before the prophet, healing would follow.

ἀποσυνάξει

he would cure / gather away

Fut Act Indic 3 Sg · ἀποσυνάγω

main verb of the apodosis (future for hypothetical consequence)

→ predictive future (confident assertion of the cure)

ἀποσυνάγω: lit. 'gather away / take away'; the chapter's keyword for healing leprosy (cf. vv. 6, 7, 11), rendering ἡϞϞ in its idiomatic sense of 'remove / cure (a disease)'; the unusual choice reflects the Hebraizing kaige translator.

αὐτόν

him

Accusative

direct object of ἀποσυνάξει

→ participant reference

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

ἀπὸ

from

preposition + genitive (separation: cure 'from' the disease)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with λέπρας)

→ noun-phrase marking

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

λέπρας

leprosy

Genitive

genitive of separation (with ἀπό: 'from his leprosy')

→ relational specification

λέπρα: 'leprosy / scaly skin-disease'; renders תַּלְחַח: the disease (a broad category of skin afflictions) that defines Naaman's plight and, transferred, Gehazi's doom (v. 27).

αὐτοῦ

his

Genitive

genitive of possession (with λέπρας)

→ relational specification

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

4 καὶ εἰσῆλθεν καὶ ἀπήγγειλεν τῷ κυρίῳ ἑαυτῆς καὶ εἶπεν οὕτως καὶ οὕτως ἐλάλησεν ἡ νεᾶνις ἡ ἐκ γῆς Ἰσραηλ

And she went in and reported to her lord, saying, 'Thus and thus has spoken the girl who is from the land of Israel.'

Narrative continuation: the report reaches Naaman (chain of transmission) καὶ εἰσῆλθεν

The girl's word is relayed up the household chain — to the mistress, now reported to Naaman ('her lord'). The idiom οὕτως καὶ οὕτως ('thus and thus') is the narrator's shorthand summarizing the already-given speech, avoiding verbatim repetition. The subject of εἰσῆλθεν is the wife/mistress reporting to Naaman.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (subject: Naaman's wife)

→ constative aorist (completed entry)

εἰσέρχομαι: 'go in / enter'; renders נִיב; the mistress enters to report to Naaman.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπήγγειλεν

reported / announced

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb (coordinate)

→ constative aorist (completed report)

ἀπαγγέλλω: 'report / announce / bring word'; renders פָּגַע (Hiphil); the relaying of the girl's testimony to Naaman.

τῷ

the / her

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

lord / master

Dative

indirect object (recipient of the report)

→ sphere or reference

κύριος: here a HUMAN master — Naaman as 'her own lord' (the wife's husband/master); the reflexive ἑαυτῆς and household setting mark the human sense, not the Tetragrammaton.

ἑαυτῆς

her own

Genitive

reflexive possessive (with κυρίῳ: 'her own lord')

→ relational specification

ἑαυτοῦ/ἑαυτῆς: reflexive pronoun; 'her own (lord)' = Naaman, the wife's husband and master.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

saying / said

Aor Act Indic 3 Sg · λέγω

main verb introducing the summarizing report

→ constative aorist (single speech-act)

λέγω: introduces the summarized content of the report (οὕτως καὶ οὕτως).

οὕτως

thus

demonstrative adverb (summarizing speech: 'thus')

→ adverbial qualification

οὕτως: 'thus / in this way'; the doubled οὕτως καὶ οὕτως ('thus and thus') is a narrative shorthand for an already-reported speech, sparing verbatim repetition.

καὶ

and

coordinate conjunction (within the οὕτως ... οὕτως idiom)

→ discourse linkage or contrast

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

οὕτως

thus

demonstrative adverb (second member of 'thus and thus')

→ adverbial qualification

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (within the report: 'has spoken the girl')

→ constative aorist (completed utterance)

λαλέω: 'speak / talk'; renders לַדַּבָּר; here of the girl's reported speech.

ἡ

the

Nominative

article (with νεᾶνις)

→ noun-phrase marking

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

νεᾶνις

girl / young woman

Nominative

subject of ἐλάλησεν

→ participant prominence

νεᾶνις: 'girl / young woman'; the captive Israelite maid; the attached attributive clause marks her foreign origin as the source of the surprising hope.

ἡ

the (one)

Nominative

article (substantizing the locative phrase: 'who is from...')

→ noun-phrase marking

ἡ ἐκ γῆς Ἰσραὴλ: article + prepositional phrase as attributive ('the one from the land of Israel').

ἐκ

from

preposition + genitive (origin)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive of source (with ἐκ)

→ relational specification

γῆς: meaning 'land'; it serves as genitive of source (with ἐκ).

Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: indeclinable; identifies the girl's homeland.

5 καὶ εἶπεν βασιλεὺς Συρίας πρὸς Ναιμαν δεῦρο εἴσελθε καὶ ἐξαποστελῶ βιβλίον πρὸς βασιλέα Ἰσραηλ καὶ ἐπορεύθη καὶ ἔλαβεν ἐν τῇ χειρὶ αὐτοῦ δέκα τάλαντα ἀργυρίου καὶ ἑξακισχιλίους χρυσοῦς καὶ δέκα ἀλλασσομένας στολάς

And the king of Syria said to Naaman, 'Come, go, and I will send a letter to the king of Israel.' And he went and took in his hand ten talents of silver and six thousand pieces of gold and ten changes of garments.

Narrative advance: the king's commission and Naaman's provisioning

καὶ εἶπεν βασιλεὺς Συρίας

The household rumor becomes royal diplomacy. The king of Syria initiates a state-level mission, complete with letter and extravagant gifts. The catalogue of wealth (ten talents, six thousand gold pieces, ten changes of garments) signals that Naaman expects to purchase his cure — a misunderstanding Elisha will expose.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

λέγω: introduces the Syrian king's directive to Naaman.

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεύς: 'king'; renders ܠܟܝܢ; here the king of Syria (Aram), Naaman's royal master.

Συρίας

of Syria

Genitive

genitive (defining βασιλεύς: 'king of Syria')

→ relational specification

Συρία (gen. Συρίας): declined, kind 'n' with genitive case.

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).

Ναιμαν

Naaman

accusative object of πρὸς (indeclinable)

→ participant identification

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

δεῦρο

come!

adverb/interjection of summons (imperative)

→ clausal contribution

δεῦρο: 'come!' / 'here!'; an adverb used as an imperative of summons; renders ܕܡܝܢ / ܕܠ; here urging Naaman to set out.

εἴσελθε

go / enter

Aor Act Impv 2 Sg · εἰσερχομαι

imperative (paired with δεῦρο: 'come, go')

→ ingressive aorist imperative (set out now)

εἰσερχομαι: 'go in / enter / proceed'; the aorist imperative commands Naaman to undertake the journey to Israel.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔξαποστελῶ

I will send

Fut Act Indic 1 Sg · ἔξαποστέλλω

main verb (king's first-person promise)

→ predictive future (the king's intended act)

ἔξαποστέλλω: 'send out / dispatch'; the compound ἔξαπο- intensifies; renders תְּשַׁלֵּחַ; the king will send a diplomatic letter ahead of Naaman.

βιβλίον

letter / document

Accusative

direct object of ἔξαποστελῶ

→ object specification

βιβλίον: 'scroll / document / letter'; renders רְשָׁד; the official royal letter requesting Naaman's cure.

πρὸς
to

preposition + accusative (recipient)

→ spatial or relational framing

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

βασιλέα

king

Accusative

accusative object of πρὸς

→ object specification

βασιλεύς (acc. βασιλέα): here the king of Israel, recipient of the letter.

Ισραηλ

Israel

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

→ participant identification

Ισραηλ: indeclinable; the Northern Kingdom whose king is addressed.

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(Dep) Indic 3 Sg · πορεύομαι

main verb (Naaman's departure)

→ constative aorist (completed departure)

πορεύομαι: 'go / journey / travel'; deponent; renders הָלַךְ; Naaman sets out for Israel.

καὶ
and

coordinate 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 (provisioning the gifts)

→ constative aorist

λαμβάνω: 'take / receive / carry'; renders תָּקַח; Naaman gathers the payment he expects to give for healing.

ἐν

in

preposition + dative (means/agency: 'in his hand')

→ spatial or relational framing

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

τῇ

the

Dative

article (with χειρὶ)

→ noun-phrase marking

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

χειρὶ

hand

Dative

dative of means (idiomatic: 'in his hand' = with him)

→ sphere or reference

χείρ: 'hand'; the idiom ἐν τῇ χειρὶ αὐτοῦ ('in his hand') renders יְדָיָה, a Hebraism meaning 'in his possession / with him'.

αὐτοῦ

his

Genitive

genitive of possession (with χειρὶ)

→ relational specification

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

δέκα

ten

numeral (modifying τάλαντα; indeclinable numeral)

→ measure or count

δέκα: 'ten'; indeclinable cardinal numeral; quantifies the talents of silver.

τάλαντα

talents

Accusative

direct object of ἔλαβεν

→ object specification

τάλαντον: 'talent' (a large unit of weight/value); renders תַּרְבֵּי; ten talents of silver is an enormous sum — Naaman comes prepared to pay royally.

ἄργυριου

of silver

Genitive

genitive of material (with τάλαντα)

→ relational specification

ἄργυριον: 'silver / money'; renders הַכֶּסֶף; the precious metal of the gift.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἑξακισχίλιους

six thousand

Accusative

numeral (modifying χρυσοῦς)

→ object specification

ἑξακισχίλιοι: 'six thousand'; quantifies the gold pieces (shekels of gold).

χρυσοῦς

gold pieces

Accusative

direct object (parallel to τάλαντα)

→ object specification

χρυσοῦς: 'golden / a gold piece'; here substantival, 'pieces/shekels of gold'; renders כֶּסֶף; the second component of the lavish payment.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δέκα

ten

numeral (modifying στολὰς)

→ measure or count

δέκα: 'ten'; indeclinable; quantifies the festal garments.

ἀλλασσομένας

changes of / festal

Pres Mid/Pass Ptcp Acc Pl Fem · ἀλλάσσω

attributive participle (modifying στολὰς: 'changes of garments')

→ verbal action or state

ἀλλάσσω (pres. ptcp.): 'change / exchange'; the participial idiom ἀλλασσομένας στολὰς ('changing garments') renders תַּלְבָּשִׁיּוֹת ('changes of raiment'), i.e. costly festal suits given as gifts (cf. Gen 45:22; Judg 14:12).

στολὰς

garments / robes

Accusative

direct object (parallel to τάλαντα, χρυσοῦς)

→ object specification

στολή: 'robe / festal garment'; renders תַּלְבָּשׁ; /; ornate clothing as part of the gift-package.

6 καὶ ἤνεγκεν τὸ βιβλίον πρὸς τὸν βασιλέα Ἰσραηλ λέγων καὶ νῦν ὡς ἂν ἔλθῃ τὸ βιβλίον τοῦτο πρὸς σέ
ἰδοὺ ἀπέστειλα πρὸς σέ Ναιμαν τὸν δοῦλόν μου καὶ ἀποσυνάξεις αὐτὸν ἀπὸ τῆς λέπρας αὐτοῦ

And he brought the letter to the king of Israel, saying, 'And now, when this letter comes to you, behold, I have sent to you Naaman my servant, that you may cure him of his leprosy.'

Narrative continuation: delivery and content of the royal letter (embedded speech)

καὶ ἤνεγκεν τὸ βιβλίον

The letter's text is quoted. Its blunt demand — 'cure him of his leprosy' — treats healing as a deliverable the king of Israel can simply produce, a category error that triggers the next verse's panic. The verb ἀποσυνάξεις again carries the chapter's keyword for healing.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤνεγκεν

brought

Aor Act Indic 3 Sg · φέρω

main verb (delivery of the letter)

→ constative aorist

φέρω (aor. ἤνεγκεν): 'bring / carry'; renders נָחַם (Hiphil); Naaman conveys the letter to Israel's king.

τὸ

the

Accusative

article (with βιβλίον)

→ noun-phrase marking

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

βιβλίον

letter

Accusative

direct object of ἤνεγκεν

→ object specification

βιβλίον: the royal letter of v. 5.

πρὸς

to

preposition + accusative (recipient)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς

→ object specification

βασιλεύς (acc. βασιλέα): the king of Israel.

Ἰσραηλ

Israel

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

→ participant identification

Ἰσραηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'king of Israel').

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (introducing the letter's content; Hebraism for מַנְהִיג)

→ verbal action or state

λέγω (pres. ptcp.): the participle λέγων renders Hebrew מַנְהִיג, the standard particle introducing direct/quoted speech — here the content of the letter.

καὶ

and

conjunction (epistolary opening: 'and now')

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (epistolary formula: 'and now')

→ adverbial qualification

νῦν: 'now'; καὶ νῦν ('and now', וְעַתָּה) is a standard transitional formula in Hebrew letters, marking the move to the main business.

ὥς

when / as

temporal conjunction (introducing the temporal clause)

→ discourse linkage or contrast

ὥς ... ἄν: 'when(ever)'; with ἄν + subjunctive forms an indefinite-temporal clause.

ἄν

(modal particle)

modal particle (with subjunctive ἔλθῃ)

→ discourse linkage or contrast

ἄν: modal particle marking the contingency of the temporal clause.

ἔλθῃ

comes

Aor Act Subj 3 Sg · ἔρχομαι

verb of the temporal clause (subjunctive with ὥς ἄν)

→ aorist subjunctive (contingent future arrival)

ἔρχομαι: 'come'; the aorist subjunctive in the ὥς ἄν clause: 'when this letter comes to you'.

τὸ

the

Nominative

article (with βιβλίον)

→ noun-phrase marking

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

βιβλίον

letter

Nominative

subject of ἔλθῃ

→ participant prominence

βιβλίον: meaning 'letter'; it serves as subject of ἔλθῃ.

τοῦτο

this

Nominative

demonstrative adjective (modifying βιβλίον)

→ participant reference

οὗτο: 'this'; the deictic τοῦτο points to the very letter being read aloud.

πρός

to

preposition + accusative

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς (the king of Israel)

→ participant reference

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

ἰδοὺ

behold

presentative particle (drawing attention)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders הִנֵּה; a deictic attention-marker introducing the letter's main assertion.

ἀπέστειλα

I have sent

Aor Act Indic 1 Sg · ἀποστέλλω

main verb of the letter (the Syrian king's act)

→ epistolary/constative aorist ('I have sent' = herewith I send)

ἀποστέλλω: 'send'; renders Πῶς; the epistolary aorist views the sending from the recipient's standpoint ('I have sent to you').

πρὸς

to

preposition + accusative

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

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

Ναιμαν

Naaman

accusative object of ἀπέστειλα (indeclinable)

→ participant identification

Ναιμαν: transliterated proper name rendered in Greek letters; here it functions as accusative object of ἀπέστειλα (indeclinable).

τὸν

the / my

Accusative

article (with δοῦλόν)

→ noun-phrase marking

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

δοῦλόν

servant

Accusative

accusative in apposition to Ναιμαν

→ object specification

δοῦλος: 'slave / servant'; renders Τῷ; the king calls Naaman 'my servant' — a courtly designation of his high official, not literal slavery.

μου

my

Genitive

genitive of possession (with δοῦλόν)

→ relational specification

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

καί

and / that

coordinate conjunction (with imperative/result force: 'so that you may cure')

→ discourse linkage or contrast

καί: here the paratactic καί carries a purpose/expectation force — the king bluntly expects Israel's king to effect the cure.

ἀποσυνάξεις

you shall cure / gather away

Fut Act Indic 2 Sg · ἀποσυνάγω

main verb (the demand: 'you will cure him')

→ imperative/expectant future (peremptory demand)

ἀποσυνάγω: the chapter's keyword for healing leprosy (cf. vv. 3, 7, 11); the future indicative here functions as a peremptory demand addressed to the king of Israel, who has no such power.

αὐτόν

him

Accusative

direct object of ἀποσυνάξεις

→ participant reference

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

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with λέπρας)

→ noun-phrase marking

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

λέπρας

leprosy

Genitive

genitive of separation (with ἀπό)

→ relational specification

λέπρα: 'leprosy'; the disease the letter
peremptorily demands be removed.

