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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 9

ΒΑΣΙΛΕΙΩΝ Δ' Θ'

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

Jehu is anointed to judge Ahab's house, and Joram, Ahaziah, and Jezebel fall under Naboth's curse.

Translation & textual notes

The Greek text of 4 Kingdoms 9 (= 2 Kings 9) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. This chapter belongs to the so-called καίγε section of Kingdoms, a recension that revises the Old Greek toward a proto-Masoretic Hebrew, and its diction is correspondingly literalistic and Hebraizing: relentless καί-parataxis, the cognate construction οὐροῦντα πρὸς τοῖχον ('one pissing against a wall', v. 8) calquing מִשְׁתִּין בְּקִיר, transliterated technical and place-terms left untranslated (γαρεμ τῶν ἀναβαθμῶν v. 13; Πεμμωθ Γαλααδ; Βαιθαγγαν), and the personal name Ιου

(Jehu) treated as indeclinable throughout. The narrative is a tightly built regicide-cycle: Elisha dispatches a member of the prophetic guild to anoint Jehu son of Jehoshaphat son of Nimshi king over Israel at Ramoth-gilead with the prophetic messenger-formula τάδε λέγει κύριος and the perfect κέχρικά σε εἰς βασιλέα ('I have anointed you king', vv. 3, 6, 12), commissioning him to exterminate (ἐξολεθρεύσεις) the house of Ahab and avenge the blood (ἐκδικήσεις τὰ αἵματα) of the prophets and of Naboth shed by Jezebel (vv. 7–10). The captains proclaim Jehu king on the bare steps with the trumpet (vv. 11–13); Jehu drives furiously to Jezreel (the watchman recognizes the headlong ἐν παραλλαγῇ driving, v. 20), kills Joram of Israel with an arrow through the heart in the very plot of Naboth the Jezreelite (vv. 21–26), pursues and mortally wounds Ahaziah of Judah (vv. 27–29), and confronts the painted Jezebel at her window — the ironic taunt εἰ εἰρήνη Ζαμβρι ὁ φονευτὴς τοῦ κυρίου αὐτοῦ ('Is it peace, Zimri, murderer of his lord?', v. 31) recalling Zimri's earlier regicide — who is thrown down by the eunuchs, trampled by the horses, and eaten by the dogs, leaving only τὸ κρανίον καὶ οἱ πόδες καὶ τὰ ἴχνη τῶν χειρῶν (v. 35), thus fulfilling the word the LORD spoke by Elijah the Tishbite (vv. 36–37).

Discourse structure of the chapter

A · 9:1–10

Elisha's commission and the anointing of Jehu at Ramoth-gilead

Elisha sends a young member of the prophetic guild with a flask of oil to Ramoth-gilead (vv. 1–4) to find Jehu son of Jehoshaphat son of Nimshi among the army officers, draw him aside into an inner chamber, pour the oil on his head, and pronounce the messenger-formula τάδε λέγει κύριος κέχρικά σε εἰς βασιλέα ἐπὶ Ἰσραὴλ ('I have anointed you king over Israel'), then flee (vv. 5–6). The commission is total: Jehu is to exterminate the house of Ahab (ἐξολεθρεύσεις), avenge the blood of the prophets and of all the LORD's servants shed by Jezebel (vv. 7–8), make Ahab's house like the condemned dynasties of Jeroboam and Baasha (v. 9), and the dogs will devour Jezebel in the plot of Jezreel (v. 10). The prophet opens the door and flees.

B · 9:11–13

Jehu proclaimed king by the captains

Jehu rejoins the officers, who probe what 'this epileptic/madman' wanted; pressed, Jehu reports the oracle verbatim (vv. 11–12). At once they each spread their cloaks beneath him on the bare steps (γαρεμ τῶν ἀναβαθμῶν), blow the ram's horn, and proclaim ἐβασίλευσεν Ιου ('Jehu is king', v. 13).

