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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 8

ΒΑΣΙΛΕΙΩΝ Δ' Η'

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

Elisha restores the Shunammite's land, foretells Hazael's rise, and watches thrones shift in Aram and Judah.

Translation & textual notes

The Greek text of 4 Kingdoms 8 (= 2 Kings 8 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter belongs to the kaige recension's stratum of 4 Kingdoms and is markedly Hebraistic: relentless καί-parataxis, the cognate-dative idioms ζῶν ζήσῃ / θανάτῳ ἀποθανῇ (vv. 10, 14) rendering the Hebrew infinitive absolute, the regnal-formula calques (υἱὸς τριάκοντα καὶ δύο ἐτῶν 'son of thirty-two years', v. 17), and the transliterated Hebrew loanwords μαναα (מנחם, 'gift', vv. 8–9) and μαχμα (the bedcover/netting Hazael uses to smother Ben-Hadad, v. 15). The

chapter falls into four panels. The Shunammite woman whose son Elisha had revived (cf. 4 Kgdms 4) is warned of a seven-year famine, sojourns in Philistine territory, and returns to petition the king for her property — restored on the strength of Gehazi's recital of Elisha's miracle (vv. 1–6). Elisha then comes to Damascus, where the sick Ben-Hadad (ὁ ἰὸς Ἀδερ) sends Hazael to inquire of the LORD through him; Elisha foretells both the king's death and Hazael's accession, weeping over the atrocities Hazael will inflict on Israel, whereupon Hazael smothers his master and reigns in his place (vv. 7–15). The narrative then turns to Judah: the regnal account of Jehoram son of Jehoshaphat, who married a daughter of Ahab's house and did evil, yet was spared destruction for David's sake; the revolt of Edom and Libnah (vv. 16–24); and the brief reign of Ahaziah son of Jehoram, who walked in the way of Ahab's house and joined Joram of Israel against Hazael at Ramoth-gilead, where Joram was wounded and withdrew to Jezreel (vv. 25–29).

Discourse structure of the chapter

A · 8:1–6

The Shunammite woman's land restored after the seven-year famine

Elisha warns the woman whose son he had revived to flee the coming seven-year famine (v. 1); she sojourns in Philistine territory and returns to petition the king for her house and fields (vv. 2–3). Providentially, the king is at that very moment hearing Gehazi recount how Elisha revived a dead son, when the woman herself appears as living proof (vv. 4–5); the king restores all her property and its produce from the day she left (v. 6).

B · 8:7–15

Elisha in Damascus: Ben-Hadad's illness and Hazael's usurpation

Elisha comes to Damascus where the sick Ben-Hadad (ὁ ἰὸς Ἀδερ) sends Hazael with a gift to inquire of the LORD whether he will recover (vv. 7–9). Elisha tells Hazael to say the king will live, yet reveals that the LORD has shown him the king will die (v. 10); the prophet then weeps, foreseeing the atrocities Hazael will commit against Israel (vv. 11–12). When Hazael protests his lowliness, Elisha declares he will be king over Syria (v. 13). Hazael returns, deceives his master, and smothers him with a wet cloth, reigning in his place (vv. 14–15).

C · 8:16–24

The reign of Jehoram of Judah and the revolt of Edom and Libnah

Synchronized with Joram of Israel, Jehoram son of Jehoshaphat begins to reign in Judah at thirty-two, for eight years in Jerusalem (vv. 16–17); he walks in the way of the kings of Israel, having married a daughter of Ahab, and does evil (v. 18). Yet the LORD will not destroy Judah for David's sake, having promised him a lamp (v. 19). In his days Edom and Libnah revolt; Joram's punitive campaign at Zior fails to subdue Edom (vv. 20–22). His regnal summary and death close the panel (vv. 23–24).

D · 8:25–29

The reign of Ahaziah of Judah and the alliance against Hazael

Ahaziah son of Jehoram accedes in the twelfth year of Joram of Israel, reigning one year in Jerusalem; his mother is Athaliah, of the house of Omri (vv. 25–26). He too walks in the way of Ahab's house and does evil (v. 27). Allied with Joram of Israel, he goes to war against Hazael of Syria at Ramoth-gilead, where the Syrians wound Joram (v. 28); Joram withdraws to Jezreel to be healed, and Ahaziah goes down to visit him there (v. 29).

1 καὶ Ελισαίε ἐλάλησεν πρὸς τὴν γυναῖκα ἧς ἐζωπύρησεν τὸν υἱὸν λέγων ἀνάστηθι καὶ δεῦρο σὺ καὶ ὁ οἶκός σου καὶ παροίκει οὗ ἂν παροικήσης ὅτι κέκληκεν κύριος λιμὸν ἐπὶ τὴν γῆν καὶ γε ἦλθεν ἐπὶ τὴν γῆν ἑπτὰ ἔτη

And Elisha spoke to the woman whose son he had revived, saying, 'Arise, and go, you and your household, and sojourn wherever you may sojourn; for the LORD has summoned a famine upon the land, and it has indeed come upon the land for seven years.'

New narrative episode (resumptive καὶ + named subject)

καὶ Ελισαίε ἐλάλησεν

The chapter opens with the Hebraizing καί-parataxis typical of the kaige sections of 4 Kingdoms. The fronted proper name Ελισαίε and the relative clause ἧς ἐζωπύρησεν τὸν υἱὸν explicitly recall the Shunammite episode of ch. 4, binding this property-restoration story to the earlier resurrection miracle that will become its narrative hinge (v. 5).

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

Ελισαιε
Elisha

subject (indeclinable proper noun)

→ participant identification

Ελισαιε: transliteration of Hebrew עֲלִישָׁא ('God is salvation'); indeclinable in the LXX of 4 Kingdoms; the prophet, Elijah's successor, is the protagonist of chs. 2–13.

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introduction)

→ constative aorist (single completed speech-act)

λαλέω: 'speak / talk'; renders דַּבָּר ; the construction ἐλάλησεν πρὸς + acc. is the standard LXX speech-introduction with a directional object.

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).

τὴν
the

Accusative

article

→ noun-phrase marking

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

γυναῖκα
woman

Accusative

accusative object of πρὸς

→ object specification

γυνή: 'woman / wife'; here the Shunammite of ch. 4, identified not by name but by the relative clause recalling Elisha's revival of her son.

ἧς
whose

Genitive

relative pronoun (genitive of relationship: 'whose son')

→ relational specification

ὅς, ἥ, ὅ: relative pronoun; the feminine genitive ἧς ('of whom / whose') links the woman to the son Elisha revived.

ἐζωπύρησεν
he revived

Aor Act Indic 3 Sg · ζωπυρέω

verb of relative clause

→ constative aorist (the past resurrection miracle)

ζωπυρέω: lit. 'kindle into life / rekindle', from ζω- ('life') + πῦρ ('fire'); a vivid LXX choice for restoring life, here referring to the raising of the Shunammite's son in 4 Kgdms 4:32–37.

τὸν
the

Accusative

article

→ noun-phrase marking

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

υἱόν
son

Accusative

direct object of ἐζωπύρησεν

→ object specification

υἱός: 'son'; the child whose revival is the narrative ground of the whole episode.

λέγων
saying

Pres Act Part Nom Sg Masc · λέγω

participle of speech (introducing direct discourse)

→ verbal action or state

λέγω: the redundant participle λέγων before direct speech is a Hebraism rendering וַיֹּאמֶר , a quotation marker rather than a separate act of speaking.

ἀνάστηθι
arise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (imperative of departure)

→ ingressive aorist imperative (rouse and set out)

ἀνίστημι: 'rise up / stand up'; the imperative ἀνάστηθι frequently functions as a Hebraizing summons to action (קוּם), here urging the woman to abandon her land before the famine.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

δεῦρο
go / come

adverb used as imperative (hortatory)

→ clausal contribution

δεῦρο: adverb 'here / come!'; used imperatively ('go on, set out!'); paired with ἀνάστηθι it forms an emphatic double summons to leave.

σύ
you

Nominative

emphatic subject pronoun (with implied imperative)

→ participant reference

σύ: the explicit second-person pronoun adds emphasis, marking the woman herself as the agent of departure alongside her household.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ
the

Nominative

article

→ noun-phrase marking

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

οἶκος
household

Nominative

subject (coordinate with σύ)

→ participant prominence

οἶκος: 'house / household'; here the woman's family and dependents who are to relocate with her; the accented form οἶκός carries the enclitic σου.

σου
your

Genitive

genitive of possession (enclitic)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

παροίκει
sojourn

Pres Act Impv 2 Sg · παροικέω

main verb (imperative)

→ durative present imperative (settle as a resident alien for a time)

παροικέω: 'dwell as a stranger / sojourn'; renders ἄλλοτρίως; denotes temporary residence as a resident alien without landholding rights — the precise legal status the woman will assume in foreign territory.

οὗ
where

relative adverb of place

→ participant reference

οὗ: relative adverb 'where'; with ἐάν + subjunctive it forms an indefinite locative ('wherever').

ἐάν
if (ever)

conditional particle (with subjunctive, indefinite)

→ discourse linkage or contrast

ἐάν: here generalizing the relative οὗ into 'wherever you may sojourn', leaving the destination open.

παροικήσης
you may sojourn

Aor Act Subj 2 Sg · παροικέω

verb of indefinite relative clause

→ potential aorist subjunctive (any place of sojourn)

παροικέω (aor. subj.): the subjunctive after οὗ ἐάν leaves the place of refuge indefinite — the woman may settle wherever circumstances allow.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the reason for the command to flee — the divinely summoned famine.

κέκληκεν

has summoned

Perf Act Indic 3 Sg · καλέω

main verb of causal clause

→ resultative perfect (a decree already issued, with standing effect)

καλέω: 'call / summon'; the perfect κέκληκεν presents the famine as a calamity YHWH has already 'called for' — summoned like a servant — a vivid personification (cf. Ps 104:16 LXX) stressing the famine as divinely decreed, not random.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; YHWH is the agent who summons the famine, framing the disaster as covenantal judgment.

λιμὸν

famine

Accusative

direct object of κέκληκεν

→ object specification

λιμός: 'famine / hunger'; renders בצר; the seven-year famine recalls the patriarchal famine of Gen 41 and functions as a standard biblical instrument of divine discipline.

ἐπὶ

upon

preposition + accusative (extent over)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of ἐπὶ

→ object specification

γῆ: 'land / earth'; here the land of Israel as the locus of the famine.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

γε

indeed

emphatic particle (post-positive)

→ discourse linkage or contrast

γε: enclitic intensifying particle; the combination καί γε is the kaige recension's signature calque of Hebrew וְגַם ('and indeed / moreover'), the very feature that gives the recension its name.

ἦλθεν

it came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (confirmation of fulfilment)

→ constative aorist (the famine's arrival as accomplished fact)

ἔρχομαι: 'come'; the famine personified as 'coming' upon the land, echoing the personification of κέκληκεν and confirming the prophetic warning's reliability.

ἐπὶ

upon

preposition + accusative

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of ἐπί

→ object specification

γῆν: meaning 'land'; it serves as accusative object of ἐπί.

ἐπτά

seven

attributive numeral (modifying ἔτη)

→ measure or count

ἐπτά: 'seven'; indeclinable numeral; the seven-year span gives the famine a complete, symbolically full duration (cf. Gen 41:27).

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτος (pl. ἔτη): 'year'; accusative of temporal extent ('for seven years').

2 καὶ ἀνέστη ἡ γυνὴ καὶ ἐποίησεν κατὰ τὸ ῥῆμα Ελισαίε καὶ ἐπορεύθη αὐτὴ καὶ ὁ οἶκος αὐτῆς καὶ παρῶκει ἐν γῇ ἀλλοφύλων ἐπτά ἔτη

And the woman arose and did according to the word of Elisha, and she went, she and her household, and sojourned in the land of the Philistines for seven years.

Compliance sequence (narrative fulfilment of v. 1's command)

καὶ ἀνέστη ἡ γυνή

The verse narrates exact obedience to the prophetic word: the verbs ἀνέστη / ἐποίησεν / ἐπορεύθη / παρῶκει chain in strict καί-parataxis, each picking up an element of Elisha's command (ἀνάστηθι ... παροίκει). The formula ἐποίησεν κατὰ τὸ ῥῆμα marks the prophet's word as authoritative and effective.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (compliance with ἀνάστηθι of v.1)

→ ingressive aorist (set herself in motion)

ἀνίστημι: the indicative ἀνέστη answers the imperative ἀνάστηθι of v.1, the standard narrative way of recording obedience.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject

→ participant prominence

γυνή: the Shunammite woman, now the acting subject.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'do / make'; the phrase ἐποίησεν κατὰ τὸ ῥῆμα is a stock obedience-formula (cf. Gen 6:22).

κατὰ

according to

preposition + accusative (standard / norm)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (standard / norm).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

word

Accusative

accusative object of κατά

→ object specification

ῥῆμα: 'word / matter / thing'; renders רִבְרָא; here the prophet's authoritative directive, the norm for the woman's action.

Ελισαιε

of Elisha

genitive of source (indeclinable: 'of Elisha')

→ participant identification

Ελισαιε: indeclinable; here functioning as a genitive ('the word of Elisha').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (deponent)

→ constative aorist (departure accomplished)

πορεύομαι: 'go / journey'; deponent with passive morphology; the standard LXX verb of travel, here the woman's emigration.

αὐτή

she

Nominative

intensive/appositional subject pronoun

→ participant reference

αὐτός; here the nominative αὐτή reinforces the subject ('she herself'), paired with her household.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

οἶκος

household

Nominative

subject (coordinate with αὐτή)

→ participant prominence

οἶκος: the woman's family, accompanying her in compliance with v.1.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παρώκει

sojourned

Impf Act Indic 3 Sg · παροικέω

main verb

→ durative imperfect (continuous residence over the seven years)

παροικέω (impf.): the imperfect παρώκει depicts the protracted sojourn as ongoing background action, contrasting with the punctiliar verbs of departure.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: 'land'; the place of refuge from the famine.

ἀλλοφύλων

of the Philistines / foreigners

Genitive

genitive of relationship (modifying γῆ)

→ relational specification

ἀλλόφυλος: lit. 'of another tribe / foreigner'; the standard LXX rendering of פְּלִשְׁתִּים ('Philistines'); 'the land of the Philistines' is the coastal region, a customary refuge during famine (cf. Gen 26:1).

ἐπτὰ

seven

attributive numeral (modifying ἔτη)

→ measure or count

ἐπτὰ: 'seven'; indeclinable; the sojourn matches the famine's full seven-year span (v.1).

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτος (pl. ἔτη): accusative of temporal extent ('for seven years').

3 καὶ ἐγένετο μετὰ τὸ τέλος τῶν ἑπτὰ ἐτῶν καὶ ἐπέστρεψεν ἡ γυνὴ ἐκ γῆς ἀλλοφύλων εἰς τὴν πόλιν καὶ ἦλθεν βοῆσαι πρὸς τὸν βασιλέα περὶ τοῦ οἴκου ἑαυτῆς καὶ περὶ τῶν ἀγρῶν ἑαυτῆς

And it came to pass after the end of the seven years that the woman returned from the land of the Philistines to the city, and she came to cry out to the king concerning her house and concerning her fields.

Temporal transition (καὶ ἐγένετο + temporal phrase + apodotic καὶ) καὶ ἐγένετο

The classic LXX narrative-transition formula καὶ ἐγένετο ... καί (rendering Hebrew וַ... וְ) opens a new scene after the seven-year interval. The redundant apodotic καί before ἐπέστρεψεν is a Hebraism. The infinitive βοῆσαι ('to cry out') frames the woman's return as a formal legal appeal for restitution of confiscated property.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

impersonal verb of temporal transition

→ constative aorist (scene-setting)

γίνομαι: 'become / happen'; καὶ ἐγένετο is the formulaic LXX rendering of וַיְהִי, marking a temporal pivot to a new scene.

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal).

τὸ

the

Accusative

article

→ noun-phrase marking

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

τέλος

end

Accusative

accusative object of μετά

→ object specification

τέλος: 'end / completion'; renders γῆ; marks the close of the seven-year famine period.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἑπτὰ

seven

attributive numeral (modifying ἐτῶν)

→ measure or count

ἑπτὰ: indeclinable numeral 'seven'.

ἐτῶν

years

Genitive

genitive (with τέλος: 'end of the years')

→ relational specification

ἔτος (gen. pl. ἐτῶν): 'years'; genitive dependent on τέλος.

καὶ

and

apodotic καὶ (Hebraism, after ἐγένετο)

→ discourse linkage or contrast

καί: the apodotic καὶ following καὶ ἐγένετο + temporal phrase is a Hebraism rendering the waw of the יְהִי construction; untranslated in idiomatic English.

ἐπέστρεψεν

returned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb

→ constative aorist (the return accomplished)

ἐπιστρέφω: 'turn back / return'; renders בּוֹשׁ; here the woman's homecoming at the famine's end.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject

→ participant prominence

γυνή: meaning 'woman'; it serves as subject.