αὐτοῦ

his

Genitive

genitive of possession (with λέπρας)

→ relational specification

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

- 7 καὶ ἐγένετο ὡς ἀνέγνω βασιλεὺς Ἰσραὴλ τὸ βιβλίον διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ εἶπεν μὴ θεὸς ἐγὼ τοῦ θανατῶσαι καὶ ζωοποιῆσαι ὅτι οὗτος ἀποστέλλει πρὸς με ἀποσυνάξαι ἄνδρα ἀπὸ τῆς λέπρας αὐτοῦ ὅτι πλὴν γινῶτε δὴ καὶ ἴδετε ὅτι προφασίζεται οὗτός με

And it happened, when the king of Israel read the letter, he tore his garments and said, 'Am I God, to kill and to make alive, that this man sends to me to cure a man of his leprosy? For only consider, I pray, and see that he is seeking a pretext against me.'

Narrative climax of section A: the king's panic (καὶ ἐγένετο temporal frame) καὶ ἐγένετο ὡς ἀνέγνω

The Hebraizing καὶ ἐγένετο ('and it came to pass') + temporal ὡς-clause frames the king's reaction. His rhetorical question μὴ θεὸς ἐγὼ ... expects the answer 'no' — healing leprosy is a divine prerogative ('to kill and make alive', a classic OT formula for God's sole sovereignty over life). He reads the request as a Syrian casus belli (προφασίζεται), heightening the impasse Elisha will resolve.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

impersonal verb (Hebraizing temporal frame: 'and it came to pass')

→ constative aorist (narrative-framing)

γίνομαι (aor. ἐγένετο): the formula καὶ ἐγένετο ὥς ... renders רַשְׁמֵי יְהוָה, a Hebraism setting a temporal frame for the main clause.

ὥς

when

temporal conjunction

→ discourse linkage or contrast

ὥς: 'when / as'; here temporal, with the aorist ἀνέγνω.

ἀνέγνω

read

Aor Act Indic 3 Sg · ἀναγινώσκω

verb of the temporal clause

→ constative aorist (completed reading)

ἀναγινώσκω: 'read / read aloud'; renders נִלְךְ; the king's reading triggers his reaction.

βασιλεὺς

king

Nominative

subject of ἀνέγνω

→ participant prominence

βασιλεὺς: the king of Israel.

Ισραηλ

Israel

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

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'king of Israel').

τὸ

the

Accusative

article (with βιβλίον)

→ noun-phrase marking

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

βιβλίον

letter

Accusative

direct object of ἀνέγνω

→ object specification

βιβλίον: meaning 'letter'; it serves as direct object of ἀνέγνω.

διέρρηξεν

he tore

Aor Act Indic 3 Sg · διαρρήγνυμι

main verb (the king's gesture of distress)

→ constative aorist

διαρρήγνυμι: 'tear apart / rend'; renders נָלַךְ; the tearing of garments is the conventional gesture of grief, alarm, or mourning (cf. v. 8); here it signals panic at an impossible demand.

τὰ

the

Accusative

article (with ἱμάτια)

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of διέρρηξεν

→ object specification

ἱμάτιον: 'garment / cloak'; renders תְּלַבָּד; the rent clothing dramatizes the king's helplessness.

αὐτοῦ

his

Genitive

genitive of possession (with ἱμάτια)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

μή

(surely not?)

interrogative negative (introducing a question expecting 'no')

→ clausal qualification or emphasis

μή: in a rhetorical question μή expects a negative answer — 'Am I God? (Surely not!)'; renders the Hebrew interrogative ִיָּ with implied negation.

θεός

God

Nominative

predicate nominative (in the rhetorical question)

→ participant prominence

θεός: 'God'; the king disavows divine prerogative — only God can heal leprosy, which the OT classes with raising from death.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic — 'Am I myself God?'; the king stresses his merely human powerlessness.

τοῦ

to / so as to

Genitive

article governing the articular infinitives (purpose/result: 'to kill')

→ noun-phrase marking

τοῦ + infinitive: the articular genitive infinitive expresses the divine prerogative in view ('to kill and to make alive').

θανατῶσαι

to kill / put to death

Aor Act Inf · θανατῶ

articular infinitive (defining the divine prerogative)

→ verbal action or state

θανατῶ: 'put to death / kill'; renders תִּמָּוֶת; the pair 'kill and make alive' (cf. Deut 32:39; 1 Kgdms 2:6) is a classic OT formula for God's sole sovereignty over life and death.

καὶ

and

coordinate conjunction (joining the infinitives)

→ discourse linkage or contrast

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

ζωοποιῆσαι

to make alive

Aor Act Inf · ζωοποιέω

articular infinitive (parallel to θανατῶσαι)

→ verbal action or state

ζωοποιέω: 'make alive / give life'; renders חַיֵּי; the second member of the life-and-death formula; healing leprosy is implicitly equated with this divine power.

ὅτι

that

conjunction (consecutive: 'that this man sends...')

→ discourse linkage or contrast

ὅτι: here near-consecutive — '(am I God) that this man sends to me...?'

οὗτος

this man

Nominative

subject of ἀποστέλλει (the king of Syria)

→ participant reference

οὗτος: 'this (one)'; here the king of Syria, referred to with a note of indignation.

ἀποστέλλει

sends

Pres Act Indic 3 Sg · ἀποστέλλω

main verb of the ὅτι-clause

→ progressive present (the offensive ongoing act)

ἀποστέλλω: 'send'; the present tense expresses the king of Israel's exasperation at the Syrian king's presumption.

πρός

to

preposition + accusative

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς

→ participant reference

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

ἀποσυνάξει

to cure / gather away

Aor Act Inf · ἀποσυνάγω

infinitive of purpose (with ἀποστέλλει: 'sends ... to cure')

→ verbal action or state

ἀποσυνάγω: the chapter's keyword for healing leprosy (cf. vv. 3, 6, 11); the infinitive of purpose states the demand the king deems impossible.

ἄνδρα

a man

Accusative

direct object of ἀποσυνάξει

→ object specification

άνήρ (acc. ἄνδρα): 'man'; here Naaman, referred to generically.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with λέπρας)

→ noun-phrase marking

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

λέπρας

leprosy

Genitive

genitive of separation (with ἀπό)

→ relational specification

λέπρας: meaning 'leprosy'; it serves as genitive of separation (with ἀπό).

αὐτοῦ

his

Genitive

genitive of possession (with λέπρας)

→ relational specification

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

ὅτι

for

conjunction (introducing the king's suspicion)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the inference that follows (the suspicion of a pretext).

πλὴν

only / surely

adverb/particle (restrictive emphasis: 'only')

→ discourse linkage or contrast

πλὴν: 'only / nevertheless / surely'; renders ἤ; here a restrictive emphaser reinforcing the imperative that follows.

γινώτε

know / consider

Aor Act Impv 2 Pl · γινώσκω

imperative (appeal to his courtiers)

→ ingressive aorist imperative (perceive the situation!)

γινώσκω: 'know / perceive / recognize'; the king summons his attendants to recognize the political danger.

δὴ

now / I pray

emphatic particle (urgency, with the imperatives)

→ discourse linkage or contrast

δὴ: emphatic particle giving urgency to the imperatives ('do now consider!'); renders ἤ.

καὶ
and

coordinate conjunction (joining imperatives)

→ discourse linkage or contrast

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

ἴδετε
see

Aor Act Impv 2 Pl · ὁράω

imperative (parallel to γνῶτε)

→ ingressive aorist imperative

ὁράω (aor. impv. ἴδετε): 'see / observe'; paired with γνῶτε — 'know and see', a hendiadys urging clear perception of the danger.

ὅτι
that

conjunction (content of γνῶτε/ἴδετε)

→ discourse linkage or contrast

ὅτι: introduces the object of perception — that Syria seeks a pretext.

προφασίζεται
he is seeking a pretext

Pres Mid/Pass Indic 3 Sg · προφασίζομαι

main verb of the ὅτι-clause

→ progressive present (ongoing scheming)

προφασίζομαι: 'make a pretext / seek an occasion'; from πρόφασις ('pretext'); the king reads the impossible request as a deliberate Syrian provocation toward war.

οὗτός
this man

Nominative

subject of προφασίζεται (the king of Syria)

→ participant reference

οὗτος: again the king of Syria, the suspected schemer.

με
against me

Accusative

accusative of disadvantage (object of the pretext: 'against me')

→ participant reference

the bare accusative με with προφασίζεται marks the king of Israel as the target of the supposed provocation.

8 καὶ ἐγένετο ὡς ἤκουσεν Ελισαίη ὅτι διέρρηξεν ὁ βασιλεὺς Ἰσραὴλ τὰ ἱμάτια ἑαυτοῦ καὶ ἀπέστειλεν πρὸς τὸν βασιλέα Ἰσραὴλ λέγων ἵνα τί διέρρηξας τὰ ἱμάτιά σου ἐλθέτω δὴ πρὸς με Ναϊμαν καὶ γνῶτω ὅτι ἔστιν προφήτης ἐν Ἰσραὴλ

And it happened, when Elisha heard that the king of Israel had torn his garments, he sent to the king of Israel, saying, 'Why have you torn your garments? Let Naaman now come to me, and let him know that there is a prophet in Israel.'

Turn to section B: Elisha intervenes (parallel καὶ ἐγένετο frame) καὶ ἐγένετο ὡς ἤκουσεν Ελισαίη

The same καὶ ἐγένετο ὡς frame as v. 7 now pivots to Elisha, the true addressee of the crisis. His message reframes the impasse: the issue is not royal power but prophetic presence — γνῶτω ὅτι ἔστιν προφήτης ἐν Ἰσραὴλ ('let him know there is a prophet in Israel'), the theological thesis the whole episode demonstrates.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

impersonal verb (Hebraizing temporal frame)

→ constative aorist (narrative-framing)

γίνομαι: καὶ ἐγένετο ὡς ... again frames a temporal clause (cf. v. 7).

ὡς

when

temporal conjunction

→ discourse linkage or contrast

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

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb of the temporal clause

→ constative aorist

ἀκούω: 'hear'; renders נָחַשׁ; Elisha learns of the king's distress.

Ελισαίη

Elisha

subject of ἤκουσεν (indeclinable proper noun)

→ participant identification

Ελισαίη: transliteration of Hebrew עֲלִישָׁא ('God is salvation'); indeclinable in the LXX; the prophet whose Gentile-healing Jesus cites at Luke 4:27.

ὅτι

that

conjunction (content of ἤκουσεν)

→ discourse linkage or contrast

ὅτι: introduces the reported content of what Elisha heard.

διέρρηξεν

had torn

Aor Act Indic 3 Sg · διαρρήγνυμι

verb of the ὅτι-clause

→ constative aorist (reported prior act)

διαρρήγνυμι: 'tear / rend'; echoes v. 7, where the king tore his garments.

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 διέρρηξεν

→ participant prominence

βασιλεὺς: the king of Israel.

Ισραηλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

τὰ

the

Accusative

article (with ἱμάτια)

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of διέρρηξεν

→ object specification

ἱμάτιον: 'garment'; the rent clothing of v. 7.

ἑαυτοῦ

his own

Genitive

reflexive possessive (with ἱμάτια)

→ relational specification

ἑαυτοῦ: reflexive 'his own', referring back to the king as subject.

καὶ

and

narrative conjunction (apodosis of the καὶ ἐγένετο frame)

→ discourse linkage or contrast

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

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (Elisha's message)

→ constative aorist

ἀποστέλλω: 'send'; Elisha dispatches a message to the king.

πρὸς

to

preposition + accusative

→ spatial or relational framing

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

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς

→ object specification

βασιλεὺς (acc. βασιλέα): the king of Israel.

Ισραηλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (Hebraism for וַיֹּאמֶר)

→ verbal action or state

λέγω (ptcp.): renders וַיֹּאמֶר, introducing the message's content.

ἵνα

why

interrogative (ἵνα τί = 'for what purpose / why')

→ clausal contribution

ἵνα τί: idiom for 'why? / to what end?'; renders וְלָמָּה, Elisha's rebuke that the king's panic was needless.

τί

(why)

Accusative

interrogative pronoun (with ἵνα: 'why')

→ participant reference

τίς/τί: interrogative; the second element of ἵνα τί.

διέρρηξας

have you torn

Aor Act Indic 2 Sg · διαρρήγνυμι

main verb of the question

→ constative aorist (the king's completed act)

διαρρήγνυμι: 'tear / rend'; Elisha questions the king's despairing gesture directly.

τὰ

the / your

Accusative

article (with ἱμάτιά)

→ noun-phrase marking

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

ἱμάτιά

garments

Accusative

direct object of διέρρηξας

→ object specification

ἱμάτιον: 'garment'.

σου

your

Genitive

genitive of possession (with ἱμάτιά)

→ relational specification

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

ἐλθέτω

let him come

Aor Act Impv 3 Sg · ἔρχομαι

third-person imperative (Elisha's directive)

→ ingressive aorist imperative (let Naaman come)

ἔρχομαι (aor. impv. ἐλθέτω): 'come'; Elisha redirects Naaman from the helpless king to himself.

δὴ

now / I pray

emphatic particle (with the imperative)

→ discourse linkage or contrast

δὴ: gives urgency to the command; renders **Να**.

πρός

to

preposition + accusative

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (Elisha)

→ participant reference

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

Ναιμαν

Naaman

subject of ἐλθέτω (indeclinable)

→ participant identification

Ναιμαν: transliterated proper name rendered in Greek letters; here it functions as subject of ἐλθέτω (indeclinable).

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

γνώτω

let him know

Aor Act Impv 3 Sg · γινώσκω

third-person imperative (purpose of the summons)

→ ingressive aorist imperative (come to know)

γινώσκω (aor. impv. γνώτω): 'know / recognize'; the goal of the whole episode — that Naaman come to know YHWH's prophet and, through him, YHWH himself.

ὅτι

that

conjunction (content of γνώτω)

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb ('there is a prophet')

→ stative present (existential assertion)

εἰμί (ἔστιν): the accented existential ἔστιν asserts the reality of prophetic presence in Israel.

προφήτης

prophet

Nominative

subject of ἔστιν

→ participant prominence

προφήτης: 'prophet'; the thesis statement — there is genuine prophetic power in Israel, which the cure will prove to the Gentile.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ισραηλ

Israel

dative/locative object of ἐν (indeclinable: 'in Israel')

→ participant identification

Ισραηλ: indeclinable; here the locus of true prophecy, contrasted with Syria's idols.

9 καὶ ἦλθεν Ναιμαν ἐν ἵππῳ καὶ ἄρματι καὶ ἔστη ἐπὶ θύρας οἴκου Ελισαίε

And Naaman came with horse and chariot and stood at the door of Elisha's house.

Narrative advance: Naaman arrives in pomp

καὶ ἦλθεν Ναιμαν

Naaman arrives in military splendor (horse and chariot) and stops at the prophet's door, expecting a ceremonious reception befitting his rank. The contrast between his grand approach and Elisha's curt response by messenger (v. 10) is the engine of his offense.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg· ἔρχομαι

main verb (Naaman's arrival)

→ constative aorist

ἔρχομαι: 'come / go'; renders נִיב; Naaman arrives at Elisha's residence.

Ναίμαν

Naaman

subject (indeclinable)

→ participant identification

Ναίμαν: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

ἐν

with

preposition + dative (accompaniment: 'with horse')

→ spatial or relational framing

ἐν + dat.: here of accompaniment/means ('with horse and chariot'), a Hebraizing use of ד.

ἵπῳ

horse

Dative

dative of accompaniment (with ἐν)

→ sphere or reference

ἵππος: 'horse'; renders נִיֹּס; the warhorse marks Naaman's military rank.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄρματι

chariot

Dative

dative of accompaniment (parallel to ἵπῳ)

→ sphere or reference

ἄρμα: 'chariot'; renders כִּרְכָב; together with the horse it signals a stately, martial arrival.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔστη

stood

Aor Act Indic 3 Sg ἔστημι

main verb (Naaman halts at the door)

→ constative aorist (intransitive: took his stand)

ἔστημι (aor. ἔστη): 'stand / take one's stand'; the intransitive aorist; Naaman halts at the entrance, awaiting an audience.

ἐπὶ

at

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

→ spatial or relational framing

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

θύρας

door

Genitive

genitive object of ἐπὶ (position)

→ relational specification

θύρα: 'door / entrance'; renders נִתְּפָ; the threshold where Naaman waits — and is left waiting.

οἴκου

house

Genitive

genitive of relationship (with θύρας: 'door of the house')

→ relational specification

οἶκος: 'house / dwelling'; renders תִּבְיָ; Elisha's residence in Samaria.