C · 9:14–20

The conspiracy and the furious ride to Jezreel

Jehu conspires against Joram, who is recovering at Jezreel from wounds taken fighting Hazael of Syria (vv. 14–16); Jehu seals the city so no word escapes and rides for Jezreel. The watchman on the tower sees the dust and the company; two successive mounted messengers sent to ask εἰ εἰρήνη ('is it peace?') are absorbed into Jehu's train and do not return (vv. 17–19); the watchman finally recognizes the headlong driving ἐν παραλλαγῇ — the manner of Jehu son of Nimshi (v. 20).

D · 9:21–26

The killing of Joram in the plot of Naboth

Joram and Ahaziah ride out to meet Jehu and find him in the plot of Naboth the Jezreelite (v. 21). To Joram's εἰ εἰρήνη Jehu answers that there can be no peace while the whoredoms and sorceries of Jezebel persist (v. 22); Joram turns to flee crying treachery, and Jehu shoots him through the heart so that he sinks in his chariot (vv. 23–24). Jehu orders Bidkar his officer to cast the body into Naboth's plot, recalling the LORD's oracle of blood-requital spoken when they rode together behind Ahab (vv. 25–26).

E · 9:27–29

The killing of Ahaziah of Judah

Ahaziah king of Judah flees by the Beth-haggan road; Jehu pursues and has him struck in his chariot at the ascent of Gai near Ibleam; Ahaziah flees to Megiddo and dies there (v. 27). His servants carry him to Jerusalem and bury him in the city of David (v. 28); a synchronistic note dates his accession to the eleventh year of Joram (v. 29).

F · 9:30–37

The death of Jezebel and the fulfilment of Elijah's word

Jehu enters Jezreel; Jezebel paints her eyes, adorns her head, and looks out the window (v. 30), greeting him with the barbed εἰ εἰρήνη Ζαμβρι ὁ φονευτὴς τοῦ κυρίου αὐτοῦ (v. 31). Jehu summons whoever is with her; two or three eunuchs look down (v. 32) and at his command throw her down, so her blood spatters the wall and the horses, and she is trampled (v. 33). Jehu eats and drinks, then orders her burial as a king's daughter, but only her skull, feet, and the palms of her hands remain (vv. 34–35) — fulfilling the word the LORD spoke through Elijah the Tishbite that the dogs would eat Jezebel's flesh in the plot of Jezreel and her corpse would be as dung on the field (vv. 36–37).

1 καὶ Ελισαιε ὁ προφήτης ἐκάλεσεν ἓνα τῶν υἱῶν τῶν προφητῶν καὶ εἶπεν αὐτῷ ζῶσαι τὴν ὁσφύν σου καὶ λαβέ τὸν φακὸν τοῦ ἐλαίου τούτου ἐν τῇ χειρί σου καὶ δεῦρο εἰς Ρεμμωθ Γαλααδ

And Elisha the prophet called one of the sons of the prophets and said to him, 'Gird up your loins and take this flask of oil in your hand and go to Ramoth-gilead.'

Episode-initial main narrative (new scene opens the regicide cycle)

καὶ Ελισαιε

The chapter opens with the standard Hebraizing καί-parataxis. The named prophet Ελισαιε is fronted as the agent of the whole anointing-sequence; the three imperatives ζῶσαι ... λαβέ ... δεῦρο form a rapid commissioning chain that propels the unnamed disciple toward Ramoth-gilead.

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'); the LXX leaves the prophet's name indeclinable; here the nominative subject (signalled by the apposed article ὁ προφήτης) of ἐκάλεσεν.

ὁ

the

Nominative

article

→ noun-phrase marking

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

προφήτης

prophet

Nominative

appositional title (with Ελισαιε)

→ participant prominence

προφήτης: 'prophet / spokesman'; renders נָבִי ; the title in apposition identifies Elisha as the authoritative source of the royal anointing, transferring Elijah's mantle-mission (cf. 3 Kgdms 19:16) into action.