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 object of ἐκ

→ relational specification

γῆ: 'land'; the point of departure, Philistine territory.

ἀλλοφύλων

of the Philistines

Genitive

genitive of relationship (modifying γῆς)

→ relational specification

ἀλλόφυλος: 'Philistines / foreigners'; see v.2.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

τήν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (goal of return)

→ object specification

πόλις: 'city'; her hometown, where she must press her property claim.

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 / go'; here introducing her formal approach to the king.

βοῆσαι

to cry out

Aor Act Inf · βοάω

infinitive of purpose (with ἦλθεν)

→ telic aorist infinitive (purpose of the coming)

βοάω: 'cry out / shout'; renders βοᾶν / βοᾷ; the verb of legal appeal — to 'cry out' to the king is to lodge a formal petition for redress, the king being the court of last resort for the dispossessed.

πρὸς

to

preposition + accusative (direction of appeal)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ 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: 'king'; the king of Israel, before whom the woman lodges her appeal.

περὶ

concerning

preposition + genitive (reference)

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (reference).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive object of περὶ (subject of the petition)

→ relational specification

οἶκος: 'house'; the woman's confiscated dwelling, the object of her legal claim.

ἐαυτῆς

her own

Genitive

reflexive possessive genitive

→ relational specification

ἐαυτοῦ: reflexive pronoun; the feminine ἐαυτῆς ('her own') stresses rightful ownership of the property she seeks to recover.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

περὶ

concerning

preposition + genitive (reference)

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (reference).

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀγρῶν

fields

Genitive

genitive object of περὶ

→ relational specification

ἀγρός: 'field / farmland'; renders ἄγρῳ; the woman's agricultural land, the second object of her claim.

ἑαυτῆς

her own

Genitive

reflexive possessive genitive

→ relational specification

ἑαυτῆς; meaning 'her own'; it serves as reflexive possessive genitive.

4 καὶ ὁ βασιλεὺς ἐλάλει πρὸς Γιεζι τὸ παιδάριον Ελισαιε τοῦ ἀνθρώπου τοῦ θεοῦ λέγων διήγησαι δὴ μοι πάντα τὰ μεγάλα ἃ ἐποίησεν Ελισαιε

Now the king was speaking to Gehazi the servant of Elisha the man of God, saying, 'Recount to me, please, all the great things that Elisha did.'

Synchronous background scene (imperfect ἐλάλει introducing concurrent action)

καὶ ὁ βασιλεὺς ἐλάλει

The imperfect ἐλάλει marks this as durative background action running concurrently with the woman's approach, setting up the providential coincidence of v.5. The king's request to Gehazi to recount Elisha's μεγάλα ('great deeds') ironically prepares the very testimony that will secure the woman's case. The honorific chain τὸ παιδάριον Ελισαιε τοῦ ἀνθρώπου τοῦ θεοῦ stacks Gehazi's subordination to the prophet.

καὶ

and / now

narrative conjunction (introducing concurrent scene)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: 'king'; the king of Israel, here engaged in conversation precisely as the woman arrives.

ἐλάλει

was speaking

Impf Act Indic 3 Sg · λαλέω

main verb (durative background)

→ descriptive imperfect (action in progress when the woman arrives)

λαλέω (impf.): the imperfect ἐλάλει sets the king's conversation as ongoing background, the temporal frame within which the providential meeting of v.5 unfolds.

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).

Γιεζι

Gehazi

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Γιεζι: transliteration of Hebrew גִּיזְיָה; Elisha's servant (cf. 4 Kgdms 4–5), here recounting his master's deeds to the king; the LXX leaves his name indeclinable.

τὸ

the

Accusative

article (with appositive παιδάριον)

→ noun-phrase marking

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

παιδάριον

servant / lad

Accusative

apposition to Γιεζι

→ object specification

παιδάριον: diminutive of παῖς, 'young servant / attendant'; renders גַּלְגַּל; designates Gehazi's role as Elisha's personal attendant rather than his age.

Ελισαιε

of Elisha

genitive of relationship (indeclinable: 'of Elisha')

→ participant identification

Ελισαιε: indeclinable, here genitive ('Elisha's servant').

τοῦ

the

Genitive

article (with appositive ἀνθρώπου)

→ noun-phrase marking

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

ἀνθρώπου

man

Genitive

apposition to Ελισαιε (genitive)

→ relational specification

ἄνθρωπος: 'man'; the title ὁ ἄνθρωπος τοῦ θεοῦ ('the man of God', rendering שְׂרָף דִּי־הוֹרָה) is the standard designation for a prophet in the Elijah–Elisha cycle, marking divine authorization.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (with ἀνθρώπου: 'man of God')

→ relational specification

θεός: 'God'; the genitive in the title
ἄνθρωπος τοῦ θεοῦ designates the prophet
as belonging to and commissioned by God.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of speech (introducing direct discourse)

→ verbal action or state

λέγω: redundant λέγων before direct
speech, Hebraizing רמז.

διήγησαι

recount

Aor Mid Impv 2 Sg · διηγέομαι

main verb (imperative request)

→ ingressive aorist imperative (give a full
narration)

διηγέομαι: 'narrate / recount in full / set
out in detail'; renders רצו (Piel); a request
for a complete recital of Elisha's miracles —
the very telling that triggers the woman's
vindication.

δή

please / now

hortatory particle (softening the imperative)

→ discourse linkage or contrast

δή: emphatic/hortatory particle
reinforcing the imperative, 'do recount,
please'; renders the Hebrew נא of polite or
urgent request.

μοι

to me

Dative

dative indirect object

→ participant reference or interest

ἐγώ (dat. μοι): the king as recipient of the
narration.

πάντα

all

Accusative

attributive adjective (modifying τὰ μεγάλα)

→ object specification

πᾶς: 'all'; the king wants the complete
catalogue of Elisha's wonders.

τὰ

the

Accusative

article (substantivizing μεγάλα)

→ noun-phrase marking

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

μεγάλα

great things

Accusative

*substantivized adjective (direct object of
διήγησαι)*

→ object specification

μέγας: 'great'; the neuter plural substantive
τὰ μεγάλα ('the great deeds / mighty acts')
denotes Elisha's miracles; renders תִּלְוִיָּה
(cf. Ps 105:21 LXX of YHWH's 'great
things').

ἃ

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὃς (neut. pl. ἃ): relative pronoun
introducing the clause specifying the great
deeds.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (Elisha's accomplished
deeds)

ποιέω: 'do / perform'; here of the miracles
Elisha 'did'.

Ελισαιε

Elisha

subject of relative clause (indeclinable)

→ participant identification

Ελισαιε: indeclinable, here nominative
subject of ἐποίησεν.

5 καὶ ἐγένετο αὐτοῦ ἐξηγουμένου τῷ βασιλεῖ ὡς ἐζωπύρησεν υἷὸν τεθνηκότα καὶ ἰδοὺ ἡ γυνὴ ἥς ἐζωπύρησεν τὸν υἱὸν αὐτῆς Ελισαίη βοῶσα πρὸς τὸν βασιλέα περὶ τοῦ οἴκου ἑαυτῆς καὶ περὶ τῶν ἀγρῶν ἑαυτῆς καὶ εἶπεν Γιεζὶ κύριε βασιλεῦ αὕτη ἡ γυνὴ καὶ οὗτος ὁ υἱὸς αὐτῆς ὃν ἐζωπύρησεν Ελισαίη

And it came to pass, as he was recounting to the king how he revived a dead son, that behold, the very woman whose son Elisha had revived was crying out to the king concerning her house and concerning her fields; and Gehazi said, 'My lord the king, this is the woman, and this is her son whom Elisha revived.'

Providential coincidence (genitive absolute + dramatic ἰδοὺ) καὶ ἐγένετο ... καὶ ἰδοὺ

The verse stages a precise providential synchronism: the genitive absolute αὐτοῦ ἐξηγουμένου ('as he was recounting') is interrupted by καὶ ἰδοὺ, the LXX's standard dramatic deictic (rendering כִּנְיָהּ), bringing the living proof of Elisha's miracle onstage at the exact moment her case requires it. Gehazi's identification (αὕτη ἡ γυνή ... οὗτος ὁ υἱός) closes the loop between the recital and the petition.

καὶ

and

narrative conjunction (transition formula)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

impersonal verb of temporal transition

→ constative aorist (scene-setting)

γίνομαι: καὶ ἐγένετο rendering כִּנְיָהּ, here introducing a tightly timed coincidence.

αὐτοῦ

he

Genitive

subject of genitive absolute

→ relational specification

αὐτός (gen.): subject of the genitive-absolute construction; refers to Gehazi, recounting Elisha's deeds.

ἐξηγουμένου

recounting

Pres Mid Part Gen Sg Masc · ἐξηγέομαι

participle of genitive absolute (temporal: 'while he was recounting')

→ durative present participle (action in progress)

ἐξηγέομαι: 'narrate / set forth / explain in detail'; the present participle in the genitive absolute frames Gehazi's recital as ongoing at the moment of the woman's arrival.

τῷ

the

Dative

article

→ noun-phrase marking

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

βασιλεῖ

to the king

Dative

dative indirect object (of ἐξηγουμένου)

→ sphere or reference

βασιλεῦς (dat.): the king as recipient of the narration.

ὡς

how

conjunction introducing indirect/content clause

→ discourse linkage or contrast

ὡς: 'how / that'; here introducing the content of Gehazi's recital.

ἐζωπύρησεν

he revived

Aor Act Indic 3 Sg · ζωπυρέω

verb of content clause

→ constative aorist (the reported miracle)

ζωπυρέω: 'restore to life'; see v.1; the very miracle being recounted to the king.

υἱόν

son

Accusative

direct object of ἐζωπύρησεν

→ object specification

υἱός: 'son'; here the dead son who was revived.

τεθνηκότα

dead / having died

Perf Act Part Acc Sg Masc · θνήσκω

attributive participle (modifying υἱόν)

→ resultative perfect participle (the settled state of being dead)

θνήσκω (perf. part.): 'have died / be dead'; the perfect τεθνηκότα stresses the completed and abiding state of death from which the boy was restored, heightening the miracle.

καὶ

and

apodotic καί (Hebraism)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (dramatic deixis)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders ἰδού; the presentative particle introduces the woman's arrival as a striking, providentially timed surprise.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject (of βοῶσα clause)

→ participant prominence

γυνή: the Shunammite, appearing at the precise moment her case is being made for her.

ἥς

whose

Genitive

relative pronoun (genitive of relationship)

→ relational specification

ὅς (fem. gen. ἥς): 'whose'; identifying the woman by the revival miracle, echoing v.1.

ἐζωπύρησεν

he revived

Aor Act Indic 3 Sg · ζωπυρέω

verb of relative clause

→ constative aorist

ζωπυρέω: see v.1.

τὸν

the

Accusative

article

→ noun-phrase marking

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

υἱὸν

son

Accusative

direct object of ἐζωπύρησεν

→ object specification

υἱός: 'son'.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

Ελισαίε

Elisha

subject of relative clause (indeclinable)

→ participant identification

Ελισαίε: indeclinable; nominative subject of ἐζωπύρησεν.

βοῶσα

crying out

Pres Act Part Nom Sg Fem · βοάω

predicative participle (with ἡ γυνή: 'was crying out')

→ durative present participle (the petition in progress)

βοάω: 'cry out / appeal'; the feminine participle βοῶσα depicts the woman in the very act of her legal appeal (cf. v.3 βοῆσαι), her arrival coinciding with the recital of her own miracle.

πρὸς

to

preposition + accusative (direction of appeal)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ 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: 'king'.

περὶ

concerning

preposition + genitive (reference)

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (reference).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive object of περὶ

→ relational specification

οἶκος: 'house'; cf. v.3.

ἐαυτῆς

her own

Genitive

reflexive possessive genitive

→ relational specification

ἐαυτῆς: meaning 'her own'; it serves as reflexive possessive genitive.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

περὶ
concerning

preposition + genitive (reference)

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (reference).

τῶν
the

Genitive

article

→ noun-phrase marking

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

ἀγρῶν
fields

Genitive

genitive object of περὶ

→ relational specification

ἀγρός: 'field'; cf. v.3.

ἑαυτῆς
her own

Genitive

reflexive possessive genitive

→ relational specification

ἑαυτῆς: meaning 'her own'; it serves as reflexive possessive genitive.

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

λέγω: εἶπεν introduces Gehazi's identification of the woman.

Γιεζι
Gehazi

subject (indeclinable proper noun)

→ participant identification

Γιεζι: see v.4; here the speaker who confirms the woman's identity.

κύριε
my lord

Vocative

vocative of address (to the king)

→ direct address

κύριος (voc. κύριε): 'lord / master'; here a HUMAN honorific addressed to the king (not the Tetragrammaton); the pairing κύριε βασιλεῦ ('my lord the king') is courtly address.

βασιλεῦ
O king

Vocative

vocative of address (apposition to κύριε)

→ direct address

βασιλεύς (voc. βασιλεῦ): direct address to the king, in apposition to κύριε.

αὕτη
this

Nominative

demonstrative pronoun (subject of nominal clause)

→ participant reference

οὗτος (fem. αὕτη): 'this (woman)'; deictic identification — Gehazi points to the petitioner as the very subject of his story.

ἡ
the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

predicate nominative (nominal clause: 'this is the woman')

→ participant prominence

γυνή: 'woman'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὗτος

this

Nominative

demonstrative pronoun (subject of nominal clause)

→ participant reference

οὗτος: 'this (one)'; pointing now to the son, the living proof of the miracle.

ὁ

the

Nominative

article

→ noun-phrase marking

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

υἱὸς

son

Nominative

predicate nominative ('this is her son')

→ participant prominence

υἱός: 'son'; the revived child, present with his mother.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

ὃν

whom

Accusative

relative pronoun (object of ἐζωπύρησεν)

→ participant reference

ὃς (masc. acc. ὃν): 'whom'; relative clause confirming the son as the one Elisha revived.

ἐζωπύρησεν

he revived

Aor Act Indic 3 Sg · ζωπυρέω

verb of relative clause

→ constative aorist

ζωπυρέω: see v.1; the verb recurs four times in vv.1–5, hammering the revival miracle as the case's decisive evidence.

Ελισαιε

Elisha

subject of relative clause (indeclinable)

→ participant identification

Ελισαιε: indeclinable; nominative subject.

6 καὶ ἐπηρώτησεν ὁ βασιλεὺς τὴν γυναῖκα καὶ διηγήσατο αὐτῷ καὶ ἔδωκεν αὐτῇ ὁ βασιλεὺς εὐνοῦχον ἓνα λέγων ἐπίστρεψον πάντα τὰ αὐτῆς καὶ πάντα τὰ γενήματα τοῦ ἀγροῦ αὐτῆς ἀπὸ τῆς ἡμέρας ἧς κατέλιπεν τὴν γῆν ἕως τοῦ νῦν

And the king questioned the woman, and she recounted it to him; and the king gave her a single eunuch, saying, 'Restore all that is hers and all the produce of her field from the day she left the land until now.'

Resolution: royal verdict (consequence of the identification)

καὶ ἐπηρώτησεν

The episode resolves with the king's judicial action: interrogation (ἐπηρώτησεν), the woman's own testimony (διηγήσατο), and the verdict — an officer assigned to enforce full restitution. The imperative ἐπίστρεψον ('restore') and the temporal span ἀπὸ τῆς ἡμέρας ... ἕως τοῦ νῦν grant restitution not only of the property but of all its accrued produce over the seven years of absence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπηρώτησεν

questioned

Aor Act Indic 3 Sg · ἐπερωτάω

main verb

→ constative aorist

ἐπερωτάω: 'question / interrogate'; renders Ἰηψ; the king examines the woman to verify Gehazi's claim before ruling.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: 'king'.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

woman

Accusative

direct object

→ object specification

γυνή: 'woman'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διηγήσατο

she recounted

Aor Mid Indic 3 Sg · διηγέομαι

main verb

→ constative aorist

διηγέομαι: 'recount in full'; cf. v.4; the woman corroborates her story directly to the king.

αὐτῷ

to him

Dative

dative indirect object

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ constative aorist

δίδωμι: 'give / assign'; here the king assigns an official to execute his verdict.

αὐτῇ

to her

Dative

dative indirect object

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (resumed)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject (resumed).

εὐνοῦχον

eunuch / officer

Accusative

direct object

→ object specification

εὐνοῦχος: 'eunuch / court official'; renders עֲדָרִית , which in royal contexts denotes a court functionary or officer, not necessarily a castrated man; assigned to enforce the restitution decree.

ἓνα

one / a single

Accusative

numeral adjective (modifying εὐνοῦχον)

→ measure or count

εἷς (acc. ἓνα): 'one / a single'; here possibly with the weakened sense of an indefinite article ('a certain officer'), a Hebraism reflecting אֶחָד .

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of speech (introducing the royal decree)

→ verbal action or state

λέγων: redundant λέγων (= לֵּמַלֵּךְ) before the king's order.