Ελισαιε

of Elisha

genitive of possession (indeclinable: 'Elisha's house')

→ participant identification

Ελισαιε: indeclinable; possessive genitive with οἴκου.

10 καὶ ἀπέστειλεν Ελισαιε ἄγγελον πρὸς αὐτὸν λέγων πορευθεὶς λοῦσαι ἑπτάκις ἐν τῷ Ιορδάνῃ καὶ ἐπιστρέψει ἡ σὰρξ σου σοὶ καὶ καθαρισθήσῃ

And Elisha sent a messenger to him, saying, 'Go and wash seven times in the Jordan, and your flesh shall return to you, and you shall be clean.'

Narrative pivot: the prophet's healing command delivered at a distance

καὶ ἀπέστειλεν Ελισαιε ἄγγελον

Elisha does not even come out; he sends a messenger with a simple, almost menial command — wash seven times in the Jordan. The sevenfold washing and the Jordan deliberately deflate Naaman's expectation of spectacle and place the cure entirely under prophetic word, not the prophet's person. ἑπτάκις ('seven times') is the symbolic number of completeness.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg· ἀποστέλλω

main verb (Elisha dispatches a messenger)

→ constative aorist

ἀποστέλλω: 'send'; Elisha's refusal to come out in person is itself a message about where power lies.

Ελισαιε

Elisha

subject (indeclinable)

→ participant identification

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

ἄγγελον

messenger

Accusative

direct object of ἀπέστειλεν

→ object specification

ἄγγελος: 'messenger / envoy'; renders ἰσχυρὸς; here a human courier (not an angel), the deliberately impersonal medium of the cure.

πρὸς

to

preposition + accusative

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (Naaman)

→ participant reference

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

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (Hebraism for נאמן)

→ verbal action or state

λέγω (ptcp.): renders נאמן; introduces the command's content.

πορευθείς

having gone / go and

Aor Pass(Dep) Ptcp Nom Sg Masc · πορεύομαι

circumstantial participle (attendant action: 'go and wash')

→ coincident/attendant-circumstance aorist participle

πορεύομαι (aor. ptcp. πορευθείς): 'go / proceed'; the participle of attendant circumstance with the imperative λοῦσαι = 'go and wash', a common LXX idiom.

λοῦσαι

wash

Aor Mid Impv 2 Sg · λούω

main imperative (the healing command)

→ ingressive aorist imperative (bathe yourself!)

λούω (aor. mid. impv. λοῦσαι): 'wash / bathe (oneself)'; the middle voice = bathe oneself; renders ὕψ; the core command on which the whole cure turns.

ἐπτάκις

seven times

numeral adverb (frequency: 'seven times')

→ clausal contribution

ἐπτάκις: 'seven times'; renders שבעה; the number seven signals completeness and ritual perfection (cf. the sevenfold sprinkling in Lev 14 for cleansing a leper).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with Ἰορδάνη)

→ noun-phrase marking

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

Ἰορδάνη

Jordan

Dative

dative of place (locative: 'in the Jordan')

→ sphere or reference

Ἰορδάνης (dat. Ἰορδάνη): the Jordan River; declined as a first-declension masculine noun (with the article), hence kind 'n' with dative case; the humble Israelite river that offends Naaman's pride in v. 12.

καὶ

and

coordinate conjunction (result: 'and your flesh shall return')

→ discourse linkage or contrast

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

ἐπιστρέψει

shall return

Fut Act Indic 3 Sg · ἐπιστρέφω

main verb (promised result)

→ predictive future (the promised cure)

ἐπιστρέφω: 'turn back / return / be restored'; renders שׁוּב; the diseased flesh will be restored to health (cf. its fulfillment, v. 14).

ἡ

the

Nominative

article (with σὰρξ)

→ noun-phrase marking

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

σάρξ

flesh

Nominative

subject of ἐπιστρέψει

→ participant prominence

σάρξ: 'flesh / skin / body'; renders רֶשֶׁת; the leprous flesh that will be restored 'as the flesh of a little child' (v. 14).

σοῦ

your

Genitive

genitive of possession (with σάρξ)

→ relational specification

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

σοί

to you

Dative

dative of advantage (with ἐπιστρέψει: 'shall return to you')

→ participant reference or interest

σοί: dative of advantage — the flesh returns 'for you / to your benefit'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καθαρισθήση

you shall be made clean

Fut Pass Indic 2 Sg · καθαρίζω

main verb (climactic promise)

→ predictive future passive (divine passive: you will be cleansed)

καθαρίζω (fut. pass.): 'cleanse / purify / make clean'; renders קִיּוּ; the divine passive implies God as the agent of cleansing; ritual purity from leprosy is the goal (cf. Lev 14).

11 καὶ ἐθυμώθη Ναιμαν καὶ ἀπῆλθεν καὶ εἶπεν ἰδοὺ δὴ ἔλεγον ὅτι ἐξελεύσεται πρὸς με καὶ στήσεται καὶ ἐπικαλέσεται ἐν ὀνόματι θεοῦ αὐτοῦ καὶ ἐπιθήσει τὴν χειρὰ αὐτοῦ ἐπὶ τὸν τόπον καὶ ἀποσυνάξει τὸ λεπρόν

And Naaman was enraged and went away and said, 'Behold, I said to myself that he would surely come out to me and stand and call on the name of his God and lay his hand upon the place and cure the leprous part.'

Reaction: Naaman's wounded pride and his scripted expectation

καὶ ἐθυμώθη Ναιμαν

Naaman's anger is reported first (ἐθυμώθη), then explained by his quoted inner script: he had imagined a dramatic ritual — the prophet coming out, standing, invoking his God, waving his hand over the spot, removing the disease. His grievance is that the cure is too plain. The verb ἀποσυνάξει again carries the chapter's keyword for healing.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐθυμώθη

was enraged

Aor Pass Indic 3 Sg · θυμώω

main verb (Naaman's emotional reaction)

→ ingressive aorist passive (became angry)

θυμώω (aor. pass.): 'be angry / become enraged'; from θυμός ('hot anger'); renders הָרָה / הָצַר; the ingressive passive marks the onset of fury at the perceived slight.

Ναιμαν

Naaman

subject (indeclinable)

→ participant identification

Ναιμαν: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (departure in anger)

→ constative aorist

ἀπέρχομαι: 'go away / depart'; Naaman turns away in offense (cf. v. 12 ἀπῆλθεν ἐν θυμῷ).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

ἰδοῦ

behold

presentative particle

→ discourse linkage or contrast

ἰδοῦ: 'behold'; renders ἰδὼν; here introduces Naaman's indignant self-quotation.

δὴ

indeed / surely

emphatic particle

→ discourse linkage or contrast

δὴ: emphatic; reinforces the certainty of his prior expectation.

ἔλεγον

I was saying / I said to myself

Impf Act Indic 1 Sg · λέγω

main verb (reporting his inner expectation)

→ iterative/durative imperfect (his settled assumption)

λέγω (impf. ἔλεγον): 'I kept saying / I supposed'; the imperfect captures Naaman's standing assumption about how the cure ought to proceed.

ὅτι

that

conjunction (content of ἔλεγον)

→ discourse linkage or contrast

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

ἐξελεύσεται

he would come out

Fut Mid Indic 3 Sg · ἐξέρχομαι

verb of the ὅτι-clause (Naaman's imagined sequence)

→ predictive future (in reported expectation)

ἐξέρχομαι: 'come out'; Naaman expected the prophet to emerge and attend him personally — the very thing Elisha pointedly refused.

πρός

to

preposition + accusative

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

στήσεται

would stand

Fut Mid Indic 3 Sg · ἵστημι

verb of the imagined sequence

→ predictive future

ἵστημι (fut. mid. στήσεται): 'stand / take a stand'; the imagined dramatic posture of the healer.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπικαλέσεται
would call upon

Fut Mid Indic 3 Sg · ἐπικαλέω

verb of the imagined sequence

→ predictive future

ἐπικαλέω (mid.): 'call upon / invoke'; renders 𐤀𐤐𐤕𐤕𐤁𐤀𐤓𐤕; the imagined invocation of the deity's name as the operative ritual act.

ἐν
on / in

preposition + dative (instrumental: 'on the name')

→ spatial or relational framing

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

ὄνοματι
name

Dative

dative (with ἐπικαλέσεται: 'call on the name')

→ sphere or reference

ὄνομα: 'name'; the idiom ἐπικαλεῖσθαι ἐν ὀνόματι ('call on the name') renders 𐤀𐤐𐤕𐤕𐤁𐤀𐤓𐤕 𐤀𐤓𐤕𐤕𐤁𐤀𐤓𐤕; invoking the divine name was the expected manner of a wonder-working cure.

θεοῦ
of God

Genitive

genitive of possession (with ὄνοματι: 'of his God')

→ relational specification

θεός: 'God'; θεοῦ αὐτοῦ ('his God') — Naaman, still a pagan, conceives of YHWH as Elisha's particular national deity.

αὐτοῦ
his

Genitive

genitive of possession (with θεοῦ)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθήσει
would lay

Fut Act Indic 3 Sg · ἐπιτίθημι

verb of the imagined sequence

→ predictive future

ἐπιτίθημι: 'lay upon / place on'; the imagined hand-gesture over the diseased spot — a touch-based healing rite Naaman expected.

τὴν
the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρα
hand

Accusative

direct object of ἐπιθήσει

→ object specification

χεῖρ: 'hand'; the imagined laying-on of the prophet's hand.

αὐτοῦ
his

Genitive

genitive of possession (with χεῖρα)

→ relational specification

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

ἐπὶ
upon

preposition + accusative (place: 'on the spot')

→ spatial or relational framing

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

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place / spot

Accusative

accusative object of ἐπί

→ object specification

τόπος: 'place / spot'; renders $\Pi\iota\pi\eta$; the diseased area of the skin over which Naaman expected the hand to be passed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποσυνάξει

would cure / gather away

Fut Act Indic 3 Sg · ἀποσυνάγω

verb of the imagined sequence (the expected cure)

→ predictive future

ἀποσυνάγω: the chapter's keyword for healing leprosy (cf. vv. 3, 6, 7); the climactic imagined act of removing the disease.

τὸ

the

Accusative

article (substantizing λεπρόν)

→ noun-phrase marking

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

λεπρόν

the leprous part

Accusative

substantival adjective (direct object: 'the leprous [spot]')

→ object specification

λεπρός: 'leprous'; the neuter substantive τὸ λεπρόν = 'the leprous part / the diseased area'; the object of the imagined cure.

12 οὐχὶ ἀγαθὸς Ἀβανα καὶ Φαρφαρ ποταμοὶ Δαμασκοῦ ὑπὲρ Ἰορδάνην καὶ πάντα τὰ ὕδατα Ἰσραὴλ οὐχὶ πορευθεὶς λούσομαι ἐν αὐτοῖς καὶ καθαρισθήσομαι καὶ ἐξέκλινεν καὶ ἀπῆλθεν ἐν θυμῷ

'Are not Abana and Pharpar, rivers of Damascus, better than the Jordan and all the waters of Israel? Could I not go and wash in them and be made clean?' And he turned aside and went away in anger.

Naaman's complaint (rhetorical questions) + narrative resolution of his exit

οὐχὶ ἀγαθὸς Ἀβανα

Naaman's second grievance is national pride: Damascus' own rivers are superior to Israel's muddy Jordan. The two rhetorical οὐχί-questions expect 'yes!'. The verse closes the offense-movement with two aorists (ἐξέκλινεν, ἀπῆλθεν) and the phrase ἐν θυμῷ ('in anger'), echoing v. 11's ἐθυμώθη and setting up the servants' intervention.

οὐχὶ

are not?

interrogative negative (expecting 'yes')

→ clausal contribution

οὐχὶ: emphatic form of οὐ; in a rhetorical question expects an affirmative answer — 'Are not... (indeed they are)?'

ἀγαθός

good / better

Nominative

predicate adjective (with implied 'are')

→ participant prominence

ἀγαθός: 'good'; here in implicit comparison ('better than', with ὑπέρ); renders נָכוֹן; Naaman ranks Damascus' rivers above Israel's.

Αβανα

Abana

subject (indeclinable river-name)

→ participant identification

Αβανα: transliteration of Hebrew אֲבָנָא, a river of Damascus (probably the modern Barada); indeclinable proper noun.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Φαρφαρ

Pharpar

subject (indeclinable river-name, parallel to Αβανα)

→ participant identification

Φαρφαρ: transliteration of Hebrew פַּרְפָּר, a second river of Damascus; indeclinable proper noun.

ποταμοὶ

rivers

Nominative

nominative in apposition to Αβανα and Φαρφαρ

→ participant prominence

ποταμός: 'river'; renders נָחַל; the two named rivers of the Syrian capital.

Δαμασκοῦ

of Damascus

Genitive

genitive of relationship (with ποταμοί: 'rivers of Damascus')

→ relational specification

Δαμασκός (gen. Δαμασκοῦ): Damascus, the Syrian capital; declined as a second-declension noun, hence kind 'n' with genitive case; Naaman's home city.

ὑπέρ

above / better than

preposition + accusative (comparison: 'better than')

→ spatial or relational framing

ὑπέρ + acc.: 'above / beyond / more than'; the comparative idiom (ἀγαθός ὑπέρ = 'better than'), a Hebraism rendering נָכוֹן.

Ιορδάνην

the Jordan

Accusative

accusative object of ὑπέρ (term of comparison)

→ object specification

Ιορδάνης (acc. Ιορδάνην): the Jordan; declined, hence kind 'n' with accusative case; the object of Naaman's disdain.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

attributive adjective (modifying ὕδατα)

→ object specification

πᾶς: 'all / every'; neuter plural with ὕδατα.

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 (coordinate with Ἰορδάνην under ὑπέρ)

→ object specification

ὕδωρ (pl. ὕδατα): 'water'; renders מִיָּמַי; 'all the waters of Israel' dismissed wholesale in favor of Damascus' rivers.

Ἰσραηλ

of Israel

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

→ participant identification

Ἰσραηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'waters of Israel').

οὐχὶ

could I not?

interrogative negative (second rhetorical question)

→ clausal contribution

οὐχί: introduces Naaman's second indignant question — 'Could I not just as well wash in them?'

πορευθεὶς

having gone / go and

Aor Pass(Dep) Ptcp Nom Sg Masc · πορεύομαι

circumstantial participle (attendant action with λούσομαι)

→ attendant-circumstance aorist participle

πορεύομαι (aor. ptcp.): 'go'; the attendant-circumstance participle 'go and wash' (cf. v. 10), here turned ironically against Elisha's command.

λούσομαι

I will wash

Fut Mid Indic 1 Sg · λούω

main verb of the rhetorical question

→ deliberative/predictive future ('could I not wash?')

λούω (fut. mid. λούσομαι): 'wash / bathe myself'; Naaman protests he could bathe in the superior rivers of his homeland.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

αὐτοῖς

them

Dative

dative object of ἐν (the Damascus rivers)

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καθαρισθήσομαι

be made clean

Fut Pass Indic 1 Sg · καθαρίζω

main verb (parallel to λούσομαι)

→ predictive future passive

καθαρίζω (fut. pass.): 'be cleansed'; Naaman echoes Elisha's promised καθαρισθήσῃ (v. 10) sarcastically — as if any water would do.

καὶ

and

narrative conjunction (resuming narration after the speech)

→ discourse linkage or contrast

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

ἐξέκλινεν

turned aside

Aor Act Indic 3 Sg · ἐκκλίνω

main verb (Naaman turns away)

→ constative aorist

ἐκκλίνω: 'turn aside / turn away'; renders הֲפִיץ / סָוָה; Naaman wheels his chariot about to leave.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (departure)

→ constative aorist

ἀπέρχομαι: 'go away / depart'; Naaman storms off, the cure apparently forfeited.

ἐν

in

preposition + dative (manner: 'in anger')

→ spatial or relational framing

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

θυμῷ

anger / wrath

Dative

dative of manner (with ἐν: 'in anger')

→ sphere or reference

θυμός: 'anger / rage'; renders ἡμῶν; ἐν θυμῷ ('in anger') closes the offense-movement, echoing ἐθυμώθη (v. 11).

13 καὶ ἤγγισαν οἱ παῖδες αὐτοῦ καὶ ἐλάλησαν πρὸς αὐτόν μέγαν λόγον ἐλάλησεν ὁ προφήτης πρὸς σέ οὐχὶ ποιήσεις καὶ ὅτι εἶπεν πρὸς σέ λοῦσαι καὶ καθαρίσθητι

And his servants drew near and spoke to him, 'If the prophet had spoken to you a great thing, would you not have done it? How much more, then, when he has said to you, "Wash and be clean"?'