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb

→ constative aorist (single summoning act)

καλέω: 'call / summon'; renders קָרָא ; the aorist sets the scene by summoning the agent who will carry out the anointing in Elisha's stead.

ἓνα

one

Accusative

direct object (numeral substantive)

→ measure or count

εἷς, μία, ἓν: 'one'; the masculine accusative ἓνα substantivized as 'one (member)'; the disciple remains anonymous, a feature of the prophetic-guild traditions.

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

partitive genitive (with ἓνα)

→ relational specification

υἱός: 'son'; the idiom υἱοὶ τῶν προφητῶν ('sons of the prophets') renders בְּנֵי נְבִיִּים , a Hebraism for members of a prophetic guild or company, not literal offspring.

τῶν

the

Genitive

article

→ noun-phrase marking

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

προφητῶν

prophets

Genitive

genitive (defining the guild)

→ relational specification

προφήτης (gen. pl.): the second member of the construct-chain 'sons of the prophets'; the guild is the corporate body from which Elisha's emissary is drawn.

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 direct commissioning speech.

αὐτῷ

to him

Dative

dative indirect object (addressee)

→ participant reference or interest

αὐτός: dative of the personal pronoun marking the disciple as the recipient of the command.

ζῶσαι

gird

Aor Mid Impv 2 Sg · ζώννυμι

main verb (imperative)

→ ingressive aorist imperative (prepare for travel)

ζώννυμι: 'gird / fasten a belt'; the middle ζῶσαι ('gird yourself') renders צַיֵּן לְךָ; girding the loins is the standard idiom for readying oneself for rapid action or a journey (cf. 3 Kgdms 18:46; Exod 12:11).

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὀσφύν

loins

Accusative

direct object of ζῶσαι

→ object specification

ὀσφύς: 'loins / waist'; renders צִיָּה; the accusative of the part girded; girding the loins meant tucking up the long robe for swift movement.

σου

your

Genitive

possessive genitive

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative)

→ aorist imperative (single decisive act)

λαμβάνω: 'take / receive'; renders קַח; the flask of oil is the instrument of the royal anointing the disciple must carry.

τὸν

the

Accusative

article

→ noun-phrase marking

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

φακὸν

flask

Accusative

direct object of λαβέ

→ object specification

φακός: properly 'lentil', then by shape 'a flask / cruse (of oil)'; renders תִּבְיָ; the small anointing-cruse, the same vessel-type used at Saul's and Jehu's anointings (cf. 1 Kgdms 10:1).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἐλαίου

oil

Genitive

genitive of content (the flask's oil)

→ relational specification

ἐλαίον: 'olive oil'; renders יַהֲדֵי; the oil of anointing that ritually consecrates the new king.

τούτου

this

Genitive

demonstrative (attributive to ἐλαίου)

→ relational specification

οὗτος: the demonstrative τούτου points to the particular cruse of oil Elisha designates for the act.

ἐν

in

preposition + dative (instrumental/locative)

→ spatial or relational framing

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

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 place (with ἐν: 'in your hand')

→ sphere or reference

χείρ: 'hand'; renders תֵּי; the disciple is to carry the cruse personally – the prophet's hand becomes the conduit of the anointing.

σου

your

Genitive

possessive genitive

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δεῦρο

go / come

adverbial imperative (interjection of motion)

→ imperatival force ('come!/go!')

δεῦρο: an adverb of place used as an imperatival particle 'come here / go!'; here it has the force of a command to set out for Ramoth-gilead, completing the triple charge gird-take-go.

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

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

Ρεμμωθ

Ramoth

accusative goal (indeclinable place-name)

→ participant identification

Ρεμμωθ: transliteration of Hebrew רַמְמָת ('heights'); indeclinable; with Γαλααδ designates Ramoth-gilead, the contested Transjordanian fortress-city where the army of Israel is encamped against Syria.