ἐπίστρεψον

restore

Aor Act Impv 2 Sg · ἐπιστρέφω

main verb (royal command to the officer)

→ ingressive aorist imperative (effect full restitution)

ἐπιστρέφω: 'turn back / restore / give back'; transitive here ('cause to return'), the legal verb for restitution of confiscated property to its rightful owner.

πάντα

all

Accusative

attributive adjective (modifying τὰ αὐτῆς)

→ object specification

πᾶς: 'all'; the totality of the restitution — nothing withheld.

τὰ

the things

Accusative

substantizing article ('the things that are hers')

→ noun-phrase marking

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

αὐτῆς

hers

Genitive

possessive genitive (τὰ αὐτῆς = 'her possessions')

→ relational specification

αὐτός (gen.): the substantival τὰ αὐτῆς ('her property') comprises everything formerly belonging to her.

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 τὰ γενήματα)

→ object specification

πᾶς: 'all'; extends restitution to the field's accrued yield.

τὰ

the

Accusative

article

→ noun-phrase marking

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

γενήματα

produce / yield

Accusative

direct object of ἐπίστρεψον

→ object specification

γένημα: 'produce / crops / yield of the land'; renders ἡ ἀπολαύσις; the harvests the field produced during the woman's seven-year absence are to be returned to her, an unusually generous restitution.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀγροῦ

field

Genitive

genitive of source (produce of the field)

→ relational specification

ἀγρός: 'field'; cf. v.3.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

ἀπὸ

from

preposition + genitive (temporal starting point)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἀπό

→ relational specification

ἡμέρα: 'day'; the starting boundary of the restitution period.

ἧς

which

Genitive

relative pronoun (genitive by attraction, temporal)

→ relational specification

ὅς (fem. gen. ἧς): the relative, attracted to the genitive ἡμέρας, introduces the temporal clause ('the day on which she left').

κατέλιπεν

she left

Aor Act Indic 3 Sg · καταλείπω

verb of relative clause

→ constative aorist (the act of departure)

καταλείπω: 'leave behind / abandon'; here the woman's forced abandonment of her land at the famine's onset, fixing the legal start-date for restitution.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of κατέλιπεν

→ object specification

γῆ: 'land'; her abandoned property.

ἕως

until

preposition + genitive (temporal end-point)

→ spatial or relational framing

ἕως: 'until / up to'; with τοῦ νῦν marks the closing boundary of the restitution span.

τοῦ

the

Genitive

article (substantivizing νῦν)

→ noun-phrase marking

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

νῦν

now

adverb substantivized by τοῦ ('the present')

→ adverbial qualification

νῦν: 'now'; ἕως τοῦ νῦν ('until now') closes the restitution period at the present moment, covering the entire seven-year absence.

7 καὶ ἦλθεν Ελισαίε εἰς Δαμασκόν καὶ υἱὸς Ἀδερ βασιλεὺς Συρίας ἠρρώσκει καὶ ἀνήγγειλαν αὐτῷ λέγοντες ἦκει ὁ ἄνθρωπος τοῦ θεοῦ ἕως ὧδε

And Elisha came to Damascus, and Ben-Hadad king of Syria was sick; and they reported to him, saying, 'The man of God has come as far as here.'

New episode: Elisha at Damascus (scene shift)

καὶ ἦλθεν Ελισαίε

A fresh panel opens with Elisha's journey to the Syrian capital. The circumstantial imperfect ἠρρώσκει ('was sick') supplies the background condition driving the whole Hazael episode. The report ἦκει ὁ ἄνθρωπος τοῦ θεοῦ uses the prophet's title (cf. v.4) and the perfective present ἦκει ('has arrived') to set up Ben-Hadad's inquiry.

καὶ
and

narrative conjunction (scene shift)

→ 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 / go'; Elisha's arrival in Damascus, the only recorded prophetic journey of his into foreign territory.

Ελισαιε
Elisha

subject (indeclinable)

→ participant identification

Ελισαιε: see v.1.

εἰς
to

preposition + accusative (goal)

→ spatial or relational framing

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

Δαμασκόν

Damascus

Accusative

accusative object of εἰς (goal)

→ object specification

Δαμασκός: 'Damascus'; the capital of Aram/Syria; declined as a feminine second-declension noun in the LXX; Israel's chief northern rival.

καὶ
and

coordinate conjunction (circumstantial)

→ discourse linkage or contrast

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

υἱός
son

Nominative

subject (with Αδερ: 'Ben-Hadad')

→ participant prominence

υἱός: 'son'; the title υἱός Αδερ ('son of Hadad') is the LXX's rendering of Hebrew בְּנֵי־חֲדָד (Ben-Hadad), the dynastic name of the kings of Aram.

Αδερ

Hadad / Ader

genitive of relationship (indeclinable: 'of Hadad')

→ participant identification

Αδερ: indeclinable transliteration of 𐤀𐤔𐤓, the Aramean storm-god whose name forms the royal title Ben-Hadad.

βασιλεὺς
king

Nominative

apposition to υἱός Αδερ

→ participant prominence

βασιλεὺς: 'king'.

Συρίας
of Syria

Genitive

genitive of subordination (king of Syria)

→ relational specification

Συρία: 'Syria / Aram'; renders ܣܘܪܝܐ; the kingdom centered on Damascus, Israel's persistent northern adversary.

ἡρρώσται
was sick

Impf Act Indic 3 Sg · ἁρρωστέω

main verb (circumstantial background)

→ descriptive imperfect (ongoing illness)

ἁρρωστέω: 'be sick / be ill'; the imperfect supplies the standing condition that motivates Ben-Hadad's inquiry; the verb recurs at v.29 of the wounded Joram, framing the panel.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνήγγειλαν

they reported

Aor Act Indic 3 Pl · ἀναγγέλλω

main verb (impersonal 3rd plural)

→ constative aorist

ἀναγγέλλω: 'announce / report / bring word'; renders ἤφαλ (Hophal); the impersonal third plural ('they/people reported') is a common Hebraizing way of expressing a passive ('it was reported').

αὐτῷ

to him

Dative

dative indirect object (to Ben-Hadad)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (to Ben-Hadad).

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

participle of speech (introducing report)

→ progressive participle

λέγω: redundant λέγοντες (= 777) before the reported words.

ἦκει

has come

Pres Act Indic 3 Sg · ἵκω

main verb of reported speech

→ perfective present (arrival accomplished, presence resulting)

ἵκω: 'have come / be present'; the present tense carries perfect force ('has arrived and is here'), announcing the prophet's presence in Damascus.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of ἦκει

→ participant prominence

ἄνθρωπος: 'man'; ὁ ἄνθρωπος τοῦ θεοῦ, 'the man of God' (cf. v.4), the prophetic title; even the Syrians know Elisha by this designation.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (with ἄνθρωπος: 'man of God')

→ relational specification

θεός: 'God'; see v.4.

ἕως

as far as

preposition/adverb (extent of motion)

→ spatial or relational framing

ἕως: 'as far as / up to'; with ὧδε, 'all the way here'.

ὧδε

here

adverb of place

→ clausal contribution

ὧδε: 'here / to this place'; ἕως ὧδε ('as far as here') stresses that the prophet has come right into Damascus itself.

8 καὶ εἶπεν ὁ βασιλεὺς πρὸς Αἰζαήλ λαβὲ ἐν τῇ χειρὶ σου μαννα καὶ δεῦρο εἰς ἀπαντὴν τῷ ἀνθρώπῳ τοῦ θεοῦ καὶ ἐπιζήτησον τὸν κύριον παρ' αὐτοῦ λέγων εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης

And the king said to Hazael, 'Take a gift in your hand, and go to meet the man of God, and inquire of the LORD through him, saying, "Shall I recover from this sickness of mine?"'

Royal commission (Ben-Hadad dispatches Hazael) καὶ εἶπεν ὁ βασιλεὺς

Ben-Hadad's commission strings four imperatives (λαβὲ ... δεῦρο ... ἐπιζήτησον) directing Hazael to inquire of YHWH through the prophet. Strikingly, the pagan king commands a consultation of τὸν κύριον — the God of Israel — through his prophet, acknowledging Elisha's mantic authority. The indirect question εἰ ζήσομαι frames the inquiry as a life-or-death oracle request.

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: εἶπεν πρὸς + acc., standard speech-introduction.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: 'king'; here Ben-Hadad of Syria.

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).

Αἰζαήλ

Hazael

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Αἰζαήλ: transliteration of Hebrew אֵיזָאֵל ('God has seen'); Ben-Hadad's officer, the future usurper and king of Aram; indeclinable in the LXX.

λαβὲ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative)

→ ingressive aorist imperative

λαμβάνω: 'take / receive'; the imperative λαβὲ commands Hazael to bring a present, customary when consulting a prophet (cf. 1 Kgdms 9:7–8).

ἐν

in

preposition + dative (means/instrument)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

χειρί

hand

Dative

dative of means (ἐν τῇ χειρί: 'in your hand')

→ sphere or reference

χείρ: 'hand'; ἐν τῇ χειρί σου ('in your hand') is a Hebraism (כַּיָּד) for personally carrying the gift.

σου

your

Genitive

genitive of possession

→ relational specification

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

μάννα

a gift / present

direct object of λαβέ (indeclinable loanword)

→ clausal contribution

μάννα: an indeclinable transliteration of Hebrew מַנְחָה ('gift / offering / tribute'); left untranslated by the LXX translator, signaling a fixed cultic/diplomatic term — here a present brought to secure a favorable oracle.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δεῦρο

go

adverb used as imperative (hortatory)

→ clausal contribution

δεῦρο: 'come! / go!'; used imperatively; cf. v.1.

εἰς

to

preposition + accusative (purpose: 'to meet')

→ spatial or relational framing

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

ἀπαντήν

meeting

Accusative

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

→ object specification

ἀπάντησις / ἀπαντή: 'a meeting / encounter'; the idiom εἰς ἀπαντήν + dative ('to meet someone') renders Hebrew תִּקְרָא.

τῷ

the

Dative

article

→ noun-phrase marking

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

ἄνθρωπω

man

Dative

dative with ἀπαντήν (the one met)

→ sphere or reference

ἄνθρωπος (dat.): 'man'; the one to be met is ὁ ἄνθρωπος τοῦ θεοῦ, Elisha.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (man of God)

→ relational specification

θεός: 'God'; the prophetic title; cf. v.4.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιζητήσον

inquire of / seek

Aor Act Impv 2 Sg · ἐπιζητέω

main verb (imperative)

→ ingressive aorist imperative

ἐπιζητέω: 'seek out / inquire of / consult'; renders שׁוֹאֵל; the technical verb for seeking an oracle from God through a prophet — here a pagan king consulting YHWH.

τὸν

the

Accusative

article

→ noun-phrase marking

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

κύριον

the LORD

Accusative

direct object of ἐπιζητήσον

→ object specification

κύριος: here the Tetragrammaton יהוה — Ben-Hadad commands Hazael to consult the God of Israel (not a human lord), a remarkable acknowledgment by a pagan king of YHWH's oracular authority through Elisha.

παρ

through / from

preposition + genitive (intermediary)

→ spatial or relational framing

παρά + gen.: 'from (the side of) / through'; the inquiry of YHWH is made παρ αὐτοῦ ('through him', i.e. through the prophet as mediator).

αὐτοῦ

him

Genitive

genitive object of παρά (the prophet as mediator)

→ relational specification

αὐτός (gen.): refers to Elisha, the human channel of the oracle.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of speech (introducing the question)

→ verbal action or state

λέγω: redundant λέγων (= נֹאמֵר) introducing the oracle question.

εἰ

whether

interrogative particle (indirect question)

→ discourse linkage or contrast

εἰ: 'if / whether'; introduces the indirect question put to the oracle ('whether I shall recover').

ζήσομαι

I shall live / recover

Fut Mid Indic 1 Sg · ζάω

verb of indirect question

→ deliberative/predictive future (life-or-death outcome sought)

ζάω: 'live / survive / recover'; here specifically 'recover from illness'; the future ζήσομαι frames the king's anxious inquiry about survival.

ἐκ

from

preposition + genitive (separation/recovery from)

→ spatial or relational framing

ἐκ: 'out of / from'; ζάω ἐκ τῆς ἀρρωστίας = 'recover from the sickness'.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἀρρωστίας

sickness

Genitive

genitive object of ἐκ

→ relational specification

ἀρρωστία: 'sickness / illness'; cognate of ἡρρώσκει (v.7); the king's specific malady from which he seeks recovery.

μου

my

Genitive

genitive of possession

→ relational specification

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

ταύτης

this

Genitive

demonstrative (modifying ἀρρωστίας)

→ relational specification

οὗτος (fem. gen. ταύτης): 'this'; the deictic 'this sickness of mine' points to the present, specific illness.

- 9 καὶ ἐπορεύθη Αζαηλ εἰς ἀπαντὴν αὐτοῦ καὶ ἔλαβεν μαννα ἐν τῇ χειρὶ αὐτοῦ καὶ πάντα τὰ ἀγαθὰ Δαμασκοῦ ἄρσιν τεσσαράκοντα καμήλων καὶ ἦλθεν καὶ ἔστη ἐνώπιον αὐτοῦ καὶ εἶπεν πρὸς Ελισαίε ὁ υἱός σου υἱὸς Αδερ βασιλεὺς Συρίας ἀπέστειλén με πρὸς σέ λέγων εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης

And Hazael went to meet him and took a gift in his hand, and all the good things of Damascus, a load for forty camels; and he came and stood before him and said, 'Your son Ben-Hadad king of Syria has sent me to you, saying, "Shall I recover from this sickness of mine?"'

Execution of commission (Hazael carries out vv. 8)

καὶ ἐπορεύθη Αζαηλ

Hazael's compliance mirrors v.8's commands point for point (ἐπορεύθη εἰς ἀπαντὴν, ἔλαβεν μαννα), but the LXX amplifies the gift extravagantly: 'all the good things of Damascus, a load for forty camels.' Hazael's deferential ὁ υἱός σου ('your son') casts Ben-Hadad as Elisha's subordinate, the etiquette of a supplicant before a powerful prophet.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔπορεύθη
went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (deponent)

→ constative aorist

πορεύομαι: 'go / journey'; Hazael sets out to obey the royal command.

Αζαηλ
Hazael

subject (indeclinable)

→ participant identification

Αζαηλ: see v.8.

εἰς
to

preposition + accusative (purpose)

→ spatial or relational framing

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

ἀπαντήν
meeting

Accusative

accusative object of εἰς ('to meet')

→ object specification

ἀπαντή: 'meeting'; εἰς ἀπαντήν αὐτοῦ, 'to meet him' (Elisha); cf. v.8.

αὐτοῦ
him

Genitive

objective genitive (the one met)

→ relational specification

αὐτός (gen.): refers to Elisha.

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

→ constative aorist

λαμβάνω: 'take'; Hazael obeys the command λαβέ of v.8.

μαναα
a gift

direct object (indeclinable loanword)

→ clausal contribution

μαναα: indeclinable transliteration of מָנָא; see v.8.

ἐν
in

preposition + dative

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

χειρὶ
hand

Dative

dative of means

→ sphere or reference

χείρ: 'hand'; ἐν τῇ χειρὶ αὐτοῦ, Hebraism for personally carrying; cf. v.8.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

attributive adjective (modifying τὰ ἀγαθὰ)

→ object specification

πᾶς: 'all'; the lavish scope of the gift.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἀγαθὰ

good things

Accusative

substantized adjective (direct object of ἔλαβεν)

→ object specification

ἀγαθός: 'good'; the neuter plural τὰ ἀγαθὰ ('the good things / choice goods') denotes the finest products of Damascus, the city famed for its luxury goods.

Δαμασκοῦ

of Damascus

Genitive

genitive of source (modifying τὰ ἀγαθὰ)

→ relational specification

Δαμασκός (gen.): see v.7; the goods come from the wealthy Aramean capital.

ἄρσιν

a load / burden

Accusative

accusative in apposition (the gift quantified as a load)

→ object specification

ἄρσις: 'a lifting / load / burden'; from αἶρω ('lift'); the gift is measured by its sheer bulk — 'a load for forty camels.'

τεσσαράκοντα

forty

numeral (modifying καμήλων)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral; the hyperbolic forty-camel load underscores the extravagance and the king's desperation for a favorable answer.

καμήλων

of camels

Genitive

genitive (load of/for camels)

→ relational specification

κάμηλος: 'camel'; the standard pack animal of the Near East; forty camel-loads is a deliberately enormous figure.

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'; Hazael's arrival before Elisha.

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 · ἵστημι

main verb (intransitive)

→ constative aorist (took his stand)

ἵστημι: 'stand'; the intransitive aorist ἔστη ('took his position / presented himself'); to 'stand before' someone is to present oneself formally.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering יָנִיחַ.

αὐτοῦ

him

Genitive

genitive object of ἐνώπιον (Elisha)

→ relational specification

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

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

λέγω: introduces Hazael's message.