Counsel of the servants: the a fortiori argument that breaks the impasse καὶ ἤγγισαν οἱ παῖδες αὐτοῦ

Naaman's servants reason a fortiori: if a hard command would have been obeyed, how much more an easy one. Their wisdom — like the captive girl's earlier — comes from the lowly. The argument turns on the contrast between μέγαν λόγον ('a great/difficult word') and the disarmingly simple λοῦσαι καὶ καθαρίσθητι ('wash and be clean').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤγγισαν

drew near

Aor Act Indic 3 Pl · ἐγγίζω

main verb (the servants approach)

→ constative aorist

ἐγγίζω: 'draw near / approach'; renders שָׁגַג; the servants venture to counsel their enraged master.

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of ἤγγισαν

→ participant prominence

παῖς: 'servant / attendant / child'; renders טַפְּלָא; Naaman's personal attendants, who like the captive girl (v. 2) are the source of saving counsel.

αὐτοῦ

his

Genitive

genitive of possession (with παῖδες)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλάλησαν

spoke

Aor Act Indic 3 Pl · λαλέω

main verb (the servants' address)

→ constative aorist

λαλέω: 'speak'; introduces their reasoned plea.

πρὸς

to

preposition + accusative

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (Naaman)

→ participant reference

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

μέγαν

great / difficult

Accusative

attributive adjective (modifying λόγον; protasis of the implied condition)

→ object specification

μέγας: 'great / large / difficult'; here a 'great word' = a demanding command; the servants set up an a fortiori contrast with the simple washing.

λόγον

word / command

Accusative

direct object of ἐλάλησεν (within the hypothetical: 'a great word')

→ object specification

λόγος: 'word / matter / command'; renders ἡ ἄνθος; the hypothetical 'difficult thing' the prophet might have demanded.

ἐλάλησεν

had spoken

Aor Act Indic 3 Sg · λαλέω

verb of the implied protasis ('if the prophet had spoken')

→ constative aorist (in a real/past-conditional sense)

λαλέω: here the protasis of an unexpressed condition — 'had the prophet enjoined a hard thing...!'

ὁ

the

Nominative

article (with προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

subject of ἐλάλησεν

→ participant prominence

προφήτης: Elisha, referred to by office; the servants grant his authority even as Naaman resists it.

πρὸς

to

preposition + accusative

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

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

οὐχὶ

would you not?

interrogative negative (apodosis, expecting 'yes')

→ clausal contribution

οὐχί: 'would you not (surely) do it?'; the apodosis of the a fortiori argument.

ποιήσεις

would you do

Fut Act Indic 2 Sg · ποιέω

main verb of the apodosis

→ deliberative/predictive future ('surely you would do it')

ποιέω: 'do / make'; the servants argue that a difficult command would certainly have been obeyed.

καὶ

and / how much more

conjunction (a fortiori transition)

→ discourse linkage or contrast

καί: here introduces the a fortiori conclusion ('and [how much more] when...'), the rhetorical pivot of the plea.

ὅτι

that / when

conjunction (causal/temporal: 'seeing that he said')

→ discourse linkage or contrast

ὅτι: 'that / seeing that'; introduces the lesser, easier command actually given.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

verb of the ὅτι-clause

→ constative aorist

λέγω: introduces the prophet's actual, simple command.

πρὸς

to

preposition + accusative

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

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

λοῦσαι

wash

Aor Mid Impv 2 Sg · λούω

imperative (quoting Elisha's command)

→ ingressive aorist imperative

λούω (aor. mid. impv. λοῦσαι): 'wash yourself'; the servants quote back the disarmingly simple command of v. 10.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καθαρίσθητι

be clean

Aor Pass Impv 2 Sg · καθαρίζω

imperative (quoting Elisha's promise as command)

→ ingressive aorist passive imperative (be cleansed!)

καθαρίζω (aor. pass. impv.): 'be cleansed'; the passive imperative frames the cleansing as something to be received — the easy obedience the servants commend.

14 καὶ κατέβη Ναιμαν καὶ ἐβαπτίσατο ἐν τῷ Ιορδάνῃ ἑπτὰκι κατὰ τὸ ῥῆμα Ελισαιε καὶ ἐπέστρεψεν ἡ σὰρξ αὐτοῦ ὡς σὰρξ παιδαρίου μικροῦ καὶ ἐκαθαρίσθη

And Naaman went down and dipped himself in the Jordan seven times, according to the word of Elisha, and his flesh returned like the flesh of a little child, and he was made clean.

Climax of section B: obedience and cure (the promise fulfilled)

καὶ κατέβη Ναιμαν

The cluster of obedient aorists (κατέβη, ἐβαπτίσατο) executes precisely what Elisha commanded — κατὰ τὸ ῥῆμα Ελισαιε ('according to the word of Elisha') — and the promised result follows exactly (ἐπέστρεψεν ἡ σὰρξ ... ἐκαθαρίσθη, cf. v. 10). The simile ὡς σὰρξ παιδαρίου μικροῦ ('like the flesh of a little child') signals total restoration and new beginning; ἐβαπτίσατο has long resonated in Christian reading of baptismal cleansing.

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 (descent to the river)

→ constative aorist (obedient act)

καταβαίνω: 'go down / descend'; renders ΤῚ; Naaman descends to the Jordan — his anger overcome, he obeys.

Ναιμαν

Naaman

subject (indeclinable)

→ participant identification

Ναιμαν: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβαπτίσατο

dipped himself

Aor Mid Indic 3 Sg · βαπτίζω

main verb (the act of washing)

→ constative aorist (completed immersion)

βαπτίζω (aor. mid.): 'dip / immerse / plunge'; renders בָּטַף; the middle = 'dipped himself'; this LXX use of βαπτίζω for cleansing immersion has been read typologically in the Christian baptismal tradition.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with Ιορδάνῃ)

→ noun-phrase marking

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

Ιορδάνῃ

Jordan

Dative

dative of place (locative)

→ sphere or reference

Ιορδάνης (dat. Ιορδάνῃ): the Jordan; declined, kind 'n' with dative case; the once-despised river now becomes the place of healing.

ἐπτάκι

seven times

numeral adverb (frequency)

→ clausal contribution

ἐπτάκι(ς): 'seven times'; renders נבֿבֿשׁ
נִמְצָג; Naaman performs the full
sevenfold immersion exactly as
commanded (v. 10).

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατά + acc.: 'according to'; marks
conformity to the prophetic word.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word / command

Accusative

accusative object of κατά

→ object specification

ῥῆμα: 'word / utterance / command';
renders נִצְטָ; κατὰ τὸ ῥῆμα Ελίσαιε stresses
that the cure follows exact obedience to
the prophet's word.

Ελίσαιε

of Elisha

genitive of possession (indeclinable: 'word of
Elisha')

→ participant identification

Ελίσαιε: indeclinable; possessive genitive
with ῥῆμα.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ἐπέστρεψεν

returned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (the cure realized)

→ constative aorist (the promised restoration
accomplished)

ἐπιστρέφω: 'return / be restored'; fulfills
the promise of v. 10 (ἐπιστρέψει ἡ σὰρξ);
the leprous flesh is restored.

ἡ

the

Nominative

article (with σὰρξ)

→ noun-phrase marking

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

σὰρξ

flesh

Nominative

subject of ἐπέστρεψεν

→ participant prominence

σὰρξ: 'flesh / skin'; the restored skin, made
new.

αὐτοῦ

his

Genitive

genitive of possession (with σὰρξ)

→ relational specification

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

ὡς

like / as

comparative particle (introducing the simile)

→ discourse linkage or contrast

ὡς: 'like / as'; introduces the simile of
restored, childlike flesh.

σὰρξ

flesh

Nominative

nominative of comparison (with ὡς)

→ participant prominence

σὰρξ: the comparison-term — Naaman's
renewed skin is like a child's.

παιδαρίου

of a little child

Genitive

genitive of possession (with σὰρξ: 'flesh of a child')

→ relational specification

παιδάριον: 'little child / young boy'; diminutive of παῖς; renders רֶעֱנַי; the image of childlike flesh signals complete renewal and a new beginning.

μικροῦ

little / small

Genitive

attributive adjective (modifying παιδαρίου)

→ relational specification

μικρός: 'small / little / young'; intensifies the image of fresh, infantile skin.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκαθαρίσθη

he was made clean

Aor Pass Indic 3 Sg · καθαρίζω

main verb (climactic statement of the cure)

→ constative aorist passive (divine passive: he was cleansed)

καθαρίζω (aor. pass.): 'be cleansed / made clean'; the divine passive seals the cure, fulfilling Elisha's καθαρισθήση (v. 10); it is precisely this cleansing of a Gentile that Jesus highlights at Luke 4:27.

15 καὶ ἐπέστρεψεν πρὸς Ελισαίε αὐτὸς καὶ πᾶσα ἡ παρεμβολὴ αὐτοῦ καὶ ἦλθεν καὶ ἔστη καὶ εἶπεν ἰδοὺ δὴ ἔγνωκα ὅτι οὐκ ἔστιν θεὸς ἐν πάσῃ τῇ γῇ ὅτι ἀλλ' ἢ ἐν τῷ Ἰσραὴλ καὶ νῦν λαβὲ τὴν εὐλογίαν παρὰ τοῦ δούλου σου

And he returned to Elisha, he and all his retinue, and came and stood and said, 'Behold now, I know that there is no God in all the earth except in Israel; and now take a blessing-gift from your servant.'

Turn to section C: Naaman's return and confession (theological summit)

καὶ ἐπέστρεψεν πρὸς Ελισαίε

The healed Gentile returns — now standing before the prophet he had spurned — and makes the confession that crowns the episode: οὐκ ἔστιν θεὸς ἐν πάσῃ τῇ γῇ ὅτι ἀλλ' ἢ ἐν τῷ Ἰσραὴλ ('there is no God in all the earth except in Israel'). This monotheistic confession from a pagan commander is the theological climax that grounds Jesus' citation at Luke 4:27. He now calls himself ὁ δούλος σου ('your servant'), a reversal of his earlier pride.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν
returned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (Naaman's return to the prophet)

→ constative aorist

ἐπιστρέφω: 'turn back / return'; the same verb that described his flesh's restoration (v. 14) now describes his bodily and spiritual turning back to the prophet — a hint of 'conversion'.

πρὸς
to

preposition + accusative

→ spatial or relational framing

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

Ελισαιε
Elisha

accusative object of πρὸς (indeclinable)

→ participant identification

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

αὐτός
he himself

Nominative

intensive pronoun (subject: 'he himself')

→ participant reference

αὐτός: intensive 'himself'; emphasizes that Naaman personally returned, with his whole company.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσα
all

Nominative

attributive adjective (modifying παρεμβολή)

→ participant prominence

πᾶς: 'all / whole'; the entire retinue accompanies him.

ἡ
the

Nominative

article (with παρεμβολή)

→ noun-phrase marking

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

παρεμβολή

retinue / company / camp

Nominative

subject (coordinate with αὐτός)

→ participant prominence

παρεμβολή: 'encampment / army / company'; renders נִצְחָם; here Naaman's military escort, witnesses to his confession.

αὐτοῦ

his

Genitive

genitive of possession (with παρεμβολή)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come'; Naaman approaches the prophet directly this time.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔστη
stood

Aor Act Indic 3 Sg · ἴστημι

main verb (intransitive: took his stand before Elisha)

→ constative aorist

ἴστημι (aor. ἔστη): 'stand'; Naaman stands before the prophet — now in humble petition, not proud demand.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

ἰδοὺ
behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; introduces the climactic confession.

δὴ
now / indeed

emphatic particle

→ discourse linkage or contrast

δὴ: emphatic; underscores the certainty of his new knowledge.

ἔγνωκα

I know / I have come to know

Perf Act Indic 1 Sg · γινώσκω

main verb (the confession)

→ resultative perfect (settled, present knowledge resulting from the cure)

γινώσκω (pf. ἔγνωκα): 'know / have come to know'; the perfect denotes a now-settled conviction — the cure has produced lasting knowledge of YHWH's uniqueness; this fulfills Elisha's purpose γνώτω (v. 8).

ὅτι
that

conjunction (content of ἔγνωκα)

→ discourse linkage or contrast

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

οὐκ
not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν
there is

Pres Act Indic 3 Sg · εἰμί

existential verb ('there is no God')

→ stative present (existential denial)

εἰμί (ἔστιν): existential; οὐκ ἔστιν θεός ('there is no God') is a monotheistic confession on the lips of a Gentile.

θεός
God

Nominative

subject of ἔστιν

→ participant prominence

θεός: 'God'; the confession that the true God is found only in Israel — the theological heart of the episode and the basis of Luke 4:27.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

πάση

all

Dative

attributive adjective (modifying γῆ)

→ sphere or reference

παῖς: 'all / whole'; 'in all the earth' universalizes the denial — nowhere else is there a true God.

τῇ

the

Dative

article (with γῆ)

→ noun-phrase marking

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

γῇ

earth / land

Dative

dative of place (locative: 'in all the earth')

→ sphere or reference

γῇ: 'earth / land'; the whole world is in view, against which Israel's God stands alone.

ὅτι

but / except

conjunction (with ἀλλ' ἦ: 'except')

→ discourse linkage or contrast

ὅτι ἀλλ' ἦ: a Hebraizing compound restrictive ('except / but only'), rendering ⲓⲛ ⲓⲛ; the redundancy is characteristic of the kaige translator.

ἀλλ'

but

adversative particle (with ἦ: 'except')

→ discourse linkage or contrast

ἀλλά (elided ἀλλ'): 'but'; part of the ἀλλ' ἦ restrictive idiom ('but only / except').

ἦ

than / except

particle (with ἀλλ': forming the exceptive 'except')

→ discourse linkage or contrast

ἦ: 'than / or'; with ἀλλά forms the exceptive idiom 'except'.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with Ἰσραηλ, here treating the name as articular)

→ noun-phrase marking

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

Ἰσραηλ

Israel

dative/locative object of ἐν (indeclinable: 'in Israel')

→ participant identification

Ἰσραηλ: indeclinable (here with the article τῷ); the sole locus of the true God, per Naaman's confession.

καὶ

and

coordinate conjunction (transition to the gift-offer)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transition: 'and now')

→ adverbial qualification

νῦν: 'now'; καὶ νῦν marks the move to the practical request — the offer of a gift.

λαβέ

take / accept

Aor Act Impv 2 Sg: λαμβάνω

imperative (Naaman's offer to Elisha)

→ ingressive aorist imperative (please accept)

λαμβάνω (aor. impv. λαβέ): 'take / receive'; Naaman urges the prophet to accept a thank-offering, which Elisha will refuse (v. 16).

τὴν

the / a

Accusative

article (with εὐλογίαν)

→ noun-phrase marking

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

εὐλογίαν

blessing / gift

Accusative

direct object of λαβέ

→ object specification

εὐλογία: 'blessing'; here in the concrete sense of a 'blessing-gift / present', rendering בְּרָכָה (used of a gift, cf. Gen 33:11; 1 Kgdms 25:27).

παρὰ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the / your

Genitive

article (with δούλου)

→ noun-phrase marking

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

δούλου

servant

Genitive

genitive of source (with παρὰ: 'from your servant')

→ relational specification

δοῦλος: 'servant / slave'; Naaman, once a 'great man', now humbly styles himself 'your servant' before the prophet — a striking reversal of status.

σου

your

Genitive

genitive of possession (with δούλου)

→ relational specification

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

16 καὶ εἶπεν Ελισαιε ζῇ κύριος ᾧ παρέστην ἐνώπιον αὐτοῦ εἰ λήμψομαι καὶ παρεβιάσατο αὐτὸν λαβεῖν καὶ ἠπεῖθυσεν

And Elisha said, 'As the LORD lives, before whom I stand, I will not take it.' And he urged him to take it, but he refused.

Elisha's oath-refusal of payment

καὶ εἶπεν Ελισαιε

Elisha refuses the gift with a solemn oath (ζῇ κύριος, 'as the LORD lives'), making clear the cure is the free gift of YHWH, not a transaction — a point Gehazi will fatally ignore (vv. 20–27). The conditional εἰ λήμψομαι is a Hebraizing oath-formula: 'as the LORD lives... if I take it!' = an emphatic 'I will certainly not take it.'