Γαλααδ

Gilead

appositional place-name (indeclinable)

→ participant identification

Γαλααδ: transliteration of גִּלְעָד;
indeclinable; the Transjordanian region
whose 'heights' name the city Ramoth-
gilead.

2 καὶ εἰσελεύσῃ ἐκεῖ καὶ ὄψῃ ἐκεῖ Ιου υἱὸν Ιωσαφατ υἱοῦ Ναμεσσι καὶ εἰσελεύσῃ καὶ ἀναστήσεις αὐτὸν ἐκ μέσου τῶν ἀδελφῶν αὐτοῦ καὶ εἰσάξεις αὐτὸν εἰς τὸ ταμίειον ἐν τῷ ταμείῳ

And you shall enter there and see there Jehu son of Jehoshaphat son of Nimshi, and you shall go in and raise him up from the midst of his brothers and bring him into an inner chamber within the chamber.

Continuation of the commission (predictive futures functioning as instructions)

καὶ εἰσελεύσῃ

Elisha's directive shifts to a chain of second-person futures (εἰσελεύσῃ ... ὄψῃ ... ἀναστήσεις ... εἰσάξεις) with imperatival force, a Hebraizing use of the future for command. The double εἰσελεύσῃ and the doubled ταμίειον ... ἐν τῷ ταμείῳ ('chamber within chamber') stress the secrecy required for the dangerous act.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσελεύσῃ

you shall enter

Fut Mid Indic 2 Sg · εἰσερχομαι

main verb (future with imperatival force)

→ directive future (command)

εἰσερχομαι: 'enter / go in'; renders נִיב; the future indicative used for a command is a Hebraism mirroring the Hebrew weqatal-instruction sequence.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; renders דָּשׁ; locates the action at Ramoth-gilead, repeated for emphasis.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅψῃ

you shall see

Fut Mid Indic 2 Sg · ὁράω

main verb (future with imperatival force)

→ directive future

ὁράω: 'see / look at'; the suppletive future ὄψομαι; renders הִרְאֵה; the disciple is to single out Jehu among the officers.

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

Ιου

Jehu

direct object (indeclinable proper noun)

→ participant identification

Ιου: transliteration of Hebrew יְהוּ (‘YHWH is he’); the future king and protagonist; the LXX treats the name as indeclinable throughout the chapter, so the accusative function here is shown only by syntax and the apposed υἱόν.

υἱόν

son

Accusative

appositional accusative (to Ιου)

→ object specification

υἱός: 'son'; the accusative makes explicit the case Ιου itself cannot show; introduces Jehu's two-generation pedigree.

Ιωσαφατ

Jehoshaphat

genitive of relationship (indeclinable)

→ participant identification

Ιωσαφατ: transliteration of יְהוֹשָׁפָט; Jehu's father; not the Judean king of the same name; indeclinable.

υἱοῦ

son

Genitive

genitive of relationship (grandfather link)

→ relational specification

υἱός (gen.): links Jehoshaphat to the grandfather Nimshi; the dynasty is normally named 'Jehu son of Nimshi' (cf. v. 20).

Ναμεσσι

Nimshi

genitive of relationship (indeclinable)

→ participant identification

Ναμεσσι: transliteration of נִמְשִׁי; Jehu's grandfather; indeclinable.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσελεύση

you shall go in

Fut Mid Indic 2 Sg · εἰσέρχομαι

main verb (future with imperatival force)

→ directive future

εἰσέρχομαι: the repeated verb underscores the staged approach — entering the encampment, then drawing Jehu apart.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀναστήσεις

you shall raise up

Fut Act Indic 2 Sg · ἀνίστημι

main verb (future with imperatival force)

→ directive future

ἀνίστημι: 'raise up / make stand'; renders הִקֵּם (Hiphil); here 'make him get up (and come away)' from among his fellow officers.