πρός

to

preposition + accusative

→ spatial or relational framing

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

Ελισαιε

Elisha

accusative object of πρὸς (indeclinable)

→ participant identification

Ελισαιε: see v.1.

ὁ

the

Nominative

article

→ noun-phrase marking

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

υἱός

son

Nominative

subject (deferential self-designation)

→ participant prominence

υἱός: 'son'; ὁ υἱός σου ('your son') is a deferential epithet by which Ben-Hadad styles himself the prophet's subordinate — a striking humility from a king toward an Israelite prophet.

σου

your

Genitive

genitive of relationship

→ relational specification

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

υἱός

son

Nominative

apposition (Ben-Hadad)

→ participant prominence

υἱός: in apposition, υἱός Αδερ ('Ben-Hadad'); see v.7.

Αδερ

of Hadad

genitive of relationship (indeclinable)

→ participant identification

Αδερ: see v.7.

βασιλεὺς

king

Nominative

apposition

→ participant prominence

βασιλεὺς: 'king'.

Συρίας

of Syria

Genitive

genitive of subordination

→ relational specification

Συρία: see v.7.

ἀπέστειλén

has sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb of reported speech

→ constative aorist

ἀποστέλλω: 'send (with a commission)';
Ben-Hadad commissions Hazael as his
envoy to the prophet.

με

me

Accusative

direct object

→ participant reference

ἐγώ (acc. με): Hazael, the one sent.

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

σύ (acc. σέ): Elisha, the addressee.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of speech (introducing the question)

→ verbal action or state

λέγω: redundant λέγων (= ܠܡܢܝܢ).

εἰ

whether

interrogative particle (indirect question)

→ discourse linkage or contrast

εἰ: introduces the question, verbatim from
v.8.

ζήσομαι

I shall recover

Fut Mid Indic 1 Sg · ζάω

verb of indirect question

→ deliberative/predictive future

ζάω: 'recover'; see v.8; the question is
repeated verbatim, underscoring its
centrality.

ἐκ

from

preposition + genitive

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἀρρωστίας

sickness

Genitive

genitive object of ἐκ

→ relational specification

ἀρρωστία: 'sickness'; cf. v.8.

μου

my

Genitive

genitive of possession

→ relational specification

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

ταύτης

this

Genitive

demonstrative (modifying ἀρρωστίας)

→ relational specification

οὗτος: 'this'; cf. v.8.

10 καὶ εἶπεν Ελισαιε δεῦρο εἰπὼν αὐτῷ ζωῇ ζήσῃ καὶ ἔδειξέν μοι κύριος ὅτι θανάτῳ ἀποθανῇ

And Elisha said, 'Go, say to him, "You shall surely live"; yet the LORD has shown me that he shall surely die.'

Oracular response (the prophet's double-edged answer)

καὶ εἶπεν Ελισαιε

Elisha's reply is famously two-tiered and ironic. The message to be relayed (ζωῇ ζήσῃ, 'you shall surely live') and the private revelation (θανάτῳ ἀποθανῇ, 'he shall surely die') stand in calculated tension: the sickness itself is not fatal, but the king will die — by Hazael's hand. Both clauses deploy the cognate-dative Hebraism rendering the Hebrew infinitive absolute, framing the antithesis with maximal rhetorical force.

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 (speech-introduction)

→ constative aorist

λέγω: introduces the prophet's oracle.

Ελισαιε

Elisha

subject (indeclinable)

→ participant identification

Ελισαιε: see v.1.

δεῦρο

go

adverb used as imperative

→ clausal contribution

δεῦρο: 'go!'; imperative; cf. vv.1, 8.

εἰπὼν

say

Aor Act Impv 2 Sg · λέγω

main verb (imperative)

→ ingressive aorist imperative

λέγω (aor. impv. εἰπὼν): 'say / tell'; commands Hazeal to deliver the surface-message to the king.

αὐτῷ

to him

Dative

dative indirect object (Ben-Hadad)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (Ben-Hadad).

ζωῇ

with life / surely

Dative

cognate dative (rendering Hebrew infinitive absolute)

→ sphere or reference

ζωή: 'life'; the cognate dative ζωῇ ζήσῃ ('living you shall live' = 'you shall surely live') is the LXX's standard rendering of the Hebrew emphatic infinitive absolute חַיִּי חַיִּי, expressing certainty (cf. the structural twin θανάτῳ ἀποθανῇ below).

ζήσῃ

you shall live

Fut Mid Indic 2 Sg · ζάω

main verb of the message (with cognate dative)

→ predictive future (the surface oracle: recovery from the illness)

ζάω: 'live / recover'; the second-person ζήσῃ addresses the king directly; the message is that the sickness itself will not kill him.

καὶ

yet / and

coordinate conjunction (adversative force in context)

→ discourse linkage or contrast

καί: here carrying an adversative nuance ('yet'), introducing the private revelation that undercuts the surface message.

ἔδειξέν

has shown

Aor Act Indic 3 Sg · δείκνυμι

main verb (divine revelation)

→ constative aorist (a completed act of revelation)

δείκνυμι: 'show / reveal'; κύριος ἔδειξέν μοι ('the LORD has shown me') is the formula of prophetic disclosure — the true outcome known only to the prophet.

μοι

to me

Dative

dative indirect object (the prophet)

→ participant reference or interest

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

κύριος

LORD

Nominative

subject (divine revealer)

→ participant prominence

κύριος: the Tetragrammaton יהוה; YHWH is the source of the prophet's secret knowledge of the king's true fate.

ὅτι

that

conjunction (introducing content of revelation)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the revealed content.

θανάτῳ

with death / surely

Dative

cognate dative (rendering Hebrew infinitive absolute)

→ sphere or reference

θάνατος: 'death'; the cognate dative θανάτῳ ἀποθανῇ ('dying he shall die' = 'he shall surely die') renders the Hebrew emphatic infinitive absolute תָּמוּתָּ תָּמוּתָּ (cf. Gen 2:17 LXX ἀποθανεῖσθε); structurally parallel to ζῶῃ ζήσῃ, sharpening the ironic antithesis.

ἀποθανῇ

he shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb of the revelation (with cognate dative)

→ predictive future (the certain hidden outcome)

ἀποθνήσκω: 'die'; the third-person ἀποθανῇ shifts from the second-person address of the message to the objective fact known to the prophet — the king will die, though not from the illness.

11 καὶ παρέστη τῷ προσώπῳ αὐτοῦ καὶ ἔθηκεν ἕως αἰσχύνης καὶ ἔκλαυσεν ὁ ἄνθρωπος τοῦ θεοῦ

And he set his face and fixed it until he was ashamed, and the man of God wept.

Dramatic gesture (the prophet's fixed stare and weeping) καὶ παρέστη τῷ προσώπῳ

This notoriously obscure verse describes a charged silent gesture: a fixed, prolonged stare 'until shame' followed by the prophet's tears. The Greek (παρέστη τῷ προσώπῳ ... ἔθηκεν ἕως αἰσχύνης) is a literalistic rendering of an enigmatic Hebrew scene of mutual fixed gazing that becomes unbearable; the subject of the staring is ambiguous, but the weeping is explicitly assigned to ὁ ἄνθρωπος τοῦ θεοῦ, Elisha, anticipating his explanation in v.12.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρέστη

he set / fixed

Aor Act Indic 3 Sg · παρίστημι

main verb (intransitive)

→ constative aorist (took a fixed stance)

παρίστημι: 'set beside / present / make stand'; intransitive aorist παρέστη here renders a Hebrew idiom of fixing the face/gaze; the obscure clause παρέστη τῷ προσώπῳ ('he set his face / steadied his countenance') depicts an intense, motionless stare.

τῷ

the

Dative

article

→ noun-phrase marking

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

προσώπῳ

face

Dative

dative of respect/manner (with παρέστη)

→ sphere or reference

πρόσωπον: 'face / countenance'; renders ܡܝܢܐ; the dative locates the fixed gesture in the face — a steady, unflinching stare.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔθηκεν

fixed / held

Aor Act Indic 3 Sg · τίθημι

main verb

→ constative aorist

τίθημι: 'put / set / fix'; here 'held (the gaze) fast'; the absolute use ἔθηκεν ἕως αἰσχύνῃς ('held it until shame') renders the Hebrew ܡܝܢܐ ('he set/held steady'), depicting the stare prolonged to the point of embarrassment.

ἕως

until

preposition + genitive (extent/limit)

→ spatial or relational framing

ἕως: 'until / to the point of'; marks the limit reached by the prolonged gaze.

αἰσχύνῃς

shame / embarrassment

Genitive

genitive object of ἕως ('to the point of shame')

→ relational specification

αἰσχύνῃς: 'shame / disgrace / embarrassment'; renders ܡܝܢܐ; the stare lasts ἕως αἰσχύνῃς ('until it became embarrassing / unbearable'), an idiom for a gaze held past the point of social comfort.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔκλαυσεν

wept

Aor Act Indic 3 Sg · κλαίω

main verb

→ ingressive aorist (burst into weeping)

κλαίω: 'weep / cry aloud'; the prophet's tears, prompted by his foreknowledge of the atrocities Hazeel will inflict (v.12); a rare moment of prophetic emotion.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of ἔκλαυσεν

→ participant prominence

ἄνθρωπος: ὁ ἄνθρωπος τοῦ θεοῦ, 'the man of God'; the title (cf. v.4) explicitly identifies Elisha as the one weeping, resolving the verse's earlier ambiguity of subject.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (man of God)

→ relational specification

θεός: 'God'; the prophetic title; cf. v.4.

12 καὶ εἶπεν Αζαηλ τί ὅτι ὁ κύριός μου κλαίει καὶ εἶπεν ὅτι οἶδα ὅσα ποιήσεις τοῖς υἱοῖς Ἰσραηλ κακά τὰ ὀχυρώματα αὐτῶν ἐξαποστελεῖς ἐν πυρὶ καὶ τοὺς ἐκλεκτοὺς αὐτῶν ἐν ῥομφαίᾳ ἀποκτενεῖς καὶ τὰ νήπια αὐτῶν ἐνσεῖσεις καὶ τὰς ἐν γαστρὶ ἐχούσας αὐτῶν ἀναρρήξεις

And Hazael said, 'Why is my lord weeping?' And he said, 'Because I know the evils you will do to the sons of Israel: their strongholds you will set on fire, and their choice men you will kill with the sword, and their infants you will dash in pieces, and their pregnant women you will rip open.'

Dialogue: Hazael's question and Elisha's atrocity-oracle καὶ εἶπεν Αζαηλ

Hazael's question (τί ὅτι ... κλαίει, 'why does my lord weep?') elicits the prophet's catalogue of future atrocities. Elisha's answer enumerates four war-crimes against Israel in escalating brutality — burning fortresses, slaughtering chosen men, dashing infants, ripping open pregnant women — each with a fronted object and a second-person future verb, a stylized list of the horrors of conquest (cf. Hos 14:1; Amos 1:13).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Hazael's question.

Αζαηλ
Hazael

subject (indeclinable)

→ participant identification

Αζαηλ: see v.8.

τί
why

interrogative pronoun (adverbial: 'why')

→ participant reference

τίς (neut. τί): interrogative; τί ὅτι ('why is it that?') is a Hebraizing idiom (מַה / מַדּוּם) introducing a question of cause.

ὅτι
that

conjunction (in idiom τί ὅτι: 'why is it that')

→ discourse linkage or contrast

ὅτι: here part of the interrogative idiom τί ὅτι ('why is it that?').

ὁ
the

Nominative

article

→ noun-phrase marking

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

κύριός
my lord

Nominative

subject of κλαίει (deferential address)

→ participant prominence

κύριος: here a HUMAN honorific — Hazael addresses Elisha as ὁ κύριός μου ('my lord'), a deferential term of respect, NOT the Tetragrammaton.

μου
my

Genitive

genitive of relationship

→ relational specification

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

κλαίει
weeps

Pres Act Indic 3 Sg · κλαίω

verb of the question

→ descriptive present (the weeping in progress)

κλαίω: 'weep'; cf. v.11; Hazael asks the cause of the ongoing tears.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Elisha's answer.

ὅτι
because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason for the weeping.

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (perfect with present sense)

→ stative perfect (settled prophetic knowledge)

οἶδα: 'know'; perfect in form, present in meaning; the prophet's settled foreknowledge of the coming atrocities.

ὅσα

what / how many things

Accusative

relative pronoun (object of ποιήσεις)

→ participant reference

ὅσος (neut. pl. ὅσα): 'as many as / whatever'; relative introducing the catalogue of evils.

ποιήσεις

you will do

Fut Act Indic 2 Sg · ποιέω

verb of relative clause

→ predictive future (Hazeal's future deeds)

ποιέω: 'do'; the second-person addresses Hazeal directly as the future perpetrator.

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of disadvantage (against the sons of Israel)

→ sphere or reference

υἱός (dat. pl.): 'sons'; οἱ υἱοὶ Ἰσραηλ ('the sons of Israel'), the standard LXX designation of the people; here the victims.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; 'Israel', the northern kingdom that will suffer Hazeal's depredations (cf. 4 Kgdms 10:32; 13:3).

κακά

evils

Accusative

substantized adjective (in apposition to ὅσα: 'evils')

→ object specification

κακός: 'evil / harm'; the neuter plural κακά ('evils / atrocities') summarizes the catalogue that follows.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὀχυρώματα

strongholds

Accusative

fronted direct object of εξαποστελεῖς

→ object specification

ὀχύρωμα: 'fortress / stronghold'; renders רָצֻרִים; the fortified cities, first item in the atrocity list, fronted for emphasis.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ἐξαποστελεῖς

you will set / send forth

Fut Act Indic 2 Sg · εξαποστέλλω

main verb (with ἐν πυρί)

→ predictive future

ἐξαποστέλλω: 'send forth'; here ἐξαποστελεῖς ἐν πυρί ('you will send forth with fire' = 'set ablaze'), a Hebraism (נָחַשׁ שִׁנְיָה) for consigning fortresses to the flames (cf. Amos 1:14).

ἐν

with

preposition + dative (instrument)

→ spatial or relational framing

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

πυρὶ

fire

Dative

dative of instrument

→ sphere or reference

πῦρ: 'fire'; the instrument of the fortresses' destruction.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἐκλεκτοὺς

choice men

Accusative

fronted direct object of ἀποκτενεῖς

→ object specification

ἐκλεκτός: 'chosen / choice'; substantively 'the picked/choice men', i.e. the elite warriors; renders רִיבָּ; the second atrocity.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ἐν

with

preposition + dative (instrument)

→ spatial or relational framing

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

ρόμφαίᾱ

sword

Dative

dative of instrument

→ sphere or reference

ρόμφαία: 'sword / large broadsword'; renders בִּרְחֶ; the instrument of slaughter for the choice men.

ἀποκτενεῖς

you will kill

Fut Act Indic 2 Sg · ἀποκτείνω

main verb

→ predictive future

ἀποκτείνω: 'kill / slay'; the slaughter of the warriors.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

νήπια

infants

Accusative

fronted direct object of ἐνσείσεις

→ object specification

νήπιος: 'infant / little child'; renders נַעֲרִים; the third and most brutal escalation, atrocities against children (cf. 4 Kgdms 15:16; Hos 14:1).

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ἐνσεΐσεις

you will dash in pieces

Fut Act Indic 2 Sg · ἐνσεΐω

main verb

→ predictive future

ἐνσεΐω: lit. 'shake / dash against'; renders ψῆγ ('dash to pieces'); the horrific dashing of infants against rocks/walls, a recurring image of war-atrocity (Ps 136:9 LXX; Nah 3:10).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (substantizing the participle)

→ noun-phrase marking

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

ἐν

in

preposition + dative (idiom: 'with child')

→ spatial or relational framing

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

γαστρί

womb

Dative

dative (in idiom ἐν γαστρὶ ἔχειν: 'be pregnant')

→ sphere or reference

γαστήρ: 'belly / womb'; the idiom ἐν γαστρὶ ἔχειν ('to have in the womb' = 'be pregnant') is the standard Greek expression for pregnancy (cf. Isa 7:14 LXX; Matt 1:18).

ἐχούσας

having / pregnant

Pres Act Part Acc Pl Fem · ἔχω

substantized participle (direct object of ἀναρρήξεις)

→ verbal action or state

ἔχω: 'have'; the participle τὰς ἐν γαστρὶ ἐχούσας ('the pregnant women') is the substantival form of the pregnancy idiom; the fourth and climactic atrocity.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ἀναρρήξεις

you will rip open

Fut Act Indic 2 Sg · ἀναρρήγνυμι

main verb

→ predictive future

ἀναρρήγνυμι: 'tear open / rip up'; renders γῶγ; the disemboweling of pregnant women, the most monstrous of war-crimes (cf. Amos 1:13; 4 Kgdms 15:16), the climax of the atrocity catalogue.