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

Ελισαιε
Elisha

subject (indeclinable)

→ participant identification

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

ζῇ
lives

Pres Act Indic 3 Sg · ζάω

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

→ gnomic/affirmative present (oath-formula)

ζάω (ζῇ): 'live'; ζῇ κύριος ('as the LORD lives') renders יהוה יחי, the standard OT oath-formula invoking the living God as guarantor of the speaker's word.

κύριος
LORD

Nominative

subject of ζῇ (the divine name in the oath)

→ participant prominence

κύριος: here the Tetragrammaton יהוה — the living God by whom Elisha swears; the prophet's refusal grounds the cure in YHWH's free grace.

ᾧ

before whom

Dative

relative pronoun (dative with παρέστην: 'whom I serve')

→ participant reference or interest

ὧς (dat. ᾧ): relative pronoun; with παρέστην ('whose servant I am / before whom I stand').

παρέστην
I stand / I serve

Aor Act Indic 1 Sg · παρίστημι

verb of the relative clause

→ constative/perfective aorist (settled standing in service)

παρίστημι (aor. παρέστην): 'stand beside / attend / serve'; the idiom 'before whom I stand' (cf. 3 Kgdms 17:1) denotes prophetic service — Elisha is YHWH's attendant, hence bound to his integrity.

ἐνώπιον

before / in the presence of

preposition + genitive (redundant with ᾧ, Hebraizing)

→ spatial or relational framing

ἐνώπιον: 'before'; the resumptive ἐνώπιον αὐτοῦ ('before him') after the relative ᾧ is a Hebraism (resumptive pronoun), rendering אֲנִי לְפָנָיו עֹמֵד.

αὐτοῦ
him

Genitive

resumptive pronoun (with ἐνώπιον; Hebraism)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as resumptive pronoun (with ἐνώπιον; Hebraism).

εἰ

(surely not)

particle of the oath-apodosis (Hebraizing 'if' = emphatic negation)

→ discourse linkage or contrast

εἰ: in an oath the conditional εἰ renders Hebrew אם ('if'), which in oaths functions as an emphatic negative — 'if I take it (may God do so to me)...' = 'I will certainly NOT take it.'

λήψομαι

I will take

Fut Mid Indic 1 Sg · λαμβάνω

main verb of the oath (apodosis: emphatic refusal)

→ emphatic-negative future (oath: 'I will surely not take')

λαμβάνω (fut. mid. λήψομαι): 'take / receive'; with the oath-εἰ it constitutes an emphatic vow not to accept the gift.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

παρεβιάσατο

he urged / pressed

Aor Mid Indic 3 Sg · παραβιάζομαι

main verb (Naaman presses the gift)

→ conative/constative aorist (insistent urging)

παραβιάζομαι: 'press / urge strongly / compel'; renders נִצַּח; Naaman insists, but cannot overcome the prophet's resolve (cf. the same verb at Gen 19:3; Luke 24:29).

αὐτόν

him

Accusative

direct object of παρεβιάσατο (Elisha)

→ participant reference

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

λαβεῖν

to take

Aor Act Inf · λαμβάνω

complementary infinitive (with παρεβιάσατο)

→ verbal action or state

λαμβάνω (aor. inf. λαβεῖν): 'to take'; the object of Naaman's urging — that Elisha accept the gift.

καὶ

but / and

coordinate conjunction (adversative in force)

→ discourse linkage or contrast

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

ἠπερίθησεν

he refused

Aor Act Indic 3 Sg · ἀπειθέω

main verb (Elisha's refusal)

→ constative aorist

ἀπειθέω: 'refuse / be unpersuaded / disobey'; here 'declined / would not be moved'; Elisha holds firm, keeping the cure free of any payment.

17 καὶ εἶπεν Ναιμαν καὶ εἰ μὴ δοθήτω δὴ τῷ δούλῳ σου γόμος ζεύγους ἡμιόνων καὶ σύ μοι δώσεις ἐκ τῆς γῆς τῆς πυρραῖς ὅτι οὐ ποιήσει ἔτι ὁ δοῦλός σου ὀλοκαύτωμα καὶ θυσίασμα θεοῖς ἑτέροις ἀλλ' ἢ τῷ κυρίῳ μόνῳ

And Naaman said, 'If not, then let there be given to your servant a mule-team's load of the red earth; for your servant will no longer make whole burnt offering and sacrifice to other gods, but only to the LORD.'

Naaman's counter-request: earth for an altar to YHWH alone

καὶ εἶπεν Ναιμαν

Refused the chance to give, Naaman asks to take — two mules' load of Israelite soil, on which to build an altar for exclusive worship of YHWH. His vow ὁ δοῦλός σου ... ἀλλ' ἢ τῷ κυρίῳ μόνῳ ('your servant... but only to the LORD') makes his confession (v. 15) practical: henceforth he will sacrifice to no other god. Here κυρίῳ is the Tetragrammaton, the sole legitimate recipient of his worship.

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

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

Ναιμαν

Naaman

subject (indeclinable)

→ participant identification

Ναιμαν: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

καὶ

and / then

conjunction (with εἰ μὴ: 'and if not')

→ discourse linkage or contrast

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

εἰ

if

conditional particle (with μή: 'if not')

→ discourse linkage or contrast

εἰ μή: 'if not / otherwise'; Naaman accepts the refusal and turns to an alternative request.

μή

not

negative particle (with εἰ)

→ discourse linkage or contrast

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

δοθήτω

let there be given

Aor Pass Impv 3 Sg · δίδωμι

third-person imperative (Naaman's request)

→ ingressive aorist passive imperative (let it be granted)

δίδωμι (aor. pass. impv. δοθήτω): 'let it be given'; the passive imperative frames a polite request — that he be granted some Israelite soil.

δὴ

I pray / now

emphatic particle (politeness/urgency)

→ discourse linkage or contrast

δὴ: 'now / I pray'; renders $\text{N}\mathfrak{h}$; softens the request to an entreaty.

τῷ

the / your

Dative

article (with δούλῳ)

→ noun-phrase marking

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

δούλῳ

servant

Dative

dative of advantage (recipient: 'to your servant')

→ sphere or reference

δοῦλος: 'servant'; Naaman again styles himself 'your servant', the humble self-designation he keeps throughout this exchange.

σου

your

Genitive

genitive of possession (with δούλῳ)

→ relational specification

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

γόμος

load / burden

Nominative

subject of δοθήτω ('a load ... be given')

→ participant prominence

γόμος: 'load / cargo / freight'; renders $\text{N}\mathfrak{h}\mathfrak{m}$; the quantity of earth Naaman requests — as much as a pair of mules can carry.

ζεύγους

of a team / yoke

Genitive

genitive of measure (with γόμος: 'a team's load')

→ relational specification

ζεύγος: 'yoke / pair / team'; renders $\mathfrak{T}\mathfrak{h}\mathfrak{z}$; here a yoked pair (of mules).

ἡμιόνων

of mules

Genitive

genitive (defining ζεύγους: 'a team of mules')

→ relational specification

ἡμίονος: 'mule' (lit. 'half-ass'); renders $\mathfrak{T}\mathfrak{h}\mathfrak{z}$; the load Naaman wants is what two mules can bear — Israelite soil for a YHWH-altar in Syria.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you' — Naaman appeals directly to Elisha to grant the soil.

μοι

to me

Dative

dative of advantage (indirect object of δώσεις)

→ participant reference or interest

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

δώσεις

you shall give

Fut Act Indic 2 Sg · δίδωμι

main verb (request framed as future)

→ imperatival/predictive future (please give)

δίδωμι (fut. δώσεις): 'give'; the future used as a polite request that Elisha grant the earth.

ἐκ

from / of

preposition + genitive (partitive: 'some of the earth')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive: 'some of the earth').

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

earth / soil

Genitive

partitive genitive (with ἐκ: 'some of the earth')

→ relational specification

γῆ: 'earth / soil'; the holy ground of Israel, on which Naaman intends to worship YHWH even in Syria — reflecting the ancient notion that a god was rightly worshiped on his own land's soil.

τῆς

the

Genitive

article (with πυρᾶς)

→ noun-phrase marking

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

πυρᾶς

red

Genitive

attributive adjective (modifying γῆς: 'the red earth')

→ relational specification

πυρρός: 'red / fiery-colored'; describes the reddish soil of the land; the LXX specifies the color of the earth Naaman requests.

ὅτι

for / because

causal conjunction (ground of the request)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason — Naaman's new exclusive devotion to YHWH.

οὐ

not

negative particle (with ποιήσει)

→ discourse linkage or contrast

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

ποιήσει

will make / offer

Fut Act Indic 3 Sg · ποιέω

main verb of the causal clause (Naaman's vow)

→ predictive future (resolution for the future)

ποιέω: 'make / do / offer (sacrifice)'; here of offering sacrifice; Naaman vows he will never again sacrifice to any god but YHWH.

ἔτι

any longer / still

temporal adverb (with negation: 'no longer')

→ clausal contribution

ἔτι: 'still / yet'; with οὐ = 'no longer'; marks the decisive break with his former idolatry.

ὁ

the / your

Nominative

article (with δοῦλός)

→ noun-phrase marking

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

δοῦλος

servant

Nominative

subject of ποιήσει

→ participant prominence

δοῦλος: 'servant'; Naaman speaks of himself in the third person ('your servant'), the deferential courtly idiom.

σου

your

Genitive

genitive of possession (with δοῦλος)

→ relational specification

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

όλοκαύτωμα

whole burnt offering

Accusative

direct object of ποιήσει

→ object specification

όλοκαύτωμα: 'whole burnt offering'; from ὅλος ('whole') + καίω ('burn'); renders חֹלֶב; the sacrifice wholly consumed by fire — the chief Israelite offering Naaman now vows to give only to YHWH.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυσίασμα

sacrifice

Accusative

direct object (coordinate with όλοκαύτωμα)

→ object specification

θυσίασμα: 'sacrifice / offering'; renders חֹבֶט; a slain sacrifice, paired with the burnt offering to denote sacrificial worship generally.

θεοῖς

to gods

Dative

dative of recipient (with the negated verb: 'to [other] gods')

→ sphere or reference

θεός (dat. pl. θεοῖς): 'gods'; here the pagan deities Naaman renounces.

ἐτέροις

other

Dative

attributive adjective (modifying θεοῖς: 'other gods')

→ sphere or reference

ἐτερος: 'other / another'; θεοῖς ἐτέροις ('other gods') renders אֱלֹהֵי אֲחֵרִים, the standard Deuteronomic phrase for the forbidden deities (cf. Exod 20:3; Deut 5:7).

ἀλλ

but

adversative particle (with ἦ: 'but only')

→ discourse linkage or contrast

ἀλλά (elided): part of the ἀλλ ἦ exceptive idiom ('but only').

ἢ

than / except

particle (with ἀλλ: exceptive 'except / but only')

→ discourse linkage or contrast

ἢ: with ἀλλά forms 'but only', restricting Naaman's worship to YHWH alone.

τῷ

the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient (exclusive: 'to the LORD only')

→ sphere or reference

κύριος: here the Tetragrammaton יהוה — the sole God to whom Naaman will henceforth sacrifice; the exclusive μόνῳ makes this a monotheistic vow.

μόνῳ

only / alone

Dative

attributive adjective (modifying κυρίῳ: 'to the LORD alone')

→ sphere or reference

μόνος: 'alone / only'; τῷ κυρίῳ μόνῳ ('to the LORD alone') seals Naaman's exclusive devotion to YHWH.

18 καὶ ἰλάσεται κύριος τῷ δούλῳ σου ἐν τῷ εἰσπορεύεσθαι τὸν κύριόν μου εἰς οἶκον Ρεμμαν προσκυνῆσαι αὐτὸν καὶ ἐπαναπαύσεται ἐπὶ τῆς χειρός μου καὶ προσκυνήσω ἐν οἴκῳ Ρεμμαν ἐν τῷ προσκυνεῖν αὐτὸν ἐν οἴκῳ Ρεμμαν καὶ ἰλάσεται δὴ κύριος τῷ δούλῳ σου ἐν τῷ λόγῳ τούτῳ

'In this matter may the LORD be merciful to your servant: when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow down in the house of Rimmon — when he bows down in the house of Rimmon, may the LORD be merciful to your servant in this matter.'

Naaman's plea for pardon over enforced Rimmon-attendance

καὶ ἰλάσεται κύριος τῷ δούλῳ σου

Naaman anticipates a conflict between his new exclusive devotion and his official duty: he must accompany his king into the temple of Rimmon (the Syrian storm-god Hadad-Ramman) and bow when the king, leaning on his arm, bows. He twice prays ἰλάσεται κύριος ('may the LORD pardon') for this outward, involuntary act. Here κύριος is YHWH (the one he asks to forgive), while τὸν κύριόν μου ('my master') is the human king of Syria.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἰλάσεται

may he be merciful / pardon

Fut Mid Indic 3 Sg · ἰλάσκομαι

main verb (precative/optative-force future: 'may the LORD pardon')

→ precative future (a wish: may YHWH forgive)

ἰλάσκομαι: 'be merciful / make atonement / forgive'; renders נָּחַם ; the future here has precative force ('may the LORD pardon'); Naaman seeks divine indulgence for an unavoidable cultic act.

κύριος

LORD

Nominative

subject of ἰλάσεται (the divine name)

→ participant prominence

κύριος: here the Tetragrammaton יהוה — the God whose pardon Naaman seeks; distinct from τὸν κύριόν μου (the human king) later in the verse.

τῷ

the / your

Dative

article (with δούλῳ)

→ noun-phrase marking

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

δούλω

servant

Dative

dative (object of ἰλάσεται: 'be merciful to your servant')

→ sphere or reference

δούλος: 'servant'; Naaman, the petitioner.

σου

your

Genitive

genitive of possession (with δούλω)

→ relational specification

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

ἐν

in / when

preposition + articular infinitive (temporal: 'when ... goes')

→ spatial or relational framing

ἐν τῷ + infinitive: temporal construction ('when / while'), a frequent LXX rendering of 𐤁 + infinitive construct.

τῷ

the

Dative

article (governing the infinitive εἰσπορεύεσθαι)

→ noun-phrase marking

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

εἰσπορεύεσθαι

to go in / entering

Pres Mid/Pass Inf · εἰσπορεύομαι

articular infinitive (temporal clause: 'when my master enters')

→ verbal action or state

εἰσπορεύομαι: 'go in / enter'; the temporal articular infinitive describes the recurring occasion of the king's temple-visits.

τὸν

the / my

Accusative

article (with κύριόν; accusative subject of the infinitive)

→ noun-phrase marking

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

κύριόν

lord / master

Accusative

accusative subject of the infinitive εἰσπορεύεσθαι

→ object specification

κύριος: here a HUMAN master — 'my lord' = the king of Syria, whom Naaman attends; marked human by μου and the temple-attendance context, not the Tetragrammaton.

μου

my

Genitive

genitive of possession (with κύριόν)

→ relational specification

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

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

οἶκον

house / temple

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house / temple'; οἶκος Ρεμμων = 'the house (temple) of Rimmon'; renders 𐤓𐤓𐤍.

Ρεμμων

Rimmon

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

→ participant identification

Ρεμμων: transliteration of Hebrew רמון (Rimmon), the Syrian storm-god (Hadad-Ramman) worshiped at Damascus; indeclinable proper noun.

προσκυνῆσαι

to worship / bow down

Aor Act Inf · προσκυνέω

infinitive of purpose (with εἰσπορεύεσθαι: 'goes in to worship')

→ purpose infinitive

προσκυνέω: 'do obeisance / bow down / worship'; renders 𐤏𐤓𐤕𐤓𐤕𐤍; the purpose of the king's temple-entry.

αὐτόν

(he) / it

Accusative

accusative subject of προσκυνῆσαι (the king worshipping)

→ participant reference

αὐτόν: refers to the king as the one bowing in worship (or, the deity as object); here the subject-accusative of the infinitive — the king bows.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπαναπαύσεται

he leans / rests

Fut Mid Indic 3 Sg · ἐπαναπαύομαι

main verb (the king leans on Naaman's arm)

→ customary future (the recurring posture of state ceremony)

ἐπαναπαύομαι: 'lean upon / rest on'; renders נשָׁע; the king, leaning on his trusted commander's arm, compels Naaman to bow with him (cf. 4 Kgdms 7:2, 17).