αὐτόν

him

Accusative

direct object

→ participant reference

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

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

μέσου

midst

Genitive

genitive object of ἐκ (with τῶν ἀδελφῶν)

→ relational specification

μέσος: 'middle / midst'; ἐκ μέσου renders מִתּוֹכָם ('from the midst of'), a Hebraism for extraction from a group.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀδελφῶν

brothers

Genitive

genitive (the fellow officers)

→ relational specification

ἀδελφός: 'brother'; renders Πῆ; here 'brothers' = Jehu's fellow army-commanders, his comrades-in-arms rather than literal siblings.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσάξεις

you shall bring in

Fut Act Indic 2 Sg · εἰσάγω

main verb (future with imperatival force)

→ directive future

εἰσάγω: 'bring in / lead in'; renders נִיב (Hiphil); the private summons into an inner room is essential to keeping the anointing secret until the deed is irreversible.

αὐτὸν

him

Accusative

direct object

→ participant reference

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

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ταμίειον

inner chamber

Accusative

accusative object of εἰς

→ object specification

ταμίειον: 'storeroom / inner chamber / private room'; renders רִיבִּי; the most secluded part of the house, ensuring privacy for the anointing.

ἐν

within

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'within'; 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.

ταμείῳ

chamber

Dative

dative of place (locative)

→ sphere or reference

ταμείον (dat.): the repetition 'into the chamber within the chamber' renders the doubled Hebrew רִתְּנָה רִתְּנָה ('an inner room within an inner room'), intensifying the secrecy of the act.

3 καὶ λήμψη τὸν φακὸν τοῦ ἐλαίου καὶ ἐπιχεεῖς ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ εἰπὸν τάδε λέγει κύριος κέχρικά σε εἰς βασιλέα ἐπὶ Ἰσραὴλ καὶ ἀνοίξεις τὴν θύραν καὶ φεύξῃ καὶ οὐ μενεῖς

And you shall take the flask of oil and pour it on his head and say, 'Thus says the LORD: I have anointed you king over Israel.' Then you shall open the door and flee and not wait.

Climax of the commission: the anointing-act and prophetic word

καὶ λήμψη

The directive chain reaches its climax in the anointing itself and the messenger-formula τάδε λέγει κύριος followed by the performative perfect κέχρικά σε ('I have anointed you'). The closing imperatives (ἀνοίξεις ... φεύξῃ ... οὐ μενεῖς) demand instant flight — the act is treasonous against the reigning Joram and must not be witnessed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (future with imperatival force)

→ directive future

λαμβάνω: 'take'; the Koine future λήμψομαι (with intrusive μ); resumes the flask-of-oil from v. 1 as the instrument of anointing.

τὸν

the

Accusative

article

→ noun-phrase marking

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

φακὸν

flask

Accusative

direct object

→ object specification

φακός: the anointing-cruse (see v. 1).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἐλαίου

oil

Genitive

genitive of content

→ relational specification

ἐλαίου: anointing-oil (see v. 1).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιχεεῖς

you shall pour upon

Fut Act Indic 2 Sg · ἐπιχέω

main verb (future with imperational force)

→ directive future

ἐπιχέω: 'pour upon'; renders עָלָה; the compound ἐπι- marks the pouring 'onto' the head, the physical core of the anointing-rite (fulfilled at v. 6 with the cognate ἐπέχεεν).

ἐπὶ

upon

preposition + accusative (goal of pouring)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπὶ

→ object specification

κεφαλὴ: 'head'; renders שֵׁרֶט; the head is the locus of royal consecration; the oil running over it marks the transfer of kingship.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰπόν

say

Aor Act Impv 2 Sg · λέγω

main verb (aorist imperative)

→ aorist imperative (decisive speech-act)

λέγω: the second-aorist imperative εἰπόν (oxytone variant of εἰπέ); commands the pronouncement of the prophetic word that constitutes the anointing's meaning.

τάδε

thus

Accusative

demonstrative (object of λέγει)

→ object specification

ὁδε: the formula τάδε λέγει κύριος renders יהוה אֵלֵינוּ כֹּה, the standard prophetic messenger-formula; τάδε anticipates the oracle that follows.