13 καὶ εἶπεν Αζαηλ τίς ἐστὶν ὁ δοῦλός σου ὁ κύων ὁ τεθνηκώς ὅτι ποιήσει τὸ ῥῆμα τοῦτο καὶ εἶπεν Ελισαιε ἔδειξέν μοι κύριός σε βασιλεύοντα ἐπὶ Συρίαν

And Hazael said, 'Who is your servant, the dead dog, that he should do this great thing?' And Elisha said, 'The LORD has shown me you reigning over Syria.'

Dialogue: Hazael's self-deprecation and Elisha's accession-oracle

καὶ εἶπεν Αζαηλ

Hazael's protest of unworthiness (ὁ δοῦλός σου ὁ κύων ὁ τεθνηκώς, 'your servant, the dead dog') is a stock idiom of extreme self-abasement (cf. 1 Kgdms 24:15; 2 Kgdms 9:8). Elisha's reply repeats the revelation-formula ἔδειξέν μοι κύριος (v.10) but now turns it to Hazael himself: he will be king over Syria — the means, the reader infers, by which Ben-Hadad will 'surely die.'

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 Hazael's response.

Αζαηλ

Hazael

subject (indeclinable)

→ participant identification

Αζαηλ: see v.8.

τίς

who

Nominative

interrogative pronoun (subject)

→ participant reference

τίς: interrogative 'who?'; introduces Hazael's rhetorical question of unworthiness.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; the copula of the nominal question.

ὁ

the

Nominative

article

→ noun-phrase marking

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

δοῦλός

servant

Nominative

predicate nominative (self-designation)

→ participant prominence

δοῦλος: 'slave / servant'; ὁ δοῦλός σου ('your servant') is Hazael's self-effacing third-person reference to himself before the prophet.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

κύων

dog

Nominative

apposition to ὁ δοῦλός σου

→ participant prominence

κύων: 'dog'; a self-abasing epithet; in the ancient Near East the dog was a despised scavenger, and 'dog' a metaphor for worthlessness (cf. 1 Kgdms 17:43; 2 Kgdms 9:8).

ὁ

the

Nominative

article

→ noun-phrase marking

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

τεθνηκώς

dead

Perf Act Part Nom Sg Masc · θνήσκω

attributive participle (modifying ὁ κύων)

→ resultative perfect participle

θνήσκω (perf. part.): 'have died / be dead'; ὁ κύων ὁ τεθνηκώς ('the dead dog') intensifies the self-abasement to the absolute extreme of worthlessness — ironic given Hazael's coming royal power.

ὅτι

that

conjunction (consecutive/result: 'that he should')

→ discourse linkage or contrast

ὅτι: 'that'; here consecutive, introducing the deed Hazael deems beyond his lowly station.

ποιήσῃ

should do

Fut Act Indic 3 Sg · ποιέω

verb of result clause

→ predictive future

ποιέω: 'do'; Hazael protests that such momentous deeds are beyond one so insignificant.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

thing / matter

Accusative

direct object of ποιήσῃ

→ object specification

ῥῆμα: 'word / matter / thing'; here 'this great matter' — the atrocities just foretold; cf. v.2.

τοῦτο

this

Accusative

demonstrative (modifying ῥῆμα)

→ participant reference

οὗτος: 'this'; pointing to the prophesied deeds.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Elisha's reply.

Ελισαίε

Elisha

subject (indeclinable)

→ participant identification

Ελισαίε: see v.1.

ἔδειξέν

has shown

Aor Act Indic 3 Sg · δείκνυμι

main verb (revelation formula)

→ constative aorist

δείκνυμι: 'show / reveal'; ἔδειξέν μοι κύριος, the revelation-formula repeated from v.10, now directed at Hazael's own destiny.

μοι

to me

Dative

dative indirect object

→ participant reference or interest

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

κύριός

LORD

Nominative

subject (divine revealer)

→ participant prominence

κύριος: the Tetragrammaton יהוה; YHWH reveals to the prophet that Hazael — not by Israelite choosing but by divine disclosure — will seize the Syrian throne (cf. 3 Kgdms 19:15, where Elijah is told to anoint Hazael).

σε

you

Accusative

accusative subject of participle (object of ἔδειξεν)

→ participant reference

σύ (acc. σε): Hazael, shown to the prophet in his future role.

βασιλεύοντα

reigning

Pres Act Part Acc Sg Masc · βασιλεύω

supplementary participle (with ἔδειξεν: 'shown you reigning')

→ *durative present participle* (Hazeal's future reign envisioned)

βασιλεύω: 'be king / reign'; the participle with δείκνυμι presents the vision of Hazeal already enthroned over Syria.

ἐπὶ

over

preposition + accusative (rule over)

→ *spatial or relational framing*

ἐπί + acc.: 'over'; βασιλεύω ἐπί ('reign over'), a Hebraism (עַל עַלְמָא).

Συρίαν

Syria

Accusative

accusative object of ἐπί (domain of rule)

→ *object specification*

Συρία (acc.): 'Syria / Aram'; the kingdom Hazeal will usurp; cf. v.7.

14 καὶ ἀπῆλθεν ἀπὸ Ελισαιε καὶ εἰσῆλθεν πρὸς τὸν κύριον αὐτοῦ καὶ εἶπεν αὐτῷ τί εἶπέν σοι Ελισαιε καὶ εἶπεν εἶπέν μοι ζῶῃ ζήσῃ

And he departed from Elisha and came in to his lord, who said to him, 'What did Elisha say to you?'
And he said, 'He said to me, "You shall surely live."'

Hazeal's deceptive report to the king

καὶ ἀπῆλθεν

Hazeal returns and reports only the surface half of the oracle (ζῶῃ ζήσῃ, v.10), suppressing the prophet's revelation of the king's death and his own accession. The verbal echo of v.10's cognate-dative message makes the deception precise and pointed: Hazeal gives the reassuring half-truth, withholding the part that would expose his own intentions, set in motion in v.15.

καὶ

and

narrative conjunction

→ *discourse linkage or contrast*

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

ἀπῆλθεν

departed

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ *constative aorist*

ἀπέρχομαι: 'go away / depart'; Hazeal leaves the prophet's presence.

ἀπὸ

from

preposition + genitive (source)

→ *spatial or relational framing*

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

Ελισαιε

Elisha

genitive object of ἀπό (indeclinable)

→ *participant identification*

Ελισαιε: see v.1.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν
came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist

εἰσέρχομαι: 'go in / enter'; Hazael returns to the bedside of the sick king.

πρὸς
to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

κύριον
lord / master

Accusative

accusative object of πρὸς

→ object specification

κύριος: here a HUMAN master — Ben-Hadad is τὸν κύριον αὐτοῦ ('his lord'), Hazael's royal overlord, NOT the Tetragrammaton.

αὐτοῦ
his

Genitive

genitive of relationship

→ relational specification

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

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 (the king asks)

→ constative aorist

λέγω: the king (subject) questions Hazael.

αὐτῷ
to him

Dative

dative indirect object (to Hazael)

→ participant reference or interest

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

τί
what

Accusative

interrogative pronoun (object of εἶπεν)

→ participant reference

τίς (neut. τί): 'what?'; the king asks the content of the oracle.

εἶπέν
said

Aor Act Indic 3 Sg · λέγω

verb of the question

→ constative aorist

λέγω: 'say'; what did Elisha say?

σοι
to you

Dative

dative indirect object

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

Ελισαιε

Elisha

subject of the question (indeclinable)

→ participant identification

Ελισαιε: see v.1.

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 (Hazeal answers)

→ constative aorist

λέγω: introduces Hazeal's (partial) report.

εἶπέν

he said

Aor Act Indic 3 Sg · λέγω

verb of reported speech

→ constative aorist

λέγω: 'he (Elisha) said'; Hazeal relays only the reassuring half of the oracle.

μοι

to me

Dative

dative indirect object

→ participant reference or interest

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

ζωῇ

with life / surely

Dative

cognate dative (Hebraism)

→ sphere or reference

ζωή: 'life'; ζωῇ ζήσῃ ('you shall surely live'), repeated verbatim from v.10 — but Hazeal withholds the deadly second half (θανάτῳ ἀποθανῇ), making this report a half-truth.

ζήσῃ

you shall live

Fut Mid Indic 2 Sg · ζάω

main verb of reported message (with cognate dative)

→ predictive future

ζάω: 'live / recover'; the deceptively comforting word delivered to the doomed king.

15 καὶ ἐγένετο τῇ ἐπαύριον καὶ ἔλαβεν τὸ μαχμα καὶ ἔβαψεν ἐν τῷ ὕδατι καὶ περιέβαλεν ἐπὶ τὸ πρόσωπον αὐτοῦ καὶ ἀπέθανεν καὶ ἐβασίλευσεν Αζαηλ ἀντ' αὐτοῦ

And it came to pass on the next day that he took the coverlet and dipped it in water and spread it over his face, and he died; and Hazeal reigned in his place.

Climax: the regicide and usurpation

καὶ ἐγένετο τῇ ἐπαύριον

The temporal formula καὶ ἐγένετο τῇ ἐπαύριον ('on the next day') sets the murder against the prophet's word: Ben-Hadad does not die of his illness but is smothered by Hazeal, exactly fulfilling both halves of v.10 ('you shall live [from the sickness] ... he shall [nonetheless] die'). The terse chain of verbs (ἔλαβεν ... ἔβαψεν ... περιέβαλεν ... ἀπέθανεν) executes the regicide with chilling economy, and ἐβασίλευσεν ... ἀντ' αὐτοῦ records the accession Elisha foretold (v.13).

καὶ
and

narrative conjunction (transition formula)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

impersonal verb of temporal transition

→ constative aorist

γίνομαι: καὶ ἐγένετο rendering יְהִי; cf. v.3.

τῇ
the

Dative

article (with adverbial ἐπαύριον)

→ noun-phrase marking

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

ἐπαύριον

next day

adverb (with τῇ: 'on the next day')

→ clausal contribution

ἐπαύριον: 'on the morrow / the next day'; adverb; τῇ ἐπαύριον ('on the next day') fixes the murder one day after the consultation.

καὶ
and

apodotic καί (Hebraism)

→ discourse linkage or contrast

καί: apodotic καί after καὶ ἐγένετο + temporal phrase; cf. v.3.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'take'; the first step of the murder; the subject (Hazel) is unnamed until ἐβασίλευσεν, heightening the cold detachment of the narration.

τὸ
the

Accusative

article

→ noun-phrase marking

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

μαχμα

the coverlet / netting

direct object of ἔλαβεν (indeclinable loanword)

→ clausal contribution

μαχμα: an indeclinable transliteration of an obscure Hebrew word (מַכְמָה, 'woven coverlet / netting / thick cloth'); the LXX leaves it untranslated as an unfamiliar object — the heavy cloth Hazel uses to suffocate the king.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔβαψεν

dipped

Aor Act Indic 3 Sg · βάπτω

main verb

→ constative aorist

βάπτω: 'dip / immerse'; soaking the cloth in water makes it heavy and airtight, an effective instrument of suffocation.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ
the

Dative

article

→ noun-phrase marking

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

ὕδατι

water

Dative

dative of place (in the water)

→ sphere or reference

ὕδωρ: 'water'; the medium for soaking the cloth.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

περιέβαλεν

spread / laid over

Aor Act Indic 3 Sg · περιβάλλω

main verb

→ constative aorist

περιβάλλω: 'throw around / spread over / wrap'; here the wet cloth is laid over the king's face, smothering him; the verb's normal sense ('clothe') is grimly perverted into a means of murder.

ἐπὶ

over

preposition + accusative (position over)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπον

face

Accusative

accusative object of ἐπὶ

→ object specification

πρόσωπον: 'face'; the wet cloth over the king's face causes asphyxiation.

αὐτοῦ

his

Genitive

genitive of possession (Ben-Hadad's)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb

→ constative aorist (the death accomplished)

ἀποθνήσκω: 'die'; the king's death fulfills exactly the θανάτῳ ἀποθανῆ of v.10 — he died, but by murder, not by his illness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned / became king

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession)

→ ingressive aorist (came to the throne)

βασιλεύω: 'reign / become king'; the ingressive aorist records Hazael's accession, fulfilling the prophecy of v.13; the verb dominates the regnal formulae of the chapter's second half.

Αζαηλ

Hazael

subject (indeclinable; named at last)

→ participant identification

Αζαηλ: see v.8; his name, withheld through the murder, is supplied only with his accession.

ἀντ'

in place of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντί: 'instead of / in place of'; ἀντ' αὐτοῦ ('in his place'), the formulaic phrase for dynastic succession (cf. vv.24, 29 of Judah's kings).

αὐτοῦ

him

Genitive

genitive object of ἀντί

→ relational specification

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

16 ἐν ἔτει πέμπτῳ τῷ Ιωραμ υἱῷ Αχαβ βασιλεῖ Ισραηλ ἐβασίλευσεν Ιωραμ υἱὸς Ιωσαφατ βασιλεὺς Ιουδα

In the fifth year of Joram son of Ahab king of Israel, Jehoram son of Jehoshaphat king of Judah began to reign.

Regnal-formula opening (synchronistic accession notice)

ἐν ἔτει πέμπτῳ

A new panel begins with the Deuteronomistic synchronistic accession formula: a Judahite king's reign dated by the regnal year of his Israelite contemporary. The two namesakes — Joram of Israel (son of Ahab) and Jehoram of Judah (son of Jehoshaphat) — are carefully distinguished by patronymic. The verbless dating phrase + ἐβασίλευσεν is the stock LXX rendering of the Kings synchronism.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ἔτει

year

Dative

dative of time (in the year)

→ sphere or reference

ἔτος: 'year'; the dative ἐν ἔτει + ordinal is the regnal-dating formula.

πέμπτῳ

fifth

Dative

ordinal adjective (modifying ἔτει)

→ sphere or reference

πέμπτος: 'fifth'; the ordinal fixing the synchronism with Joram of Israel's reign.

τῷ

of

Dative

article (with indeclinable Ιωραμ, possessive)

→ noun-phrase marking

ὁ (dat. τῷ): the article governs the indeclinable Ιωραμ, marking it as a possessive genitive in sense ('of Joram').

Ιωραμ

Joram

genitive of relationship (indeclinable: 'of Joram')

→ participant identification

Ιωραμ: indeclinable transliteration of Hebrew יֹרָאִם; here Joram son of Ahab, king of Israel (distinct from his Judahite namesake).

υἱῷ

son

Dative

apposition to Ιωραμ (dative)

→ sphere or reference

υἱός (dat.): 'son'; the patronymic identifying which Joram.

Αχααβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχααβ: indeclinable transliteration of אֲחָאָב; Ahab, the notorious king of Israel; his name recurs as the source of the dynastic apostasy condemned in vv.18, 27.

βασιλεῖ

king

Dative

apposition to Ιωραμ (dative)

→ sphere or reference

βασιλεύς (dat.): 'king'.

Ισραηλ

of Israel

genitive of subordination (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the northern kingdom.

ἐβασίλευσεν

began to reign

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession)

→ ingressive aorist (came to the throne)

βασιλεύω: 'become king / begin to reign'; the ingressive aorist marks the accession of the Judahite Jehoram.

Ιωραμ

Jehoram

subject (indeclinable)

→ participant identification

Ιωραμ: here the Judahite Jehoram son of Jehoshaphat — the same Greek form as the Israelite Joram, the two distinguished only by patronymic.

υἱός

son

Nominative

apposition to subject

→ participant prominence

υἱός: 'son'; the patronymic identifying the Judahite king.

Ιωσαφατ

of Jehoshaphat

genitive of relationship (indeclinable)

→ participant identification

Ιωσαφατ: indeclinable transliteration of יְהוֹשָׁפָאֵת; Jehoshaphat, the reforming king of Judah, Jehoram's father.

βασιλεύς

king

Nominative

apposition to subject

→ participant prominence

βασιλεύς: 'king'.

Ιουδα

of Judah

genitive of subordination (indeclinable)

→ participant identification

Ιουδα: indeclinable; the southern kingdom of Judah.

17 υἱὸς τριάκοντα καὶ δύο ἔτων ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν Ἱερουσαλὴμ

He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem.

Regnal-formula continued (age and length of reign) υἱὸς τριάκοντα καὶ δύο ἔτων

The accession formula continues with the king's age at accession and the length of his reign, the standard Deuteronomistic regnal data. The age idiom υἱὸς ... ἔτων ('a son of N years' = 'N years old') is a Hebraism calquing בן ... שנה, and the articular infinitive ἐν τῷ βασιλεύειν αὐτόν ('when he reigned') a typical LXX temporal construction.

υἱὸς

son / aged

Nominative

predicate (age idiom: 'a son of N years')

→ participant prominence

υἱός: 'son'; the idiom υἱὸς ... ἔτων ('a son of so-many years' = 'so-many years old') is a Hebraism rendering בן ... שנה, the standard way of giving age.

τριάκοντα

thirty

numeral (with δύο, modifying ἔτων)

→ measure or count

τριάκοντα: 'thirty'; indeclinable numeral.