ἐπὶ

upon

preposition + genitive (support: 'on my hand')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (support: 'on my hand').

τῆς

the / my

Genitive

article (with χειρός)

→ noun-phrase marking

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

χειρός

hand / arm

Genitive

genitive object of ἐπὶ (the support)

→ relational specification

χείρ: 'hand / arm'; the king leans on Naaman's arm — a sign of Naaman's trusted office and the cause of his unavoidable bowing.

μου

my

Genitive

genitive of possession (with χειρός)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσκυνήσω

I shall bow down

Fut Act Indic 1 Sg · προσκυνέω

main verb (Naaman's enforced obeisance)

→ predictive future (the unavoidable act he foresees)

προσκυνέω: 'bow down / do obeisance'; Naaman foresees that he too will physically bow when his king does — an external act for which he seeks pardon.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

οἶκῳ

house / temple

Dative

dative of place (locative: 'in the house')

→ sphere or reference

οἶκος: 'house / temple'; the temple of Rimmon.

Ρεμμων

Rimmon

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

→ participant identification

Ρεμμων: indeclinable; the repetition (three times in the verse) underscores Naaman's anxiety over this single point of compromise.

ἐν

in / when

preposition + articular infinitive (temporal: 'when he bows')

→ spatial or relational framing

ἐν τῷ + infinitive: temporal ('when he worships').

τῷ

the

Dative

article (governing προσκυνεῖν)

→ noun-phrase marking

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

προσκυνεῖν

to bow / worship

Pres Act Inf · προσκυνέω

articular infinitive (temporal: 'when he bows')

→ verbal action or state

προσκυνέω: the temporal articular infinitive specifies the king's act of bowing as the occasion of Naaman's compelled obeisance.

αὐτόν

he / him

Accusative

accusative subject of the infinitive προσκυνεῖν (the king)

→ participant reference

αὐτόν: subject-accusative of the infinitive — 'when he (the king) bows'.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

οἶκῳ

house / temple

Dative

dative of place (locative)

→ sphere or reference

οἶκος: 'house / temple'; again the temple of Rimmon.

Ρεμμων

Rimmon

genitive of relationship (indeclinable)

→ participant identification

Ρεμμων: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

καὶ

and

coordinate conjunction (resuming the petition)

→ discourse linkage or contrast

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

ἰλάσεται

may he be merciful / pardon

Fut Mid Indic 3 Sg · ἰλάσκομαι

main verb (precative repetition of the plea)

→ precative future (renewed wish for pardon)

ἰλάσκομαι: 'pardon / be merciful'; the petition is repeated for emphasis — Naaman is acutely conscious of the tension between confession and duty.

δὴ

I pray / now

emphatic particle (entreaty)

→ discourse linkage or contrast

δὴ: 'I pray'; renders ἤ; intensifies the plea.

κύριος

LORD

Nominative

subject of ἰλάσεται (the divine name)

→ participant prominence

κύριος: the Tetragrammaton; the God whose pardon is sought.

τῷ

the / your

Dative

article (with δούλῳ)

→ noun-phrase marking

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

δούλω

servant

Dative

dative (object of ἰλάσεται)

→ sphere or reference

δούλος: 'servant'; Naaman.

σου

your

Genitive

genitive of possession (with δούλω)

→ relational specification

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

ἐν

in

preposition + dative (respect: 'in this matter')

→ spatial or relational framing

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

τῷ

the / this

Dative

article (with λόγῳ)

→ noun-phrase marking

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

λόγῳ

matter / thing

Dative

dative of respect (with ἐν: 'in this matter')

→ sphere or reference

λόγος: 'word / matter / thing'; ἐν τῷ λόγῳ τούτῳ ('in this matter') refers specifically to the Rimmon-bowing for which Naaman seeks pardon.

τούτῳ

this

Dative

demonstrative adjective (modifying λόγῳ)

→ participant reference or interest

οὗτος: 'this'; specifies the precise matter of the requested pardon.

19 καὶ εἶπεν Ελισαιε πρὸς Ναιμαν δεῦρο εἰς εἰρήνην καὶ ἀπῆλθεν ἀπ' αὐτοῦ εἰς δεβραθα τῆς γῆς

And Elisha said to Naaman, 'Go in peace.' And he departed from him a stretch of land.

Closure of section C: Elisha's dismissal in peace

καὶ εἶπεν Ελισαιε πρὸς Ναιμαν

Elisha neither answers Naaman's Rimmon-question casuistically nor condemns him; he simply blesses his departure — δεῦρο εἰς εἰρήνην ('go in peace'), the formula of approving release. The healed and converted Gentile leaves reconciled. The closing phrase εἰς δεβραθα τῆς γῆς is textually obscure (a transliterated kibrath-eretz, 'a stretch of land / some distance'), marking the start of his homeward journey — and the seam before the Gehazi episode.

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

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

Ελισαιε
Elisha

subject (indeclinable)

→ participant identification

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

πρὸς
to

preposition + accusative

→ spatial or relational framing

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

Ναιμαν
Naaman

accusative object of πρὸς (indeclinable)

→ participant identification

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

δεῦρο
go / come

adverb/interjection of dismissal (imperative)

→ clausal contribution

δεῦρο: 'come! / go!'; here in the dismissal-formula δεῦρο εἰς εἰρήνην ('go in peace'), a blessing on the departing Naaman.

εἰς
into / in

preposition + accusative (goal/condition: 'in peace')

→ spatial or relational framing

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

εἰρήνην
peace

Accusative

accusative object of εἰς (the dismissal-formula)

→ object specification

εἰρήνη: 'peace / well-being'; renders **וְשָׁלוֹם**; (**וָעָשׂוּ**/δεῦρο) εἰς εἰρήνην ('go in peace', **וְשָׁלוֹם לְךָ**) is the formula of blessed, approving dismissal.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν
he departed

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (Naaman's departure)

→ constative aorist

ἀπέρχομαι: 'go away / depart'; Naaman sets out for home, healed and reconciled.

ἀπὸ
from

preposition + genitive (separation, elided before vowel)

→ spatial or relational framing

ἀπὸ (elided ἀπ): 'from'; marks separation from Elisha.

αὐτοῦ
him

Genitive

genitive object of ἀπ (Elisha)

→ relational specification

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

εἰς

to / for

preposition + accusative (measure of distance)

→ spatial or relational framing

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

δεβραθα

a stretch (of land)

accusative of extent (transliterated, indeclinable)

→ clausal contribution

δεβραθα: an untranslated transliteration of Hebrew קִבְרַת עֶרֶץ (kibrath-eretz), 'a stretch / measure of land' (some distance); the kaige translator left the obscure measure-term untranslated, hence treated as indeclinable.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive (with δεβραθα: 'a stretch of land')

→ relational specification

γῆ: 'land / earth'; completes the measure-of-distance phrase ('a tract of land' = some way off).

20 καὶ εἶπεν Γιεζι τὸ παιδάριον Ελισαιε ἰδοὺ ἐφείσατο ὁ κύριός μου τοῦ Ναιμαν τοῦ Σύρου τούτου τοῦ μὴ λαβεῖν ἐκ χειρὸς αὐτοῦ ἃ ἐνήνοχεν ζῆ κύριος ὅτι εἰ μὴ δραμοῦμαι ὀπίσω αὐτοῦ καὶ λήμψομαι παρ' αὐτοῦ τι

And Gehazi, the servant of Elisha, said, 'Behold, my master has spared this Naaman the Syrian, not taking from his hand what he brought. As the LORD lives, I will run after him and take something from him.'

Turn to section D: Gehazi's covetous resolve (the counter-movement begins)

καὶ εἶπεν Γιεζι τὸ παιδάριον Ελισαιε

The episode now inverts: where Naaman's pride yielded to grace, Elisha's own servant yields to greed. Gehazi mentally faults his master's refusal (ἐφείσατο ... τοῦ μὴ λαβεῖν) and, with a blasphemous misuse of the very oath-formula Elisha used in v. 16 (ζῆ κύριος), resolves to extract payment. His ὁ κύριός μου ('my master') is the human Elisha.

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

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

Γιεζι
Gehazi

subject (indeclinable proper noun)

→ participant identification

Γιεζι: transliteration of Hebrew גֵּיזַי (Gehazi), Elisha's servant; indeclinable; the greedy foil whose leprosy ends the chapter.

τὸ
the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

servant / attendant

Nominative

nominative in apposition to Γιεζι

→ participant prominence

παιδάριον: 'young servant / attendant'; diminutive of παῖς; renders גֵּיזַי; designates Gehazi's role as Elisha's personal attendant.

Ελισαιε
of Elisha

genitive of relationship (indeclinable: 'servant of Elisha')

→ participant identification

Ελισαιε: indeclinable; the master whose name Gehazi shames.

ἰδοὺ
behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; introduces Gehazi's resentful reflection.

ἐφείσατο

spared / held back from

Aor Mid Indic 3 Sg · φείδομαι

main verb (Gehazi's complaint about Elisha)

→ constative aorist

φείδομαι: 'spare / refrain / forbear'; here 'let off / went easy on' — Gehazi faults his master for sparing the Syrian by refusing payment.

ὁ
the / my

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος
master

Nominative

subject of ἐφείσατο

→ participant prominence

κύριος: here a HUMAN master — 'my master' = Elisha, as Gehazi the servant refers to him; marked human by μου and the servant-master relation, not the Tetragrammaton.

μου
my

Genitive

genitive of possession (with κύριος)

→ relational specification

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

τοῦ
the

Genitive

article (with Ναιμαν)

→ noun-phrase marking

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

Ναιμαν

Naaman

genitive object of ἐφείσατο (with the article τοῦ; 'spared Naaman')

→ noun-phrase marking

Ναιμαν: indeclinable; here governed by φείδομαι (which takes the genitive), with the article τοῦ.

τοῦ

the

Genitive

article (with Σύρου)

→ noun-phrase marking

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

Σύρου

the Syrian

Genitive

genitive in apposition to Ναιμαν

→ relational specification

Σύρος (gen. Σύρου): 'a Syrian / the Syrian'; the gentilic noun, declinable, hence kind 'n' with genitive case; 'Naaman the Syrian' — the very phrase echoed at Luke 4:27 (Ναιμαν ὁ Σύρος).

τούτου

this

Genitive

demonstrative adjective (with Σύρου: 'this Syrian')

→ relational specification

οὗτος: 'this'; Gehazi's dismissive 'this Syrian', betraying ethnic contempt and covetous calculation.

τοῦ

by / so as

Genitive

article governing the articular infinitive (epexegetic: 'in not taking')

→ noun-phrase marking

τοῦ + infinitive: epexegetic articular infinitive explaining how Elisha 'spared' Naaman — namely by not taking the gift.

μὴ

not

negative particle (with the infinitive λαβεῖν)

→ discourse linkage or contrast

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

λαβεῖν

to take

Aor Act Inf · λαμβάνω

articular infinitive (epexegetic: 'in not taking')

→ verbal action or state

λαμβάνω (aor. inf.): 'take / receive'; τοῦ μὴ λαβεῖν explains Elisha's sparing — he declined to take the gift.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive of source (with ἐκ: 'from his hand')

→ relational specification

χείρ: 'hand'; ἐκ χειρὸς αὐτοῦ ('from his hand') = from Naaman's possession.

αὐτοῦ

his

Genitive

genitive of possession (with χειρὸς)

→ relational specification

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

ἃ

what / the things which

Accusative

relative pronoun (direct object of ἐνήνοχεν; antecedent of λαβεῖν)

→ participant reference

ὅς (n. pl. ἃ): relative pronoun; 'the things which (he brought)'.

ἐνήνοχεν

he has brought

Perf Act Indic 3 Sg · φέρω

verb of the relative clause

→ resultative perfect (goods still here, brought and present)

φέρω (pf. ἐνήνοχεν): 'bring / carry'; the perfect indicates the gifts Naaman brought are still at hand, ripe for the taking in Gehazi's mind.

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

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

→ affirmative present (oath-formula)

ζάω (ζῆ): ζῆ κύριος ('as the LORD lives'); Gehazi blasphemously swears by YHWH to a covetous purpose — a dark echo of Elisha's righteous oath in v. 16.

κύριος

LORD

Nominative

subject of ζῆ (the divine name in the oath)

→ participant prominence

κύριος: here the Tetragrammaton יהוה — invoked in Gehazi's oath; the irony is that he swears by the living God to a deceitful, greedy end.

ὅτι

that / surely

conjunction (introducing the oath-content)

→ discourse linkage or contrast

ὅτι: introduces the substance of the oath ('that I will run...').

εἰ

(surely)

oath-particle (with μή: Hebraizing emphatic affirmation)

→ discourse linkage or contrast

εἰ μή: in an oath, εἰ μή renders אִלּוּ, which functions as an emphatic positive — 'surely I WILL run after him.'

μὴ

not

negative particle (with εἰ, forming the oath-affirmation)

→ discourse linkage or contrast

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

δραμοῦμαι

I will run

Fut Mid Indic 1 Sg · τρέχω

main verb of the oath (emphatic affirmation)

→ emphatic-positive future (oath: 'I will surely run')

τρέχω (fut. mid. δραμοῦμαι): 'run'; with the oath-εἰ μὴ it is an emphatic vow — Gehazi will chase Naaman down.

ὀπίσω

after

preposition/adverb + genitive (pursuit: 'after him')

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders אַחֲרַי; of pursuit.

αὐτοῦ

him

Genitive

genitive object of ὀπίσω (Naaman)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λήμψομαι

I will take

Fut Mid Indic 1 Sg · λαμβάνω

main verb (coordinate with δραμοῦμαι)

→ emphatic-positive future (oath)

λαμβάνω (fut. mid. λήμψομαι): 'take / get'; Gehazi vows to take 'something' — the very thing Elisha refused (cf. λήμψομαι, v. 16).

παρ

from

preposition + genitive (source, elided before vowel)

→ spatial or relational framing

παρά (elided παρ): 'from (the side of)'; marks Naaman as the source of the extorted gift.

αὐτοῦ

him

Genitive

genitive object of παρ (Naaman)

→ relational specification

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

τι

something

Accusative

indefinite pronoun (direct object of λήμψομαι: 'something')

→ participant reference

τις/τι: indefinite 'something / anything'; the vagueness betrays Gehazi's bare acquisitiveness — he simply wants to get something.

21 καὶ ἐδίωξε Γιεζι ὀπίσω τοῦ Ναιμαν καὶ εἶδεν αὐτὸν Ναιμαν τρέχοντα ὀπίσω αὐτοῦ καὶ ἐπέστρεψεν ἀπὸ τοῦ ἅρματος εἰς ἀπαντὴν αὐτοῦ

And Gehazi pursued after Naaman; and Naaman saw him running after him and got down from the chariot to meet him.

Narrative action: the pursuit and Naaman's courteous turn

καὶ ἐδίωξε Γιεζι

The chase is narrated in brisk aorists. Naaman's gracious response — dismounting from his chariot to meet a mere servant running after him — displays the humility of the newly converted man, and unwittingly sets up Gehazi's deceit. The participle τρέχοντα ('running') picks up Gehazi's vow to run (δραμοῦμαι, v. 20).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐδίωξε

pursued

Aor Act Indic 3 Sg · διώκω

main verb (Gehazi's pursuit)

→ constative aorist

διώκω: 'pursue / chase / hasten after'; renders ἡΤ; Gehazi acts on his vow, running after Naaman.

Γιεζι

Gehazi

subject (indeclinable)

→ participant identification

Γιεζι: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

ὀπίσω

after

preposition + genitive (pursuit)

→ spatial or relational framing

ὀπίσω: 'after'; of pursuit.

τοῦ

the

Genitive

article (with Ναίμαν)

→ noun-phrase marking

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

Ναίμαν

Naaman

genitive object of ὀπίσω (with article τοῦ)

→ noun-phrase marking

Ναίμαν: indeclinable, here with the article τοῦ in the genitive.

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 (Naaman perceives the runner)

→ constative aorist

ὁράω (aor. εἶδεν): 'see / perceive'; Naaman notices Gehazi running after him.

αὐτόν

him

Accusative

direct object of εἶδεν (Gehazi)

→ participant reference

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

Ναίμαν

Naaman

subject of εἶδεν (indeclinable; resumptive)

→ participant identification

Ναίμαν: indeclinable; the explicit subject, resuming after the object αὐτόν.