λέγει

says

Pres Act Indic 3 Sg · λέγω

verb of messenger-formula (historic present)

→ present immediacy of the divine word

λέγω (pres.): the durative/historic present in the citation-formula presents the LORD's word as presently authoritative.

κύριος

LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here unmistakably divine — it is the LORD who anoints through the prophet's word.

κέχρικα

I have anointed

Perf Act Indic 1 Sg · χρίω

main verb of the oracle (performative perfect)

→ performative/resultative perfect (the anointing is accomplished and stands)

χρίω: 'anoint'; renders חָשַׁב, the verb from which חִישָׁב / χριστός ('anointed one') derives; the perfect κέχρικα presents the anointing as an accomplished, abiding fact — by this very utterance Jehu is now the LORD's anointed king (cf. the same form at vv. 6, 12).

σε

you

Accusative

direct object of κέχρικα

→ participant reference

σύ (acc.): Jehu addressed directly as the object of divine anointing.

εἰς

as / to be

preposition + accusative (predicative: 'as king')

→ spatial or relational framing

εἰς: the predicative εἰς βασιλέα ('anoint as/into king') is a Hebraism rendering לְלִמְלָכָה, the lamed of product/role.

βασιλέα

king

Accusative

predicative accusative (with εἰς)

→ object specification

βασιλεύς: 'king'; renders מֶלֶךְ; the office to which Jehu is anointed.

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπί + acc.: 'over'; renders עַל; marks the domain of Jehu's rule.

Ισραηλ

Israel

accusative object of ἐπὶ (indeclinable)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable; here the northern kingdom over which Jehu is anointed, in deliberate displacement of the Omride dynasty.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνοίξεις

you shall open

Fut Act Indic 2 Sg · ἀνοίγω

main verb (future with imperatival force)

→ directive future

ἀνοίγω: 'open'; renders פָּתַח; the door opened is the same one the prophet must use for immediate escape.

τήν

the

Accusative

article

→ noun-phrase marking

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

θύραν

door

Accusative

direct object

→ object specification

θύρα: 'door'; renders דֶּלֶת; the door of the inner chamber, fulfilled at v. 10 (ἄνοιξεν τὴν θύραν καὶ ἔφυγεν).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φεύξῃ

you shall flee

Fut Mid Indic 2 Sg · φεύγω

main verb (future with imperatival force)

→ directive future

φεύγω: 'flee'; renders פָּרַח; instant flight is required because anointing a rival is high treason against the reigning king Joram.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

μενεῖς

you shall wait

Fut Act Indic 2 Sg · μένω

main verb (negated future with imperatival force)

→ prohibitive future ('do not linger')

μένω: 'remain / stay / wait'; renders / נָחַךְ; the negated future οὐ μενεῖς forbids any delay — the prophet must vanish before reaction sets in.

4 καὶ ἐπορεύθη τὸ παιδάριον ὁ προφήτης εἰς Ρεμμωθ Γαλααδ

And the young man, the prophet, went to Ramoth-gilead.

Narrative execution of the commission (transition to the deed) καὶ ἐπορεύθη

A terse summary verse marks obedience: the disciple sets out as charged. The double designation τὸ παιδάριον ὁ προφήτης ('the young man, the prophet') joins his youth and his prophetic status, the two facts the officers will seize on at v. 11 (ὁ ἐπίλημπος οὗτος).

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

→ constative aorist (completed journey)

πορεύομαι: 'go / journey'; the deponent aorist passive ἐπορεύθη renders פָּרַח; reports the disciple's obedient departure for Ramoth-gilead.

τὸ

the

Nominative

article

→ noun-phrase marking

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

παιδάριον

young man

Nominative

subject

→ participant prominence

παιδάριον: 'boy / young man / servant'; diminutive of παῖς; renders נָעַר; stresses the prophet's youth — a striking agent for so weighty a commission.