καὶ

and

coordinate conjunction (joining numerals)

→ discourse linkage or contrast

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

δύο

two

numeral (τριάκοντα καὶ δύο = 'thirty-two')

→ measure or count

δύο: 'two'; the compound 'thirty and two' = thirty-two years.

ἔτων

years

Genitive

genitive of measure (with υἱός: 'of years')

→ relational specification

ἔτος (gen. pl. ἔτων): 'years'; genitive of measure in the age idiom.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (copula)

→ descriptive imperfect (his age at accession)

εἰμί: 'be'; the imperfect ἦν states the king's age at the moment of accession.

ἐν

in / when

preposition + articular infinitive (temporal)

→ spatial or relational framing

ἐν + articular inf.: temporal construction, 'when / at the time of'; a frequent LXX Hebraism (cf. בן + inf.).

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

βασιλεύειν to reign / his reigning Pres Act Inf · βασιλεύω <i>articular infinitive (temporal: 'when he began to reign')</i> → durative present infinitive βασιλεύω: 'reign'; the articular infinitive ἐν τῷ βασιλεύειν αὐτόν ('when he became king') dates his age to his accession.	αὐτόν he Accusative <i>accusative subject of the infinitive</i> → participant reference αὐτός (acc.): subject of the articular infinitive in the Greek accusative-with-infinitive construction.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ὀκτώ eight <i>numeral (modifying ἔτη)</i> → measure or count ὀκτώ: 'eight'; indeclinable; the length of Jehoram's reign.
ἔτη years Accusative <i>accusative of extent of time</i> → object specification ἔτος (pl. ἔτη): accusative of temporal extent ('for eight years').	ἐβασίλευσεν he reigned Aor Act Indic 3 Sg · βασιλεύω <i>main verb</i> → constative aorist (the reign as a whole) βασιλεύω: 'reign'; the constative aorist summarizes the whole eight-year reign.	ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	Ιερουσαλημ Jerusalem <i>dative of place (indeclinable)</i> → participant identification Ιερουσαλημ: indeclinable transliteration of יְרוּשָׁלַיִם; the capital of Judah, the seat of the Davidic kingdom.

18 καὶ ἐπορεύθη ἐν ὁδῷ βασιλέων Ἰσραηλ καθὼς ἐποίησεν οἶκος Ἀχααβ ὅτι θυγάτηρ Ἀχααβ ἦν αὐτῷ εἰς γυναῖκα καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου

And he walked in the way of the kings of Israel, as the house of Ahab did, for a daughter of Ahab was his wife; and he did what was evil in the sight of the LORD.

Theological evaluation (the regnal verdict) καὶ ἐπορεύθη ἐν ὁδῷ

The Deuteronomistic evaluation formula condemns Jehoram: he 'walked in the way of the kings of Israel' (the standard idiom of apostasy) because of his marriage alliance with Ahab's house — the daughter being Athaliah (cf. v.26). The verdict ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου ('he did evil in the sight of the LORD') is the recurring formula of royal condemnation in Kings (cf. v.27).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη
walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (deponent)

→ constative aorist

πορεύομαι: 'walk / go'; πορεύομαι ἐν ὁδῷ ('walk in the way of') is the standard Deuteronomistic idiom (לַדֶּרֶךְ) for following someone's conduct/policy — here the apostate ways of the northern kings.

ἐν
in

preposition + dative (manner of conduct)

→ spatial or relational framing

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

ὁδῷ
way

Dative

dative of manner (in the way of)

→ sphere or reference

ὁδός: 'way / road / manner of life'; renders דֶּרֶךְ; metaphorically the pattern of conduct.

βασιλέων
of kings

Genitive

genitive (way of the kings)

→ relational specification

βασιλεύς (gen. pl.): 'kings'; the apostate kings of the northern kingdom.

Ισραηλ
of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the northern kingdom, whose kings are the paradigm of apostasy in Kings.

καθὼς
just as

comparative conjunction

→ discourse linkage or contrast

καθὼς: 'just as / according as'; introduces the comparison with Ahab's house.

ἐποίησεν
did

Aor Act Indic 3 Sg · ποιέω

verb of comparative clause

→ constative aorist

ποιέω: 'do'; the conduct of Ahab's dynasty as the standard of evil.

οἶκος
house

Nominative

subject of ἐποίησεν

→ participant prominence

οἶκος: 'house / dynasty'; ὁ οἶκος Αχααβ ('the house of Ahab') denotes the Omride dynasty, byword for Baal-worship and apostasy.

Αχααβ
of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχααβ: see v.16.

ὅτι
because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason for Jehoram's apostasy — the marriage alliance.

θυγάτηρ
daughter

Nominative

subject of ἦν

→ participant prominence

θυγάτηρ: 'daughter'; the daughter of Ahab — Athaliah (cf. v.26) — whose marriage drew the Davidic house into Omride apostasy.

Αχααβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχααβ: see v.16.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (copula)

→ descriptive imperfect

εἰμί: 'be'; ἦν αὐτῷ εἰς γυναῖκα ('was to him for a wife'), a Hebraism for 'became his wife'.

αὐτῷ

to him

Dative

dative of possession (was his)

→ participant reference or interest

αὐτός (dat.): dative of possession; 'was his (wife)'.

εἰς

as / for

preposition + accusative (predicative εἰς, Hebraism)

→ spatial or relational framing

εἰς: the predicative εἰς ('as / for') with εἰμί renders the Hebrew לְ of result/predication (הָיָה לָהּ אִשָּׁה, 'became a wife').

γυναῖκα

wife

Accusative

predicate accusative (with εἰς)

→ object specification

γυνή: 'woman / wife'; here 'wife'.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (verdict)

→ constative aorist

ποιέω: 'do'; ἐποίησεν τὸ πονηρόν, the standard formula of royal condemnation.

τὸ

the

Accusative

article (substantizing πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantized adjective (direct object)

→ object specification

πονηρός: 'evil / wicked'; τὸ πονηρόν ('what was evil'), the standard object of the condemnation formula (renders עָרָב).

ἐνώπιον

in the sight of

preposition + genitive (evaluative)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; Hebraism (בְּעֵינֵי) framing the evil as such in YHWH's judgment.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: the Tetragrammaton יהוה; the evaluative standard is the LORD's own assessment, not human opinion.

19 καὶ οὐκ ἠθέλησεν κύριος διαφθεῖραι τὸν Ιουδαν διὰ Δαυιδ τὸν δοῦλον αὐτοῦ καθὼς εἶπεν δοῦναι αὐτῷ λύχνον καὶ τοῖς υἱοῖς αὐτοῦ πάσας τὰς ἡμέρας

Yet the LORD would not destroy Judah, for the sake of David his servant, as he had said he would give him a lamp, and to his sons, all the days.

Theological qualification (Davidic-covenant mercy) καὶ οὐκ ἠθέλησεν κύριος

Against the dark verdict of v.18, the narrator inserts the Davidic-covenant qualification: despite Jehoram's apostasy, YHWH refuses to destroy Judah διὰ Δαυιδ ('for David's sake'), in fidelity to the dynastic promise of a perpetual 'lamp' (cf. 3 Kgdms 11:36; 15:4). The clause is the theological hinge that preserves the Davidic line through faithless kings.

καὶ

yet / and

narrative conjunction (adversative force)

→ discourse linkage or contrast

καί: here adversative ('yet'), countering the preceding verdict with divine mercy.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐ: negates ἠθέλησεν.

ἠθέλησεν

would / was willing

Aor Act Indic 3 Sg · θέλω

main verb

→ constative aorist (settled divine resolve)

θέλω: 'will / wish / be willing'; οὐκ ἠθέλησεν διαφθεῖραι ('was unwilling to destroy') expresses YHWH's deliberate restraint for the sake of the covenant.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton יהוה; the covenant God who preserves Judah.

διαφθεῖραι

to destroy

Aor Act Inf · διαφθείρω

complementary infinitive (with ἠθέλησεν)

→ telic aorist infinitive

διαφθείρω: 'destroy utterly / ruin'; the destruction YHWH withholds from Judah.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ιουδαν

Judah

Accusative

direct object of διαφθεῖραι (declined)

→ object specification

Ιουδας: here declined (acc. Ιουδαν) as a first-declension noun — the kingdom/people of Judah as the object spared; contrast the indeclinable genitive Ιουδα elsewhere (v.16).

διὰ

for the sake of

preposition + accusative (cause/reason)

→ spatial or relational framing

διὰ + acc.: 'because of / for the sake of'; introduces David as the ground of the divine forbearance.

Δαυιδ

David

accusative object of *διά* (indeclinable)

→ participant identification

Δαυιδ: indeclinable transliteration of דָּוִד; the founding king whose covenant guarantees the dynasty's survival (2 Kgdms 7).

τὸν

the

Accusative

article (with appositive *δοῦλον*)

→ noun-phrase marking

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

δοῦλον

servant

Accusative

apposition to *Δαυιδ*

→ object specification

δοῦλος: 'servant'; David as ὁ δοῦλος κυρίου, the privileged covenant title (cf. Ps 88:4 LXX).

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

καθὼς

as

comparative conjunction

→ discourse linkage or contrast

καθὼς: 'as / according as'; introduces the covenant promise being honored.

εἶπεν

he had said

Aor Act Indic 3 Sg · λέγω

verb of comparative clause

→ constative aorist (the prior promise)

λέγω: 'say'; referring to YHWH's earlier promise to David and his line.

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive (content of *εἶπεν*)

→ telic aorist infinitive

δίδωμι: 'give'; the infinitive expresses the substance of the promise — to give David a 'lamp'.

αὐτῷ

to him

Dative

dative indirect object (to David)

→ participant reference or interest

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

λύχνον

a lamp

Accusative

direct object of *δοῦναι*

→ object specification

λύχνος: 'lamp'; renders נֵר; the 'lamp' is a covenant metaphor for the enduring Davidic dynasty — a perpetually burning light in Jerusalem (cf. 3 Kgdms 11:36; 15:4; Ps 131:17 LXX).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object (to his descendants)

→ sphere or reference

υἱός (dat. pl.): 'sons'; David's descendants, the continuing royal line to whom the lamp is given.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

πάσας

all

Accusative

attributive adjective (modifying τὰς ἡμέρας)

→ object specification

πᾶς: 'all'; the perpetuity of the promise.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time (πάσας τὰς ἡμέρας: 'always')

→ object specification

ἡμέρα: 'day'; πάσας τὰς ἡμέρας ('all the days / forever') marks the everlasting duration of the Davidic covenant.

20 ἐν ταῖς ἡμέραις αὐτοῦ ἠθέτησεν Εδωμ ὑποκάτωθεν χειρὸς Ιουδα καὶ ἐβασίλευσαν ἐφ' ἑαυτοὺς βασιλεῖα

In his days Edom revolted from under the hand of Judah, and they made a king over themselves.

Political consequence (the revolt of Edom)

ἐν ταῖς ἡμέραις αὐτοῦ

The temporal phrase ἐν ταῖς ἡμέραις αὐτοῦ ('in his days') marks the political fallout of Jehoram's reign: the loss of vassal Edom. The idiom ἠθέτησεν ... ὑποκάτωθεν χειρός ('revolted from under the hand') is a Hebraism (תַּחַת יְדוּתָם עָשׂוּ) for throwing off vassalage; the Edomites install their own king, ending Judahite control.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (in his days)

→ sphere or reference

ἡμέρα: 'day'; ἐν ταῖς ἡμέραις αὐτοῦ ('in his days'), a stock chronological marker.

αὐτοῦ

his

Genitive

genitive of possession (Jehoram's)

→ relational specification

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

ἠθέτησεν

revolted

Aor Act Indic 3 Sg · ἠθετέω

main verb

→ constative aorist (the revolt)

ἠθετέω: 'set aside / break faith / rebel'; renders נִשְׁבַּח; the verb of breaking a vassal-treaty, here Edom's revolt from Judah; recurs in v.22.

Εδωμ

Edom

subject (indeclinable collective)

→ participant identification

Εδωμ: indeclinable transliteration of עֲדוֹמָי; the kingdom/people of Edom, southeast of Judah, a long-standing vassal since David's conquest (2 Kgdms 8:14).

ὑποκάτωθεν

from under

improper preposition + genitive (separation)

→ spatial or relational framing

ὑποκάτωθεν: 'from underneath'; with χειρός renders טַּחַת יְדֵי ('from under the hand of'), the idiom for casting off subjection.

χειρὸς

hand

Genitive

genitive with ὑποκάτωθεν (dominion idiom)

→ relational specification

χείρ: 'hand'; metonymy for power/dominion; 'the hand of Judah' = Judahite suzerainty.

Ιουδα

of Judah

genitive of subordination (indeclinable)

→ participant identification

Ιουδα: indeclinable; Judah as the overlord Edom throws off.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβασίλευσαν

they made king

Aor Act Indic 3 Pl · βασιλεύω

main verb (here causative/factitive)

→ ingressive aorist (set up a king)

βασιλεύω: normally 'reign', but with ἐφ' ἐαυτοὺς βασιλέα it carries a factitive sense ('they made a king reign over themselves'), the Edomites establishing their own monarchy in defiance of Judah.

ἐφ'

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπί + acc.: 'over'; the domain of the new king's rule.

ἐαυτοὺς

themselves

Accusative

reflexive pronoun (object of ἐπί)

→ participant reference

ἐαυτοῦ: reflexive; ἐφ' ἐαυτοὺς ('over themselves'), the Edomites asserting self-rule.

βασιλέα

a king

Accusative

direct object of ἐβασίλευσαν

→ object specification

βασιλεύς: 'king'; the new Edomite monarch installed in revolt.

21 καὶ ἀνέβη Ἰωραμ εἰς Σιωρ καὶ πάντα τὰ ἄρματα μετ' αὐτοῦ καὶ ἐγένετο αὐτοῦ ἀναστάντος καὶ ἐπάταξεν τὸν Εδωμ τὸν κυκλώσαντα ἐπ' αὐτὸν καὶ τοὺς ἄρχοντας τῶν ἀρμάτων καὶ ἔφυγεν ὁ λαὸς εἰς τὰ σκηνώματα αὐτῶν

And Jehoram went up to Zior, and all the chariots with him; and it came to pass, when he had risen up, that he struck Edom, who had surrounded him, and the commanders of the chariots; and the people fled to their tents.

Military response (Jehoram's campaign against Edom)

καὶ ἀνέβη Ἰωραμ

Jehoram's punitive campaign is narrated tersely and ambiguously. He goes up with his chariotry; a genitive absolute (αὐτοῦ ἀναστάντος, 'when he had risen') frames a night sortie breaking an Edomite encirclement, but the closing notice καὶ ἔφυγεν ὁ λαὸς εἰς τὰ σκηνώματα αὐτῶν ('the people fled to their tents') signals that the campaign failed to reassert control — consistent with v.22's note that Edom remained in revolt.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb

→ constative aorist

ἀναβαίνω: 'go up'; the standard verb for marching out on campaign (ascending to battle).

Ἰωραμ

Jehoram

subject (indeclinable)

→ participant identification

Ἰωραμ: here the Judahite Jehoram; see v.16.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Σιωρ

Zior

accusative object of εἰς (indeclinable place-name)

→ participant identification

Σιωρ: indeclinable place-name (MT זִיֹר, 'Zair'); a site in or near Edomite territory, the LXX form differing from the Hebrew.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Nominative

attributive adjective (modifying τὰ ἄρματα)

→ participant prominence

πᾶς: 'all'; the entire chariot force accompanies the king.

τὰ

the

Nominative

article

→ noun-phrase marking

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

ἄρματα

chariots

Nominative

subject (verbless: 'and all the chariots with him')

→ participant prominence

ἄρμα: 'chariot'; renders כִּרְכָב; the chariotry, the elite striking force of an Iron Age army.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετὰ

→ relational specification

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

καὶ

and

narrative conjunction (transition formula)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

impersonal verb of temporal transition

→ constative aorist

γίνομαι: καὶ ἐγένετο, transition formula; cf. v.3.

αὐτοῦ

he

Genitive

subject of genitive absolute

→ relational specification

αὐτός (gen.): subject of the genitive absolute; refers to Jehoram.

ἀναστάντος

having risen

Aor Act Part Gen Sg Masc · ἀνίστημι

participle of genitive absolute (temporal: 'when he had risen')

→ antecedent aorist participle

ἀνίστημι: 'rise up / get up'; the genitive absolute αὐτοῦ ἀναστάντος ('when he had risen [in the night]') frames a sudden sortie, probably a night attack to break the encirclement.

καὶ

and

apodotic καί (Hebraism)

→ discourse linkage or contrast

καί: apodotic καί after the temporal frame; cf. v.3.

ἐπάταξεν

he struck

Aor Act Indic 3 Sg · πατάσσω

main verb

→ constative aorist

πατάσσω: 'strike / smite / defeat in battle'; renders כָּדָשׁ; the verb of military striking; recurs of the Syrians striking Joram in vv.28–29.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Εδωμ

Edom

direct object of ἐπάταξεν (indeclinable, with article)

→ participant identification

Εδωμ: indeclinable; here the article τὸν grammaticalizes it as the accusative object.