τρέχοντα

running

Pres Act Ptcp Acc Sg Masc · τρέχω

supplementary participle (with εἶδεν: 'saw him running')

→ progressive present participle (action in progress)

τρέχω (pres. ptcp.): 'run'; the supplementary participle with a verb of perception; picks up Gehazi's vow δραμοῦμαι (v. 20).

ὀπίσω

after

preposition + genitive (direction of running)

→ spatial or relational framing

ὀπίσω: meaning 'after'; here it marks the relation signaled by preposition + genitive (direction of running).

αὐτοῦ

him

Genitive

genitive object of ὀπίσω (Naaman himself)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν

turned / got down

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (Naaman turns/descends to meet him)

→ constative aorist

ἐπιστρέφω: 'turn / turn back'; here Naaman turns about (descending from the chariot, cf. v. 26 ἐπέστρεψεν ... ἀπὸ τοῦ ἅρματος) to meet the runner — a gesture of gracious condescension.

ἀπὸ

from

preposition + genitive (separation: 'from the chariot')

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with ἄρματος)

→ noun-phrase marking

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

ἄρματος

chariot

Genitive

genitive of separation (with ἀπό)

→ relational specification

ἄρμα: 'chariot'; Naaman comes down from his chariot — a striking courtesy from the great commander toward a servant.

εἰς

to / for

preposition + accusative (purpose: 'to meet')

→ spatial or relational framing

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

ἀπαντήν

a meeting

Accusative

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

→ object specification

ἀπάντησις/ἀπαντή: 'meeting / encounter'; εἰς ἀπαντήν ('to meet') renders תִּקְרָא; idiom for going to meet someone (cf. συναντήν, v. 26).

αὐτοῦ

him

Genitive

objective genitive (with ἀπαντήν: 'to meet him')

→ relational specification

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

22 καὶ εἶπεν εἰρήνη ὁ κύριός μου ἀπέστειλén με λέγων ἰδοὺ νῦν ἦλθον πρὸς με δύο παιδάρια ἐξ ὄρους Εφραιμ ἀπὸ τῶν υἱῶν τῶν προφητῶν δὸς δὴ αὐτοῖς τάλαντον ἀργυρίου καὶ δύο ἀλλασσομένας στολάς

And he said, 'It is well. My master has sent me, saying, "Behold, just now there have come to me two young men from the hill country of Ephraim, of the sons of the prophets; give them, I pray, a talent of silver and two changes of garments."'

Gehazi's fabricated request (embedded false speech) καὶ εἶπεν εἰρήνη

Gehazi answers Naaman's implied concern with εἰρήνη ('all is well'), then invents a plausible story — two newly arrived prophets' apprentices in need — to extract from Naaman exactly the kind of gift Elisha had refused. He even forges his master's voice (ὁ κύριός μου ἀπέστειλén με, 'my master has sent me'), compounding theft with a lie in the prophet's name. ὁ κύριός μου = the human Elisha.

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

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

εἰρήνη

(it is) peace / all is well

Nominative

nominal predicate (reassurance: 'all is well')

→ participant prominence

εἰρήνη: 'peace'; here the reassuring greeting 'all is well / it is peace' (ὁ ἰσ), allaying Naaman's concern that something might be wrong.

ὁ

the / my

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

master

Nominative

subject of ἀπέστειλén

→ participant prominence

κύριος: here a HUMAN master — 'my master' = Elisha, in whose name Gehazi falsely claims to act; marked human by μου and the servant-master relation, not the Tetragrammaton.

μου

my

Genitive

genitive of possession (with κύριος)

→ relational specification

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

ἀπέστειλén

has sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (the lie: 'my master sent me')

→ constative aorist (the false claim)

ἀποστέλλω: 'send'; Gehazi falsely claims a commission from Elisha — the lie that turns covetousness into fraud in the prophet's name.

με

me

Accusative

direct object of ἀπέστειλén

→ participant reference

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

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (introducing the fabricated message; Hebraism for נאמל)

→ verbal action or state

λέγω (ptcp.): renders נאמל; introduces the (invented) words of Elisha.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; lends the fabricated message an air of urgency and plausibility.

νῦν

just now

temporal adverb ('just now')

→ adverbial qualification

νῦν: 'now / just now'; the invented detail of timing makes the lie convincing — guests have only just arrived.

ἦλθον

have come

Aor Act Indic 3 Pl · ἔρχομαι

main verb of the embedded message

→ constative aorist (the supposed recent arrival)

ἔρχομαι (aor. ἦλθον): 'come'; the fictitious arrival of two prophets' apprentices.

πρός

to

preposition + accusative

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (the supposed 'me' = Elisha)

→ participant reference

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

δύο

two

numeral (modifying παιδάρια; indeclinable)

→ measure or count

δύο: 'two'; indeclinable cardinal; the number of the invented visitors.

παιδάρια

young men / lads

Nominative

subject of ἦλθον

→ participant prominence

παιδάριον: 'young man / lad / servant'; here the (fictitious) young members of the prophetic guild.

ἐξ

from

preposition + genitive (origin)

→ spatial or relational framing

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

ὄρους

hill country / mountain

Genitive

genitive of source (with ἐξ)

→ relational specification

ὄρος: 'mountain / hill country'; renders 𐤓𐤕; ὄρος Εφραιμ = 'the hill country of Ephraim', a region associated with prophetic communities.

Εφραιμ

Ephraim

genitive of relationship (indeclinable: 'hill country of Ephraim')

→ participant identification

Εφραιμ: transliteration of 𐤏𐤓𐤕𐤓; indeclinable; the central hill country of the Northern Kingdom.

ἀπὸ

from / of

preposition + genitive (partitive: 'of the sons')

→ spatial or relational framing

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

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

partitive genitive (with ἀπὸ)

→ relational specification

υἱός: 'son'; οἱ υἱοὶ τῶν προφητῶν ('the sons of the prophets', בני הנביאים) is the standard term for members of the prophetic guilds/schools associated with Elijah and Elisha.

τῶν

of the

Genitive

article (with προφητῶν)

→ noun-phrase marking

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

προφητῶν

prophets

Genitive

genitive of relationship (with υἱῶν: 'sons of the prophets')

→ relational specification

προφήτης: 'prophet'; the prophetic guild whose junior members Gehazi invents as the needy recipients.

δὸς

give

Aor Act Impv 2 Sg · δίδωμι

imperative (the fabricated request to Naaman)

→ ingressive aorist imperative

δίδωμι (aor. impv. δός): 'give'; the operative request — Gehazi, in Elisha's name, asks Naaman to give a gift for the supposed guests.

δὴ

I pray / now

emphatic particle (politeness)

→ discourse linkage or contrast

δὴ: 'please / now'; renders $\kappa\alpha\iota$; softens the request to a courteous appeal.

αὐτοῖς

to them

Dative

dative of recipient (the supposed young men)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of recipient (the supposed young men).

τάλαντον

a talent

Accusative

direct object of δός

→ object specification

τάλαντον: 'talent (of silver)'; Gehazi asks for one talent — a fraction of what Naaman had brought (v. 5), modest enough to seem credible.

ἄργυριου

of silver

Genitive

genitive of material (with τάλαντον)

→ relational specification

ἄργυριον: 'silver / money'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δύο

two

numeral (modifying στολάς; indeclinable)

→ measure or count

δύο: 'two'; indeclinable.

ἀλλασσομένας

changes of / festal

Pres Mid/Pass Ptcp Acc Pl Fem · ἀλλάσσω

attributive participle (modifying στολάς: 'changes of garments')

→ verbal action or state

ἀλλάσσω (ptcp.): the participial idiom ἀλλασσομένας στολάς ('changes of raiment'), as in v. 5 — festal garments given as gifts.

στολάς

garments / robes

Accusative

direct object (coordinate with τάλαντον)

→ object specification

στολή: 'robe / festal garment'; the second item of Gehazi's request.

23 καὶ εἶπεν Ναϊμαν λαβὲ διτάλαντον ἀργυρίου καὶ ἔλαβεν ἐν δυσὶ θυλάκοις καὶ δύο ἀλλασσομένας στολὰς καὶ ἔδωκεν ἐπὶ δύο παιδάρια αὐτοῦ καὶ ἦσαν ἔμπροσθεν αὐτοῦ

And Naaman said, 'Take two talents of silver.' And he pressed him, and bound up two talents of silver in two bags, with two changes of garments, and gave them to two of his servants; and they carried them before him.

Naaman's generous over-response and the transfer of the spoil

καὶ εἶπεν Ναϊμαν λαβὲ

Naaman not only complies but doubles the request (διτάλαντον, 'two talents'), insisting Gehazi take it — generosity that ironically multiplies Gehazi's guilt. The goods are bagged and assigned to two of Naaman's own servants to carry ahead, a detail that sets up the secret transfer (v. 24). The verb ἦσαν ('they bore') continues the brisk action.

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

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

Ναϊμαν

Naaman

subject (indeclinable)

→ participant identification

Ναϊμαν: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

λαβὲ

take

Aor Act Impv 2 Sg · λαμβάνω

imperative (Naaman's generous offer)

→ ingressive aorist imperative

λαμβάνω (aor. impv. λαβέ): 'take'; Naaman urges Gehazi to take even more than asked.

διτάλαντον

two talents

Accusative

direct object of λαβέ

→ object specification

διτάλαντον: 'a double talent / two talents'; from δι- ('two') + τάλαντον; Naaman doubles Gehazi's request, his generosity heightening the irony of the fraud.

ἀργυρίου

of silver

Genitive

genitive of material (with διτάλαντον)

→ relational specification

ἀργύριον: 'silver'.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

he took / bound up

Aor Act Indic 3 Sg · λαμβάνω

main verb (Naaman/Gehazi handles the silver)

→ constative aorist

λαμβάνω: 'take'; here of taking and packing the silver (with πιέζω/binding implied) into bags for transport — Naaman secures the gift Gehazi accepts.

ἐν

in

preposition + dative (containment: 'in bags')

→ spatial or relational framing

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

δυσὶ

two

Dative

numeral (modifying θυλάκοις; dative)

→ sphere or reference

δύο (dat. δυσί): 'two'; here the inflected dative form.

θυλάκοις

bags / sacks

Dative

dative (with ἐν: 'in two bags')

→ sphere or reference

θύλακος: 'bag / sack / pouch'; renders ὑγῆ; the silver is bound up in two bags for carrying.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δύο

two

numeral (modifying στολὰς; indeclinable)

→ measure or count

δύο: 'two'; indeclinable.

ἀλλασσομένας

changes of / festal

Pres Mid/Pass Ptcp Acc Pl Fem · ἀλλάσσω

attributive participle (modifying στολὰς)

→ verbal action or state

ἀλλάσσω (ptcp.): the 'changes of garments' idiom (cf. vv. 5, 22).

στολὰς

garments / robes

Accusative

direct object (with the silver)

→ object specification

στολή: 'robe / festal garment'.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (Naaman entrusts the load to carriers)

→ constative aorist

δίδωμι: 'give / hand over'; Naaman assigns the bundles to two of his own servants to carry.

ἐπὶ

to / upon

preposition + accusative (assignment: 'gave to/upon two servants')

→ spatial or relational framing

ἐπί + acc.: here marks the persons charged with carrying — 'laid upon / gave to two servants'.

δύο

two

numeral (modifying παιδάρια; indeclinable)

→ measure or count

δύο: 'two'; indeclinable.

παιδάρια

servants / attendants

Accusative

accusative object of ἐπί (Naaman's two servants)

→ object specification

παιδάριον: 'young servant / attendant'; two of Naaman's own attendants are deputed to carry the load.

αὐτοῦ

his

Genitive

genitive of possession (with παιδάρια)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤραν

they carried / bore

Aor Act Indic 3 Pl · αἶρω

main verb (the servants carry the load)

→ constative aorist

αἶρω (aor. ἤραν): 'lift / carry / bear'; renders נָשָׂא; the servants bear the bundles ahead of Gehazi.

ἔμπροσθεν

before / ahead of

preposition + genitive (position: 'before him')

→ spatial or relational framing

ἔμπροσθεν: 'in front of / before'; renders יָנִיחַ; the carriers go ahead of Gehazi until they reach the secret place (v. 24).

αὐτοῦ

him

Genitive

genitive object of ἔμπροσθεν (Gehazi)

→ relational specification

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

24 καὶ ἦλθον εἰς τὸ σκοτεινόν καὶ ἔλαβεν ἐκ τῶν χειρῶν αὐτῶν καὶ παρέθετο ἐν οἴκῳ καὶ ἐξαπέστειλεν τοὺς ἄνδρας

And they came to the dark place, and he took the things from their hands and stowed them in the house and sent the men away.

Concealment: Gehazi hides the spoil

καὶ ἦλθον εἰς τὸ σκοτεινόν

The action is furtive: at τὸ σκοτεινόν ('the dark/secret place'), Gehazi takes the bundles from Naaman's servants, hides them indoors, and dismisses the carriers so no witness remains. The cluster of aorists (ἔλαβεν, παρέθετο, ἐξαπέστειλεν) executes the cover-up with cold efficiency — the prelude to his lie before Elisha.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθον
they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (arrival at the secret place)

→ constative aorist

ἔρχομαι (aor. ἦλθον): 'come'; Gehazi and the carriers reach the hiding spot.

εἰς
to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸ
the

Accusative

article (substantizing σκοτεινόν)

→ noun-phrase marking

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

σκοτεινόν

dark place / secret place

Accusative

substantive adjective (object of εἰς: 'to the dark place')

→ object specification

σκοτεινός: 'dark'; the neuter substantive τὸ σκοτεινόν = 'the dark/hidden place' (perhaps a fortified hill or secluded spot, rendering ܠܚܝܕܐ); the secrecy underscores the furtiveness of Gehazi's act.

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 (Gehazi takes the bundles)

→ constative aorist

λαμβάνω: 'take'; Gehazi relieves the carriers of the spoil.

ἐκ
from

preposition + genitive (source)

→ spatial or relational framing

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

τῶν
the

Genitive

article (with χειρῶν)

→ noun-phrase marking

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

χειρῶν
hands

Genitive

genitive of source (with ἐκ: 'from their hands')

→ relational specification

χεῖρ (gen. pl. χειρῶν): 'hand'; Gehazi takes the bags from the servants' hands.

αὐτῶν
their

Genitive

genitive of possession (with χειρῶν)

→ relational specification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

παρέθετο

stowed / put away

Aor Mid Indic 3 Sg · παρατίθημι

main verb (Gehazi hides the spoil)

→ constative aorist

παρατίθημι (aor. mid. παρέθετο): 'set beside / deposit / store up'; the middle = 'stored away for himself'; Gehazi conceals the goods indoors.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

οἶκῳ

house

Dative

dative of place (locative: 'in the house')

→ sphere or reference

οἶκος: 'house'; the place of concealment.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξαπέστειλεν

sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (dismissal of the carriers)

→ constative aorist

ἐξαποστέλλω: 'send away / dismiss'; Gehazi sends the servants off, eliminating witnesses to the hidden spoil.

τοὺς

the

Accusative

article (with ἄνδρας)

→ noun-phrase marking

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

ἄνδρας

men

Accusative

direct object of ἐξαπέστειλεν

→ object specification

ἄνθρωπος (acc. pl. ἄνδρας): 'man'; Naaman's two carrier-servants, now dismissed.

25 καὶ αὐτὸς εἰσῆλθεν καὶ παρειστήκει πρὸς τὸν κύριον αὐτοῦ καὶ εἶπεν πρὸς αὐτὸν Ελισαίε πόθεν Γιεζὶ καὶ εἶπεν Γιεζὶ οὐ πεπόρευται ὁ δοῦλός σου ἔνθα καὶ ἔνθα

And he himself went in and stood before his master. And Elisha said to him, 'Where from, Gehazi?'
And Gehazi said, 'Your servant has not gone anywhere.'

Confrontation: Gehazi returns and lies

καὶ αὐτὸς εἰσῆλθεν

Gehazi resumes his post as if nothing had happened (παρειστήκει, 'stood in attendance'). Elisha's terse question πόθεν Γιεζὶ ('Where from, Gehazi?') exposes that the prophet already knows. Gehazi's flat denial — οὐ πεπόρευται ὁ δοῦλός σου ἔνθα καὶ ἔνθα ('your servant has gone nowhere at all') — is the lie that seals his doom. τὸν κύριον αὐτοῦ = the human Elisha.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

αὐτός
he himself

Nominative

intensive pronoun (subject: 'he himself')

→ participant reference

αὐτός: intensive 'himself'; marks Gehazi's return to his master's presence.