ὁ

the

Nominative

article (appositional)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

appositional title (to τὸ παιδάριον)

→ participant prominence

προφήτης: 'prophet'; the apposition 'the young man, the prophet' identifies him as a guild-member (cf. v. 1) acting with prophetic authority despite his youth.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Ρεμμωθ

Ramoth

accusative goal (indeclinable place-name)

→ participant identification

Ρεμμωθ: Ramoth-gilead (see v. 1).

Γαλααδ

Gilead

appositional place-name (indeclinable)

→ participant identification

Γαλααδ: Gilead (see v. 1).

5 καὶ εἰσῆλθεν καὶ ἰδοὺ οἱ ἄρχοντες τῆς δυνάμεως ἐκάθηντο καὶ εἶπεν λόγος μοι πρὸς σέ ὁ ἄρχων καὶ εἶπεν Ιου πρὸς τίνα ἐκ πάντων ἡμῶν καὶ εἶπεν πρὸς σέ ὁ ἄρχων

And he entered, and behold, the commanders of the army were sitting; and he said, 'I have a word for you, O commander.' And Jehu said, 'To which of us all?' And he said, 'To you, O commander.'

Arrival and dialogue: identifying the intended recipient

καὶ εἰσῆλθεν

The presentative ἰδοὺ freezes the scene on the assembled officers. The clipped dialogue (λόγος μοι πρὸς σέ ... πρὸς τίνα ... πρὸς σέ) singles Jehu out of the company by elimination, building dramatic focus before the private anointing.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν
he entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist

εἰσέρχομαι: 'enter'; renders נִכַּח; the disciple enters the place where the officers sit, executing v. 2.

καὶ
and

coordinate conjunction (with ἰδοῦ)

→ discourse linkage or contrast

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

ἰδοῦ
behold

presentative interjection

→ deictic vividness

ἰδοῦ: 'behold / look!'; renders הִנֵּה; the presentative particle stages the scene through the disciple's eyes — the officers gathered.

οἱ
the

Nominative

article

→ noun-phrase marking

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

ἄρχοντες
commanders

Nominative

subject of ἐκάθηντο

→ participant prominence

ἄρχων (pl. ἄρχοντες): 'ruler / commander / officer!'; renders אֲדָרָכָא; here the army-commanders among whom Jehu sits.

τῆς
the

Genitive

article

→ noun-phrase marking

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

δυνάμεως
army

Genitive

genitive (of the army)

→ relational specification

δύναμις: 'power / force / army!'; renders אֲדָרָכָא / לִיָּהּ; the military 'host' encamped at Ramoth-gilead.

ἐκάθηντο
were sitting

Impf Mid Indic 3 Pl · κάθημαι

main verb (of the presentative clause)

→ descriptive imperfect (ongoing posture)

κάθημαι: 'sit / be seated!'; the imperfect ἐκάθηντο paints the officers in session as the disciple enters.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
he said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the disciple's address to the officers.

λόγος
a word

Nominative

subject (verbless clause: 'a word is for me to you')

→ participant prominence

λόγος: 'word / message!'; renders דְּבָרָא; the nominative in the verbless idiom λόγος μοι πρὸς σέ ('I have a word for you') — a Hebraism for 'I have a message for you.'

μοι

for me / I have

Dative

dative of possession

→ participant reference or interest

ἐγώ (dat.): the dative of possession (λόγος μοι = 'I have a word'), rendering the Hebrew לִי־רִבְכָּךְ construction.

πρὸς

for / to

preposition + accusative (recipient)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

σύ (acc.): the addressee of the message; deliberately ambiguous until specified.

ὁ

the / O

Nominative

article (with vocative force)

→ noun-phrase marking

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

ἄρχων

commander

Nominative

nominative for vocative (address)

→ participant prominence

ἄρχων: 'commander'; the articular nominative ὁ ἄρχων functions as a vocative of address ('O commander'), a Semitizing use.