τὸν

the (one)

Accusative

article (substantizing the participle)

→ noun-phrase marking

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

κυκλώσαντα

having surrounded

Aor Act Part Acc Sg Masc · κυκλώω

attributive participle (modifying τὸν Εδωμ)

→ antecedent aorist participle

κυκλώω: 'encircle / surround'; τὸν κυκλώσαντα ἐπ' αὐτόν ('who had surrounded him') describes the Edomite encirclement Jehoram breaks out of.

ἐπ'

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπ' + acc.: 'against / upon'; the hostile encirclement directed at the king.

αὐτόν

him

Accusative

accusative object of ἐπ'

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄρχοντας

commanders

Accusative

direct object of ἐπάταξεν (coordinate)

→ object specification

ἄρχων: 'ruler / commander / officer'; renders ἡψ; the chariot-officers struck in the battle.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀρμάτων

chariots

Genitive

genitive (commanders of the chariots)

→ relational specification

ἄρμα (gen. pl.): 'chariots'; the chariot-corps whose officers were struck.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb

→ constative aorist

φεύγω: 'flee'; the army's flight to their tents; the notice signals that despite the breakout, the campaign achieved no lasting subjugation of Edom (cf. v.22).

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people / army

Nominative

subject of ἔφυγεν

→ participant prominence

λαός: 'people'; here in the military sense 'the troops / army', the fighting force.

εἰς

to

preposition + accusative (goal of flight)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

σκηνώματα

tents

Accusative

accusative object of εἰς

→ object specification

σκήνωμα: 'tent / dwelling'; εἰς τὰ σκηνώματα αὐτῶν ('to their tents') is the idiomatic phrase for an army dispersing homeward (cf. 2 Kgdms 18:17; 19:9), here marking the campaign's inconclusive end.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

22 καὶ ἠθέτησεν Ἐδωμ ὑποκάτωθεν χειρὸς Ἰουδα ἕως τῆς ἡμέρας ταύτης τότε ἠθέτησεν Λοβένα ἐν τῷ καιρῷ ἐκείνῳ

So Edom revolted from under the hand of Judah to this day. Then Libnah also revolted at that time.

Summary of outcome (the enduring revolts) καὶ ἠθέτησεν Ἐδωμ

The verse summarizes the lasting result: Edom's revolt held permanently (ἕως τῆς ἡμέρας ταύτης, 'to this day' — the chronicler's standpoint), and Libnah, a Judahite town near the Philistine border, likewise broke away. The repetition of ἠθέτησεν ... ὑποκάτωθεν χειρὸς from v.20 frames the panel and underscores the territorial losses of Jehoram's apostate reign.

καὶ

and / so

narrative conjunction (summarizing)

→ discourse linkage or contrast

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

ἠθέτησεν

revolted

Aor Act Indic 3 Sg · ἀθετέω

main verb

→ constative aorist (the settled revolt)

ἀθετέω: 'rebel / break faith'; cf. v.20; the repetition frames the Edom-revolt notice as a settled, lasting fact.

Ἐδωμ

Edom

subject (indeclinable)

→ participant identification

Ἐδωμ: see v.20.

ὑποκάτωθεν

from under

improper preposition + genitive

→ spatial or relational framing

ὑποκάτωθεν: see v.20.

χειρὸς

hand

Genitive

genitive with ὑποκάτωθεν (dominion idiom)

→ relational specification

χείρ: 'hand'; metonymy for dominion; cf. v.20.

Ιουδα

of Judah

genitive of subordination (indeclinable)

→ participant identification

Ιουδα: see v.20.

ἕως

until

preposition + genitive (temporal extent)

→ spatial or relational framing

ἕως: 'until / up to'; with τῆς ἡμέρας ταύτης marks the permanence of the revolt.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἕως

→ relational specification

ἡμέρα: 'day'; ἕως τῆς ἡμέρας ταύτης ('to this day') is the chronicler's etiological formula marking a state of affairs persisting to the writer's own time.

ταύτης

this

Genitive

demonstrative (modifying ἡμέρας)

→ relational specification

οὗτος: 'this'; the present day from the narrator's standpoint.

τότε

then

temporal adverb

→ adverbial qualification

τότε: 'then / at that time'; introduces the second, simultaneous revolt.

ἠθέτησεν

revolted

Aor Act Indic 3 Sg · ἠθετέω

main verb

→ constative aorist

ἠθετέω: 'revolt'; the same verb extends to Libnah's defection.

Λοβена

Libnah

subject (indeclinable place-name)

→ participant identification

Λοβена: indeclinable transliteration of לִבְנָה (Libnah); a Judahite town in the Shephelah near Philistine territory, whose revolt further illustrates the kingdom's decline under Jehoram.

ἐν

at

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

καιρῷ

time

Dative

dative of time (at that time)

→ sphere or reference

καιρός: 'time / season / occasion'; ἐν τῷ καιρῷ ἐκείνῳ ('at that time'), a stock temporal phrase.

ἐκείνῳ

that

Dative

demonstrative (modifying καιρῶ)

→ sphere or reference

ἐκεῖνος: 'that'; the period of Jehoram's reign and Edom's revolt.

23 καὶ τὰ λοιπὰ τῶν λόγων Ἰωραμ καὶ πάντα ὅσα ἐποίησεν οὐκ ἰδοὺ ταῦτα γέγραπται ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰουδα

Now the rest of the acts of Jehoram, and all that he did — behold, are not these written in the book of the chronicles of the kings of Judah?

Source-citation formula (regnal closing)

καὶ τὰ λοιπὰ τῶν λόγων

The Deuteronomistic source-citation formula closes Jehoram's regnal account, referring the reader to the (now-lost) 'book of the chronicles of the kings of Judah'. The rhetorical οὐκ ἰδοὺ ('behold, are not?') renders the Hebrew $\text{וְהָיָה כִּי יִשְׁאַלְכֶם}$ of the formula. λόγοι here means 'deeds / matters / acts' (= דְּבָרִים), and βιβλίον λόγων τῶν ἡμερῶν is the calque underlying the title 'Chronicles' ($\text{דְּבָרֵי הַיָּמִים}$).

καὶ

now / and

narrative conjunction (formulaic opening)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (substantizing λοιπά)

→ noun-phrase marking

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

λοιπὰ

rest

Nominative

substantized adjective (subject)

→ participant prominence

λοιπός: 'remaining / rest'; τὰ λοιπά ('the rest [of the deeds]'), the fixed opening of the source-citation formula.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

λόγων

acts / matters

Genitive

genitive (rest of the acts)

→ relational specification

λόγος: 'word'; in the plural λόγοι it renders Hebrew יְהִיָּה in the idiomatic sense 'deeds / matters / affairs / history', not merely 'words'.

Ιωραμ

of Jehoram

genitive of relationship (indeclinable)

→ participant identification

Ιωραμ: the Judahite Jehoram; see v.16.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Nominative

substantized adjective (coordinate subject)

→ participant prominence

πᾶς: 'all'; πάντα ὅσα ἐποίησεν ('all that he did'), the second element of the formula.

ὅσα

whatever

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅσος: 'as many as / whatever!'; introducing the totality of his deeds.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do!'; summarizing the king's accomplishments.

οὐκ

not

negative particle (rhetorical question)

→ discourse linkage or contrast

οὐ: in the formula οὐκ ἰδοὺ ... γέγραπται ('behold, are these not written?'), the negative makes a rhetorical question expecting 'yes'.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold!'; renders הִנֵּה; part of the citation formula's rhetorical flourish.

ταῦτα

these things

Nominative

demonstrative (subject of γέγραπται)

→ participant prominence

οὗτος (neut. pl. ταῦτα): 'these things'; the king's deeds referred to the source-record.

γέγραπται

are written

Perf Pass Indic 3 Sg · γράφω

main verb (perfect, standing record)

→ resultative perfect (recorded and on file)

γράφω: 'write!'; the perfect γέγραπται ('have been written / stand written') points to a permanent, consultable record.

ἐπὶ

in / on

preposition + dative (location of record)

→ spatial or relational framing

ἐπί + dat.: 'on / in!'; the record's medium, the scroll.

βιβλίῳ

book / scroll

Dative

dative of place (in the book)

→ sphere or reference

βιβλίον: 'book / scroll!'; renders סֵפֶר; the official annal.

λόγων

of the chronicles

Genitive

genitive (book of the matters)

→ relational specification

λόγος (gen. pl.): the phrase βιβλίον λόγων τῶν ἡμερῶν ('book of the matters of the days') is the calque of מִגְדָּל יְרֵכָד, the source title underlying the English name 'Chronicles'.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive (matters of the days = annals)

→ relational specification

ἡμέρα (gen. pl.): 'days'; λόγοι τῶν ἡμερῶν ('matters of the days') = annals/chronicles.

τοῖς

of the

Dative

article (dative of reference)

→ noun-phrase marking

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

βασιλεῦσιν

kings

Dative

dative of reference/possession (annals belonging to the kings)

→ sphere or reference

βασιλεύς (dat. pl.): 'kings'; the dative τοῖς βασιλεῦσιν Ιουδα ('for/of the kings of Judah') is a Hebraizing rendering of the construct 'the kings of Judah', specifying whose annals these are.

Ιουδα

of Judah

genitive of subordination (indeclinable)

→ participant identification

Ιουδα: see v.16; the southern-kingdom annals (distinct from the parallel record of Israel's kings).

24 καὶ ἐκοιμήθη Ιωραμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ τοῦ πατρὸς αὐτοῦ καὶ ἐβασίλευσεν Οχοζίας υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And Jehoram slept with his fathers and was buried with his fathers in the city of David his father; and Ahaziah his son reigned in his place.

Death-and-succession formula (regnal closing)

καὶ ἐκοιμήθη Ιωραμ

The standard Deuteronomistic death-and-burial formula closes the reign: 'slept with his fathers' (the euphemism for royal death), burial in the City of David, and dynastic succession (ἐβασίλευσεν ... ἀντ' αὐτοῦ). The succession of Ahaziah son of Jehoram opens the chapter's final panel (vv.25–29).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

slept

Aor Pass Indic 3 Sg · κοιμάω

main verb (death euphemism)

→ constative aorist

κοιμάω: 'put to sleep'; passive 'fall asleep'; ἐκοιμήθη μετὰ τῶν πατέρων ('slept with his fathers') is the standard Kings euphemism for a (peaceful, dynastic) royal death (יָרַח עַם בְּרַחֲמָיו).

Ἰωραμ

Jehoram

subject (indeclinable)

→ participant identification

Ἰωραμ: the Judahite Jehoram; see v.16.

μετὰ

with

preposition + genitive (association)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετὰ

→ relational specification

πατήρ (gen. pl.): 'fathers / ancestors'; the royal predecessors, with whom the king is gathered in death and burial.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐτάφη

was buried

Aor Pass Indic 3 Sg · θάπτω

main verb

→ constative aorist

θάπτω: 'bury'; the passive ἐτάφη records the honorable burial of the king with his ancestors.

μετὰ

with

preposition + genitive (association)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετὰ

→ relational specification

πατήρ: 'fathers'; the repetition emphasizes the dynastic continuity of the burial.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πόλει

city

Dative

dative of place

→ sphere or reference

πόλις: 'city'; ἐν πόλει Δαυιδ ('in the City of David') = the royal necropolis on the southeast hill of Jerusalem.

Δαυιδ

of David

genitive of relationship (indeclinable)

→ participant identification

Δαυιδ: see v.19; the dynastic founder whose city is the kings' burial place.

τοῦ

the

Genitive

article (with appositive πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

apposition to Δαυιδ ('David his father')

→ relational specification

πατήρ: 'father / forefather'; David called the 'father' (ancestor) of the reigning Davidic king.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (succession)

→ ingressive aorist (succeeded to the throne)

βασιλεύω: 'become king'; the succession notice; cf. v.15.

Οχοζιας

Ahaziah

Nominative

subject (declined)

→ participant prominence

Οχοζιας: Greek form of Hebrew אֲחַזְיָהּ (Ahaziah); declined as a first-declension noun (nom. -ας); Jehoram's son and successor.

υἱός

son

Nominative

apposition to Οχοζιας

→ participant prominence

υἱός: 'son'; the dynastic heir.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

ἀντ'

in place of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντί: 'in place of'; the succession formula;
cf. v.15.

αὐτοῦ

him

Genitive

genitive object of ἀντί

→ relational specification

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

25 ἐν ἔτει δωδεκάτῳ τῷ Ιωραμ υἱῷ Αχααβ βασιλεῖ Ισραηλ ἐβασίλευσεν Οχοζίας υἱὸς Ιωραμ

In the twelfth year of Joram son of Ahab king of Israel, Ahaziah son of Jehoram king of Judah began to reign.

Regnal-formula opening (synchronistic accession of Ahaziah) ἐν ἔτει δωδεκάτῳ

The final panel opens with the synchronistic accession formula for Ahaziah, again dated to Joram of Israel — now in his twelfth year (vs. the fifth at v.16, the eight-year reign of Jehoram having elapsed). The three identically named figures (Joram of Israel, Jehoram of Judah, and now Ahaziah son of the latter) require careful patronymic tracking, characteristic of the intertwined dynastic histories of this section.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ἔτει

year

Dative

dative of time

→ sphere or reference

ἔτος: 'year'; the regnal-dating formula; cf.
v.16.

δωδεκάτῳ

twelfth

Dative

ordinal adjective (modifying ἔτει)

→ sphere or reference

δωδέκατος: 'twelfth'; the ordinal fixing the
synchronism.

τῷ

of

Dative

article (with indeclinable Ιωραμ, possessive)

→ noun-phrase marking

ὁ (dat. τῷ): article governing the
indeclinable name; cf. v.16.

Ιωραμ

Joram

genitive of relationship (indeclinable)

→ participant identification

Ιωραμ: here Joram son of Ahab, king of Israel; see v.16.

υἱῷ

son

Dative

apposition to Ιωραμ (dative)

→ sphere or reference

υἱός (dat.): 'son'; the patronymic.

Αχααβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχααβ: see v.16.

βασιλεῖ

king

Dative

apposition to Ιωραμ (dative)

→ sphere or reference

βασιλεύς (dat.): 'king'.

Ισραηλ

of Israel

genitive of subordination (indeclinable)

→ participant identification

Ισραηλ: see v.16.

ἐβασίλευσεν

began to reign

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession)

→ ingressive aorist

βασιλεύω: 'become king'; Ahaziah's accession.

Οχοζίας

Ahaziah

Nominative

subject (declined)

→ participant prominence

Οχοζίας: see v.24; the Judahite king.

υἱός

son

Nominative

apposition to subject

→ participant prominence

υἱός: 'son'; the patronymic.

Ιωραμ

of Jehoram

genitive of relationship (indeclinable)

→ participant identification

Ιωραμ: here the Judahite Jehoram, Ahaziah's father — the third figure bearing this Greek name in the chapter, distinguished by context.

26 υἱὸς εἴκοσι καὶ δύο ἐτῶν Οχοζίας ἐν τῷ βασιλεύειν αὐτὸν καὶ ἔνιαυτὸν ἓνα ἐβασίλευσεν ἐν Ἱερουσαλημ καὶ ὄνομα τῆς μητρὸς αὐτοῦ Γοθολια θυγάτηρ Ἀμβρι βασιλέως Ἰσραηλ

Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem; and his mother's name was Athaliah, daughter of Omri king of Israel.

Regnal-formula continued (age, length, queen-mother) υἱὸς εἴκοσι καὶ δύο ἐτῶν

The accession data continue: Ahaziah's age (twenty-two), his strikingly brief one-year reign, and — distinctive of the Judahite formula — the name of the queen-mother, Athaliah, here called 'daughter of Omri' (i.e. of the Omride house; cf. 'daughter of Ahab' v.18). Her Omride lineage explains and seals the dynastic apostasy condemned in v.27.

υἱὸς

son / aged

Nominative

predicate (age idiom)

→ participant prominence

υἱός: the age idiom υἱὸς ... ἐτῶν ('so many years old'); cf. v.17.

εἴκοσι

twenty

numeral (with δύο, modifying ἐτῶν)

→ measure or count

εἴκοσι: 'twenty'; indeclinable numeral.

καὶ

and

coordinate conjunction (joining numerals)

→ discourse linkage or contrast

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

δύο

two

numeral (εἴκοσι καὶ δύο = 'twenty-two')

→ measure or count

δύο: 'two'; 'twenty and two' = twenty-two years.

ἐτῶν

years

Genitive

genitive of measure (with υἱός)

→ relational specification

ἔτος (gen. pl.): 'years'; genitive of measure; cf. v.17.

Οχοζίας

Ahaziah

Nominative

subject

→ participant prominence

Οχοζίας: see v.24.

ἐν

when

preposition + articular infinitive (temporal)

→ spatial or relational framing

ἐν + articular inf.: temporal 'when'; cf. v.17.