εἰσῆλθεν
went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Gehazi enters)

→ constative aorist

εἰσέρχομαι: 'go in / enter'; Gehazi comes back inside to Elisha.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

παρειστήκει
stood in attendance

Plpf Act Indic 3 Sg · παρίστημι

main verb (Gehazi takes his attending position)

→ stative pluperfect (had taken his stand / stood waiting)

παρίστημι (plpf. παρειστήκει): 'stand beside / attend'; the pluperfect of the perfect-with-present-force ἔστηκα denotes Gehazi resuming his stance of attendance, feigning normality.

πρὸς
before / to

preposition + accusative (in attendance before)

→ spatial or relational framing

πρὸς: meaning 'before'; here it marks the relation signaled by preposition + accusative (in attendance before).

τὸν
the / his

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον
master

Accusative

accusative object of πρὸς (Gehazi's master)

→ object specification

κύριος: here a HUMAN master — Elisha, before whom Gehazi stands as servant; marked human by αὐτοῦ and the servant-master relation, not the Tetragrammaton.

αὐτοῦ
his

Genitive

genitive of possession (with κύριον)

→ relational specification

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

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

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

πρὸς
to

preposition + accusative

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (Gehazi)

→ participant reference

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

Ελισαιε

Elisha

subject of εἶπεν (indeclinable)

→ participant identification

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

πόθεν

from where?

interrogative adverb (Elisha's probing question)

→ clausal contribution

πόθεν: 'from where? / whence?'; Elisha's curt question — already knowing the answer — invites Gehazi to confess; instead he lies.

Γιεζι

Gehazi

vocative (address: 'Gehazi')

→ participant identification

Γιεζι: indeclinable; here in direct address.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Gehazi's reply)

→ constative aorist

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

Γιεζι

Gehazi

subject of εἶπεν (indeclinable)

→ participant identification

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

οὐ

not

negative particle (with πεπόρευται)

→ discourse linkage or contrast

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

πεπόρευται

has gone

Perf Mid/Pass Indic 3 Sg · πορεύομαι

main verb (Gehazi's lie)

→ resultative perfect (denial of any recent going)

πορεύομαι (pf. πεπόρευται): 'go / travel'; the perfect 'has not gone (anywhere)' is Gehazi's outright lie; the irony is sharp, since he had just run after Naaman (ἐδίωξε, v. 21).

ὁ

the / your

Nominative

article (with δοῦλος)

→ noun-phrase marking

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

δοῦλος

servant

Nominative

subject of πεπόρευται

→ participant prominence

δοῦλος: 'servant'; Gehazi speaks of himself in the deferential third person ('your servant') even as he lies.

σου

your

Genitive

genitive of possession (with δοῦλος)

→ relational specification

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

ἐνθα

here

adverb of place (with καὶ ἐνθα: 'anywhere at all')

→ clausal contribution

ἐνθα: 'there / here'; the idiom ἐνθα καὶ ἐνθα ('hither and thither / anywhere at all') renders **הֵנָּה וְהֵנָּה**; Gehazi denies going in any direction whatever.

καὶ

and

coordinate conjunction (within the ἐνθα ... ἐνθα idiom)

→ discourse linkage or contrast

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

ἐνθα

there

adverb of place (second member of 'hither and thither')

→ clausal contribution

ἐνθα: the doubled ἐνθα καὶ ἐνθα emphasizes the totality of the denial — 'nowhere at all'.

26 καὶ εἶπεν πρὸς αὐτὸν Ελισαῖε οὐχὶ ἡ καρδία μου ἐπορεύθη μετὰ σοῦ ὅτε ἐπέστρεψεν ὁ ἀνὴρ ἀπὸ τοῦ ἅρματος εἰς συναντήν σοι καὶ νῦν ἔλαβες τὸ ἀργύριον καὶ νῦν ἔλαβες τὰ ἱμάτια καὶ λήμψη ἐν αὐτῷ κήπους καὶ ἐλαιῶνας καὶ ἀμπελῶνας καὶ πρόβατα καὶ βόας καὶ παῖδας καὶ παιδίσκας

And Elisha said to him, 'Did not my heart go with you when the man turned back from his chariot to meet you? And now you have taken the silver, and now you have taken the garments — and you will get with it gardens and olive groves and vineyards and sheep and oxen and male and female servants!'

Prophetic exposure and verdict (the climax of section D) καὶ εἶπεν πρὸς αὐτὸν Ελισαῖε

Elisha's prophetic sight had witnessed the whole transaction — ἡ καρδία μου ἐπορεύθη μετὰ σοῦ ('my heart went with you'). He names the precise moment (the man turning from his chariot, v. 21) and the goods taken, then exposes the deeper sin: Gehazi has bartered the free grace of God for a future of estates, flocks, and slaves. The heaping catalogue of acquisitions is the indictment of his covetousness.

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

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

πρὸς

to

preposition + accusative

→ spatial or relational framing

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

αὐτὸν

him

Accusative

accusative object of πρὸς (Gehazi)

→ participant reference

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

Ελισαιε

Elisha

subject of εἶπεν (indeclinable)

→ participant identification

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

οὐχὶ

did not?

interrogative negative (expecting 'yes')

→ clausal contribution

οὐχί: introduces a rhetorical question expecting 'yes' — 'did not my heart indeed go with you?'

ἡ

the / my

Nominative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of ἐπορεύθη

→ participant prominence

καρδία: 'heart / mind'; renders בָּלֵ; 'my heart went with you' expresses Elisha's prophetic clairvoyance — he saw the whole act in spirit.

μου

my

Genitive

genitive of possession (with καρδία)

→ relational specification

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

ἐπορεύθη

went

Aor Pass(Dep) Indic 3 Sg · πορεύομαι

main verb of the rhetorical question

→ constative aorist

πορεύομαι: 'go'; here metaphorically — Elisha's perception accompanied Gehazi unseen.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετὰ (Gehazi)

→ relational specification

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

ὅτε

when

temporal conjunction

→ discourse linkage or contrast

ὅτε: 'when'; introduces the precise moment Elisha 'saw' — when Naaman turned to meet Gehazi (v. 21).

ἐπέστρεψεν

turned back

Aor Act Indic 3 Sg · ἐπιστρέφω

verb of the temporal clause

→ constative aorist

ἐπιστρέφω: 'turn back'; echoes v. 21 (Naaman turning from his chariot to meet Gehazi) — the exact instant Elisha names.

ὁ

the

Nominative

article (with ἀνὴρ)

→ noun-phrase marking

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

ἀνὴρ

the man

Nominative

subject of ἐπέστρεψεν (Naaman)

→ participant prominence

ἀνὴρ: 'man'; here Naaman, referred to by Elisha as 'the man'.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with ἄρματος)

→ noun-phrase marking

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

ἄρματος

chariot

Genitive

genitive of separation (with ἀπὸ)

→ relational specification

ἄρμα: 'chariot'; the detail (cf. v. 21) confirms Elisha's supernatural knowledge of the encounter.

εἰς

to / for

preposition + accusative (purpose: 'to meet')

→ spatial or relational framing

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

συναντήν

a meeting

Accusative

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

→ object specification

συνάντησις/συναντή: 'meeting / encounter'; εἰς συναντήν ('to meet') renders תִּנְלֶךָ (cf. ἀπαντήν, v. 21).

σοι

you

Dative

dative (with συναντήν: 'to meet you')

→ participant reference or interest

σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative (with συναντήν: 'to meet you').

καὶ

and

narrative conjunction (transition to the indictment)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb

→ adverbial qualification

νῦν: 'now'; the repeated καὶ νῦν marks the rhetorical drumbeat of the indictment.

ἔλαβες

you have taken

Aor Act Indic 2 Sg · λαμβάνω

main verb (the charge: 'you took the silver')

→ constative aorist (accusation of the act)

λαμβάνω (aor. ἔλαβες): 'take'; Elisha names what Gehazi denied taking.

τὸ

the

Accusative

article (with ἀργύριον)

→ noun-phrase marking

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

ἀργύριον

silver / money

Accusative

direct object of ἔλαβες

→ object specification

ἀργύριον: 'silver'; the talents Gehazi took (v. 23).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (repeated for emphasis)

→ adverbial qualification

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

ἔλαβες

you have taken

Aor Act Indic 2 Sg · λαμβάνω

main verb (the charge: 'you took the garments')

→ constative aorist

λαμβάνω: 'take'; the parallel charge regarding the garments.

τὰ

the

Accusative

article (with ἱμάτια)

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of ἔλαβες

→ object specification

ἱμάτιον: 'garment'; the festal robes Gehazi took (v. 23).

καὶ

and

coordinate conjunction (introducing the consequence)

→ discourse linkage or contrast

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

λήμψῃ

you will get

Fut Mid Indic 2 Sg · λαμβάνω

main verb (the ironic/indicting future: 'you would acquire')

→ predictive future (the estates Gehazi schemed to gain)

λαμβάνω (fut. mid. λήμψῃ): 'get / acquire'; Elisha lays bare the long-term ambition behind the theft — to buy a landed estate; the catalogue that follows exposes the depth of his greed.

ἐν

with / by

preposition + dative (instrumental: 'with it')

→ spatial or relational framing

ἐν + dat.: instrumental — 'with it (the money)', i.e. by means of the silver.

αὐτῷ

it

Dative

dative of means (with ἐν: the silver as purchase-price)

→ participant reference or interest

αὐτῷ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as dative of means (with ἐν: the silver as purchase-price).

κήπους

gardens

Accusative

direct object of λήμψη (first item of the catalogue)

→ object specification

κήπος: 'garden / orchard'; first of the heaped acquisitions Gehazi craved — the trappings of landed wealth.

καὶ

and

coordinate conjunction (catalogue-linker)

→ discourse linkage or contrast

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

ἐλαιῶνας

olive groves

Accusative

direct object of λήμψη (catalogue item)

→ object specification

ἐλαιών: 'olive grove / olive orchard'; from ἐλαία ('olive'); a staple of agrarian wealth.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀμπελῶνας

vineyards

Accusative

direct object of λήμψη (catalogue item)

→ object specification

ἀμπελῶν: 'vineyard'; from ἄμπελος ('vine'); together with gardens and olive groves, the marks of a great estate.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρόβατα

sheep / flocks

Accusative

direct object of λήμψη (catalogue item)

→ object specification

πρόβατον: 'sheep'; renders יָקָר; livestock-wealth.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βόας

oxen / cattle

Accusative

direct object of λήμψη (catalogue item)

→ object specification

βοῦς (acc. pl. βόας): 'ox / cow'; renders יָקָר; the larger livestock.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παῖδας

menservants

Accusative

direct object of λήμψη (catalogue item)

→ object specification

παῖς (acc. pl. παῖδας): 'servant / slave'; renders יָקָר; male slaves as a sign of status.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παιδίσκας

maidservants

Accusative

direct object of λήμψη (final catalogue item)

→ object specification

παιδίσκη: 'maidservant / female slave'; renders $\tau\eta\eta\psi$; the closing item of the indictment-catalogue — the full retinue of an estate Gehazi coveted at the price of his integrity.

27 καὶ ἡ λέπρα Ναιμαν κολληθήσεται ἐν σοὶ καὶ ἐν τῷ σπέρματί σου εἰς τὸν αἰῶνα καὶ ἐξῆλθεν ἐκ προσώπου αὐτοῦ λελερωμένος ὥσεὶ χιῶν

'And the leprosy of Naaman shall cleave to you and to your seed forever.' And he went out from his presence leprous, white as snow.

Verdict and execution: the transferred leprosy (closure of the chapter)

καὶ ἡ λέπρα Ναιμαν κολληθήσεται

The sentence is poetic justice: the very leprosy that left Naaman now cleaves (κολληθήσεται) to Gehazi and his seed forever — grace bartered for gain becomes a hereditary curse. The chapter ends as it began, with the participle λελερωμένος (cf. v. 1, of Naaman): the disease has changed bodies. The simile ὥσεὶ χιῶν ('white as snow') is the stark visual seal — and the dark inverse of the childlike-flesh restoration of v. 14.

καὶ
and

narrative conjunction (continuing Elisha's verdict)

→ discourse linkage or contrast

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

ὁ
the

Nominative

article (with λέπρα)

→ noun-phrase marking

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

λέπρα
leprosy

Nominative

subject of κολληθήσεται

→ participant prominence

λέπρα: 'leprosy'; the same disease that defined Naaman (vv. 1, 3, 6, 7) now transferred to Gehazi as judgment.

Ναιμαν
of Naaman

genitive of relationship (indeclinable: 'leprosy of Naaman')

→ participant identification

Ναιμαν: indeclinable; the leprosy is named as Naaman's — what left him now seizes Gehazi.

κολληθήσεται
shall cleave / cling

Fut Pass Indic 3 Sg · κολλάω

main verb (the sentence pronounced)

→ predictive future passive (irrevocable judgment)

κολλάω (fut. pass.): 'glue / join / cause to cling'; renders קָרַבְתָּ; the leprosy will 'cleave / stick fast' to Gehazi permanently — a verb of inseparable adhesion that seals the curse.

ἐν
to / in

preposition + dative (with κολλάω: 'cleave to')

→ spatial or relational framing

ἐν + dat.: with κολλάω, 'cleave to / cling to' (Hebraizing construction with בְּ).

σοὶ
you

Dative

dative (with κολληθήσεται: 'cleave to you')

→ participant reference or interest

σοὶ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative (with κολληθήσεται: 'cleave to you').

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν
to / in

preposition + dative (extending the curse to descendants)

→ spatial or relational framing

ἐν: meaning 'to'; here it marks the relation signaled by preposition + dative (extending the curse to descendants).

τῷ
the / your

Dative

article (with σπέρματί)

→ noun-phrase marking

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

σπέρματί
seed / offspring

Dative

dative (with κολληθήσεται: 'cleave to your seed')

→ sphere or reference

σπέρμα: 'seed / offspring / descendants'; renders זַרְעֲךָ; the curse is hereditary — extending to Gehazi's line, the dark counterpart of covenant blessing.

σου
your

Genitive

genitive of possession (with σπέρματί)

→ relational specification

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

εἰς

to / for

preposition + accusative (duration: 'forever')

→ spatial or relational framing

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

τὸν

the

Accusative

article (with αἰῶνα)

→ noun-phrase marking

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

αἰῶνα

age / forever

Accusative

accusative of duration (with εἰς: 'forever')

→ object specification

αἰών: 'age / eternity'; εἰς τὸν αἰῶνα ('forever', עַלְמֵי עוֹלָם) marks the permanence of the judgment on Gehazi and his descendants.

καὶ

and

narrative conjunction (the verdict executed)

→ discourse linkage or contrast

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

ἐξῆλθεν

he went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Gehazi's departure under judgment)

→ constative aorist (immediate fulfillment)

ἐξέρχομαι (aor. ἐξῆλθεν): 'go out / depart'; Gehazi leaves Elisha's presence already struck with the disease — the sentence takes effect at once.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

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

προσώπου

presence / face

Genitive

genitive of separation (with ἐκ: 'from his presence')

→ relational specification

πρόσωπον: 'face / presence'; ἐκ προσώπου αὐτοῦ ('from before him', מִלְּפָנֵי) is a Hebraism for 'from his presence' — Gehazi is dismissed from the prophet.

αὐτοῦ

his

Genitive

genitive of possession (with προσώπου: Elisha)

→ relational specification

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

λελεπρωμένος

leprous / made a leper

Perf Mid/Pass Ptcp Nom Sg Masc · λεπρώω

perfect participle (predicative: 'he went out leprous')

→ resultative perfect participle (newly settled diseased state)

λεπρώω (pf. pass. ptcp.): 'be afflicted with leprosy'; the very word used of Naaman in v. 1 — now of Gehazi; the chapter's framing inclusio: the leprosy has changed bodies, from the healed Gentile to the greedy Israelite.

ὥσει

like / as

comparative particle (introducing the simile)

→ discourse linkage or contrast

ὥσεί: 'as / like / about'; introduces the simile of snow-white leprous skin.

χιών

snow

Nominative

nominative of comparison (with ὥσεί: 'white as snow')

→ participant prominence

χιών: 'snow'; renders לָבָן ; the snow-white skin is the visible mark of severe leprosy (cf. Exod 4:6; Num 12:10); the stark final image seals the reversal of the chapter — the dark inverse of Naaman's child-fresh flesh (v. 14).

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.