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

βασιλεύειν

to reign / his reigning

Pres Act Inf · βασιλεύω

articular infinitive (temporal)

→ durative present infinitive

βασιλεύω: 'reign'; ἐν τῷ βασιλεύειν αὐτόν ('when he became king'); cf. v.17.

αὐτόν

he

Accusative

accusative subject of the infinitive

→ participant reference

αὐτός (acc.): subject of the articular infinitive; cf. v.17.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνιαυτόν

year

Accusative

accusative of extent of time

→ object specification

ἐνιαυτός: 'year'; synonym of ἔτος; ἐνιαυτόν ἕνα ('one year'), Ahaziah's exceptionally short reign, cut off by Jehu's revolt (4 Kgdms 9).

ἕνα

one

Accusative

numeral adjective (modifying ἐνιαυτόν)

→ measure or count

εἷς (acc. ἕνα): 'one'; the single year of his reign.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb

→ constative aorist

βασιλεύω: 'reign'; the constative aorist of his brief reign.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

dative of place (indeclinable)

→ participant identification

Ιερουσαλημ: see v.17.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject (nominal clause: 'the name ... was')

→ participant prominence

ὄνομα: 'name'; the queen-mother notice (καὶ ὄνομα τῆς μητρός = 'and the name of the mother [was]') is a distinctive feature of the Judahite regnal formula.

τῆς

the

Genitive

article

→ noun-phrase marking

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

μητρός

mother

Genitive

genitive of relationship (the mother's name)

→ relational specification

μήτηρ (gen. μητρός): 'mother'; the queen-mother (gābîrâ), an influential office in Judah, here the notorious Athaliah.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

Γοθολια

Athaliah

Nominative

predicate nominative (her name)

→ participant prominence

Γοθολια: Greek form of Hebrew גִּתְלִיָּע (Athaliah); the Omride queen-mother who will seize the throne and massacre the royal seed after Ahaziah's death (4 Kgdms 11).

θυγάτηρ

daughter

Nominative

apposition to Γοθολια

→ participant prominence

θυγάτηρ: 'daughter'; identifying Athaliah's Omride descent.

Αμβρι

of Omri

genitive of relationship (indeclinable)

→ participant identification

Αμβρι: indeclinable transliteration of עֲמֹרִי (Omri); founder of the Omride dynasty and Ahab's father; 'daughter of Omri' here denotes membership in the dynastic house broadly (cf. 'daughter of Ahab', v.18).

βασιλέως

king

Genitive

apposition to Αμβρι (genitive)

→ relational specification

βασιλεύς (gen.): 'king'; Omri as king of Israel.

Ισραηλ

of Israel

genitive of subordination (indeclinable)

→ participant identification

Ισραηλ: see v.16.

27 καὶ ἐπορεύθη ἐν ὁδῷ οἴκου Αχαβ καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καθὼς ὁ οἶκος Αχαβ

And he walked in the way of the house of Ahab and did what was evil in the sight of the LORD, like the house of Ahab.

Theological evaluation (the regnal verdict)

καὶ ἐπορεύθη ἐν ὁδῷ

Ahaziah receives the same condemnation as his father (v.18), now intensified: he walks specifically 'in the way of the house of Ahab' and does evil 'like the house of Ahab' — the double reference to the Omride dynasty (framing the verse) underscores that through Athaliah the Davidic line has been thoroughly assimilated to the apostate northern house, the very entanglement that draws Ahaziah into the doomed alliance of vv.28–29.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (deponent)

→ constative aorist

πορεύομαι: 'walk'; πορεύομαι ἐν ὁδῷ, the apostasy idiom; cf. v.18.

ἐν

in

preposition + dative (manner)

→ spatial or relational framing

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

ὁδῷ

way

Dative

dative of manner

→ sphere or reference

ὁδός: 'way / manner of life'; cf. v.18.

οἴκου

of the house

Genitive

genitive (way of the house)

→ relational specification

οἶκος: 'house / dynasty'; ὁ οἶκος Αἰχάβ, the Omride dynasty; cf. v.18.

Αἰχάβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αἰχάβ: see v.16.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (verdict)

→ constative aorist

ποιέω: 'do'; the condemnation formula; cf. v.18.

τὸ

the

Accusative

article (substantizing πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantized adjective (direct object)

→ object specification

πονηρός: 'evil'; τὸ πονηρόν, the object of the condemnation formula; cf. v.18.

ἐνώπιον

in the sight of

preposition + genitive (evaluative)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; cf. v.18.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: the Tetragrammaton יהוה; cf. v.18.

καθώς

like / just as

comparative conjunction

→ discourse linkage or contrast

καθώς: 'just as'; comparing Ahaziah's evil to that of the Omride house.

ὁ

the

Nominative

article

→ noun-phrase marking

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

οἶκος

house

Nominative

subject of elided verb (in comparison)

→ participant prominence

οἶκος: 'house'; the comparison 'as the house of Ahab [did]' brackets the verse with the Omride reference, sealing the dynastic verdict.

Αχάβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχάβ: see v.16.

28 καὶ ἐπορεύθη μετὰ Ιωραμ υἱοῦ Αχάβ εἰς πόλεμον μετὰ Αζαήλ βασιλέως ἄλλοφύλων ἐν Ρεμμωθ Γαλααδ καὶ ἐπάταξαν οἱ Σύροι τὸν Ιωραμ

And he went with Joram son of Ahab to war against Hazael king of the Syrians at Ramoth-gilead, and the Syrians struck Joram.

The fateful alliance and battle

καὶ ἐπορεύθη μετὰ Ιωραμ

Ahaziah's apostate entanglement bears fruit in a joint military venture with Joram of Israel against Hazael — the very Hazael whose accession and atrocities Elisha foretold (vv.13, 12). The battle at Ramoth-gilead (the same contested site where Ahab fell, 3 Kgdms 22) ends with Joram of Israel wounded by the Syrians, setting up both v.29 and the larger catastrophe of Jehu's coup (4 Kgdms 9), in which both kings die.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (deponent)

→ constative aorist

πορεύομαι: 'go'; Ahaziah's marching out to the joint campaign.

μετὰ

with

preposition + genitive (accompaniment/alliance)

→ spatial or relational framing

μετά + gen.: 'with'; here of military alliance with Joram of Israel.

Ιωραμ

Joram

genitive object of μετὰ (indeclinable)

→ participant identification

Ιωραμ: Joram son of Ahab, king of Israel, Ahaziah's ally and kinsman through Athaliah; see v.16.

υἱοῦ

son

Genitive

apposition to Ἰωραμ (genitive)

→ relational specification

υἱός (gen.): 'son'; patronymic identifying which Joram.

Ἀχααβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Ἀχααβ: see v.16.

εἰς

to / for

preposition + accusative (purpose)

→ spatial or relational framing

εἰς: 'to / for'; εἰς πόλεμον ('to war / for battle').

πόλεμον

war

Accusative

accusative object of εἰς (purpose)

→ object specification

πόλεμος: 'war / battle'; the joint campaign.

μετά

against

preposition + genitive (here hostile: 'against')

→ spatial or relational framing

μετά + gen.: although normally 'with', in the idiom πόλεμον μετά + gen. ('war with/against') it denotes hostile engagement (cf. Hebrew מִלְחָמָה), here against Hazael.

Ἀζαηλ

Hazael

genitive object of μετά (indeclinable)

→ participant identification

Ἀζαηλ: see v.8; now king of Syria, the foe foretold by Elisha (v.13).

βασιλέως

king

Genitive

apposition to Ἀζαηλ (genitive)

→ relational specification

βασιλεύς (gen.): 'king'.

ἄλλοφύλων

of the foreigners / Syrians

Genitive

genitive of subordination

→ relational specification

ἄλλοφυλος: 'foreigner'; though usually 'Philistines' (cf. v.2), here it loosely designates Hazael's Arameans/Syrians as the foreign foe — an inexact rendering, since v.29 names them Σύροι and his realm Συρία.

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

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

Ρεμμωθ

Ramoth

dative of place (indeclinable place-name)

→ participant identification

Ρεμμωθ: indeclinable transliteration of רָמֹת (Ramoth); with Γαλααδ, 'Ramoth-gilead', a strategic Transjordanian fortress city, perennially contested with Aram (cf. 3 Kgdms 22:3).

Γαλααδ

Gilead

indeclinable place-name (with Ρεμμωθ: 'Ramoth-gilead')

→ participant identification

Γαλααδ: indeclinable transliteration of גִּלְעָד (Gilead); the Transjordanian region; Ραμμωθ Γαλααδ = 'Ramoth-in-Gilead'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάταξαν

struck / wounded

Aor Act Indic 3 Pl · πατάσσω

main verb

→ constative aorist

πατάσσω: 'strike / wound'; cf. v.21; here the Syrians wound Joram of Israel in battle.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Σύροι

Syrians

Nominative

subject of ἐπάταξαν

→ participant prominence

Σύροις: 'Syrian / Aramean'; οἱ Σύροι, Hazael's forces; the gentilic clarifies the ἀλλόφυλοι above as the Arameans of Damascus.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰωραμ

Joram

direct object of ἐπάταξαν (indeclinable, with article)

→ participant identification

Ἰωραμ: Joram of Israel, wounded in the battle; the article τὸν marks the accusative; the wounding precipitates his withdrawal to Jezreel (v.29).

29 καὶ ἐπέστρεψεν ὁ βασιλεὺς Ἰωραμ τοῦ ἰατρευθῆναι ἐν Ιεζραελ ἀπὸ τῶν πληγῶν ὧν ἐπάταξαν αὐτὸν ἐν Ρεμμωθ ἐν τῷ πολεμεῖν αὐτὸν μετὰ Ἀζαηλ βασιλέως Συρίας καὶ Οχοζίας υἱὸς Ἰωραμ κατέβη τοῦ ἰδεῖν τὸν Ἰωραμ υἱὸν Ἀχααβ ἐν Ιεζραελ ὅτι ἡρρώσκει αὐτός

And King Joram returned to be healed in Jezreel of the wounds with which the Syrians had struck him at Ramoth, when he fought against Hazael king of Syria. And Ahaziah son of Jehoram went down to see Joram son of Ahab in Jezreel, because he was sick.

Withdrawal and visit (bridge to the Jehu revolt)

καὶ ἐπέστρεψεν ὁ βασιλεὺς Ἰωραμ

The chapter closes on a hinge to the next: the wounded Joram of Israel withdraws to Jezreel to recuperate, and Ahaziah of Judah goes down to visit him there. This double presence of both kings at Jezreel — Joram convalescing, Ahaziah visiting — is exactly the situation Jehu will exploit to assassinate both (4 Kgdms 9), making this verse the narrative pivot toward the fall of the houses of Ahab and Ahaziah. The closing ἡρρώσκει frames the panel with the same verb used of the sick Ben-Hadad (v.7).

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

→ constative aorist

ἐπιστρέφω: 'turn back / return'; the wounded king's withdrawal from the front; cf. v.3.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (apposition with Ἰωραμ)

→ participant prominence

βασιλεὺς: 'king'; here Joram of Israel.

Ιωραμ

Joram

apposition to ὁ βασιλεύς (indeclinable)

→ participant identification

Ιωραμ: Joram of Israel; see v.16.

τοῦ

the

Genitive

article (with genitive infinitive of purpose)

→ noun-phrase marking

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

ἰατρευθῆναι

to be healed

Aor Pass Inf · ἰατρεύω

genitive articular infinitive of purpose

→ telic aorist infinitive (purpose of the return)

ἰατρεύω: 'heal / treat medically'; the genitive articular infinitive τοῦ ἰατρευθῆναι ('in order to be healed') expresses purpose; the king returns to recuperate from his battle wounds.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιεζραελ

Jezreel

dative of place (indeclinable)

→ participant identification

Ιεζραελ: indeclinable transliteration of יֶזְרְעֵל (Jezreel); the Omride royal residence in the valley; the very place where Jehu will slay both kings (4 Kgdms 9), making the convalescence site a death-trap.

ἀπό

from

preposition + genitive (separation: recovery from)

→ spatial or relational framing

ἀπό: 'from'; ἰατρεύομαι ἀπό ('be healed from'), recovery from the wounds.

τῶν

the

Genitive

article

→ noun-phrase marking

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

πληγῶν

wounds / blows

Genitive

genitive object of ἀπό

→ relational specification

πληγή: 'blow / wound / stroke'; renders הַכּוֹת; the battle wounds; the same noun used of the Egyptian 'plagues' but here in its literal sense of physical injury.

ὧν

with which

Genitive

relative pronoun (genitive by attraction)

→ relational specification

ὧς (gen. pl. ὧν): relative pronoun, attracted to the genitive πληγῶν; 'the wounds with which they struck him'.

ἐπάταξαν

they struck

Aor Act Indic 3 Pl · πατάσσω

verb of relative clause

→ constative aorist

πατάσσω: 'strike / wound'; cf. v.28; the Syrians' wounding of Joram.

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτός (acc.): Joram, the wounded king.

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

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

Ρεμμωθ

Ramoth

dative of place (indeclinable)

→ participant identification

Ρεμμωθ: Ramoth-gilead; see v.28; the battle-site.

ἐν

when

preposition + articular infinitive (temporal)

→ spatial or relational framing

ἐν + articular inf.: temporal 'when / while'; cf. v.17.

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

πολεμεῖν

to fight / fighting

Pres Act Inf · πολεμέω

articular infinitive (temporal: 'while he fought')

→ durative present infinitive

πολεμέω: 'wage war / fight'; ἐν τῷ πολεμεῖν αὐτόν ('when he fought'), dating the wounding to the battle against Hazael.

αὐτόν

he

Accusative

accusative subject of the infinitive

→ participant reference

αὐτός (acc.): subject of the articular infinitive; Joram.

μετά

against

preposition + genitive (hostile: 'against')

→ spatial or relational framing

μετά + gen.: 'against' in the war idiom; cf. v.28.

Αζαηλ

Hazael

genitive object of μετά (indeclinable)

→ participant identification

Αζαηλ: see v.8.

βασιλέως

king

Genitive

apposition to Αζαηλ (genitive)

→ relational specification

βασιλεύς (gen.): 'king'.

Συρίας

of Syria

Genitive

genitive of subordination

→ relational specification

Συρία: 'Syria'; here correctly naming Hazael's realm (contrast ἀλλοφύλων in v.28); cf. v.7.

καὶ

and

narrative conjunction (new clause)

→ discourse linkage or contrast

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

Οχοζιας

Ahaziah

Nominative

subject (declined)

→ participant prominence

Οχοζιας: see v.24; the Judahite king.

υἱός

son

Nominative

apposition to Οχοζιας

→ participant prominence

υἱός: 'son'; patronymic.

Ιωραμ
of Jehoram

genitive of relationship (indeclinable)

→ participant identification

Ιωραμ: here the Judahite Jehoram, Ahaziah's father; see v.25.

κατέβη
went down

Aor Act Indic 3 Sg · καταβαίνω

main verb

→ constative aorist

καταβαίνω: 'go down'; the descent from Jerusalem (in the hills) to Jezreel (in the valley); the fateful visit that places Ahaziah within Jehu's reach (4 Kgdms 9:27).

τοῦ
the

Genitive

article (with genitive infinitive of purpose)

→ noun-phrase marking

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

ἰδεῖν
to see / visit

Aor Act Inf · ὁράω

genitive articular infinitive of purpose

→ telic aorist infinitive (purpose of going down)

ὁράω (aor. inf. ἰδεῖν): 'see / visit'; the genitive articular infinitive τοῦ ἰδεῖν ('in order to see/visit') expresses purpose; a courtesy visit to the convalescing ally.

τὸν
the

Accusative

article

→ noun-phrase marking

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

Ιωραμ
Joram

direct object of ἰδεῖν (indeclinable, with article)

→ participant identification

Ιωραμ: Joram of Israel, the one visited; the article τὸν marks the accusative.

υἱὸν
son

Accusative

apposition to Ιωραμ (accusative)

→ object specification

υἱός (acc.): 'son'; patronymic identifying which Joram (son of Ahab).

Αχαβ
of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχαβ: see v.16.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

Ιεζραελ
Jezreel

dative of place (indeclinable)

→ participant identification

Ιεζραελ: see above; the repetition fixes Jezreel as the place where both kings are now gathered — the stage for Jehu's double regicide.

ὅτι
because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason for the visit — Joram's sickness/wounds.

ἡρρώσται
he was sick

Impf Act Indic 3 Sg · ἄρρωστέω

verb of causal clause

→ descriptive imperfect (his ongoing infirmity)

ἄρρωστέω: 'be sick / be incapacitated'; cf. v.7; the same verb that opened the Hazael episode (of Ben-Hadad) now closes the chapter (of Joram), framing the whole with the motif of a sick king — a grim structural echo, since both sick kings will die violently.

αὐτός

he himself

Nominative

intensive subject pronoun

→ participant reference

αὐτός; the intensive nominative αὐτός ('he himself') emphasizes that it was Joram who was infirm, the reason for Ahaziah's visit.

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.