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 Jehu's reply.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, here the subject of εἶπεν (see v. 2).

πρὸς

to

preposition + accusative

→ spatial or relational framing

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

τίνα

whom

Accusative

interrogative pronoun (object of πρὸς)

→ participant reference

τίς: interrogative 'who / which'; πρὸς τίνα ('to which?') seeks to narrow the message's recipient from the whole company.

ἐκ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

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

πάντων

all

Genitive

partitive genitive (with τίνα)

→ relational specification

παῖς: 'all'; ἐκ πάντων ἡμῶν ('of all of us') frames the question as a selection from the whole group of officers.

ἡμῶν us Genitive <i>partitive genitive (1st person plural)</i> → relational specification ἐγώ (gen. pl.): 'of us'; Jehu includes himself among the officers, not yet knowing he is the one singled out.	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	εἶπεν he said Aor Act Indic 3 Sg · λέγω <i>main verb (speech-introduction)</i> → constative aorist λέγω: introduces the disciple's pointed reply.	πρὸς to <i>preposition + accusative</i> → spatial or relational framing πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.
σέ you Accusative <i>accusative object of πρὸς (emphatic identification)</i> → participant reference σύ (acc.): the emphatic 'to you' fixes Jehu as the sole recipient — the dramatic narrowing is complete.	ὁ the / O Nominative <i>article (with vocative force)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἄρχων commander Nominative <i>nominative for vocative (address)</i> → participant prominence ἄρχων: vocative nominative 'O commander', repeated to seal the identification of Jehu.	

6 καὶ ἀνέστη καὶ εἰσῆλθεν εἰς τὸν οἶκον καὶ ἐπέχεεν τὸ ἔλαιον ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ εἶπεν αὐτῷ τάδε λέγει κύριος ὁ θεὸς Ἰσραὴλ κέχρικά σε εἰς βασιλέα ἐπὶ λαὸν κυρίου ἐπὶ τὸν Ἰσραὴλ

And he arose and went into the house, and he poured the oil on his head and said to him, 'Thus says the LORD, the God of Israel: I have anointed you king over the people of the LORD, over Israel.'

Execution of the anointing (fulfilment of vv. 2–3)

καὶ ἀνέστη

The disciple carries out Elisha's directive verbatim: ἐπέχεεν τὸ ἔλαιον ἐπὶ τὴν κεφαλὴν fulfils ἐπιχειεῖς of v. 3, and the oracle expands the formula with the fuller divine title κύριος ὁ θεὸς Ἰσραὴλ and the covenantal phrase λαὸν κυρίου, framing Jehu's kingship as service over the LORD's own people.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

he arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb

→ constative aorist

ἀνίστημι: 'rise / stand up'; the intransitive second aorist ἀνέστη; renders 𐤁𐤓𐤏; Jehu rises to follow the prophet aside.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist

εἰσέρχομαι: 'enter'; the move indoors fulfils the privacy required at v. 2 (εἰς τὸ ταμίειον).

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house'; renders 𐤏𐤍𐤊; the private dwelling where the anointing is performed away from the assembled officers.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπέχεεν

he poured upon

Aor Act Indic 3 Sg · ἐπιχέω

main verb

→ constative aorist (the anointing-act)

ἐπιχέω: 'pour upon'; the aorist ἐπέχεεν fulfils the commissioned future ἐπιχεεῖς of v. 3 — the physical anointing of Jehu's head with oil.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἔλαιον

oil

Accusative

direct object

→ object specification

ἔλαιον: the anointing-oil from the cruse (see v. 1).

ἐπὶ

upon

preposition + accusative (goal of pouring)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative object of ἐπί

→ object specification

κεφαλὴ: 'head'; the locus of royal consecration (see v. 3).

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the prophetic oracle accompanying the anointing.

αὐτῷ

to him

Dative

dative indirect object

→ participant reference or interest

αὐτός (dat.): Jehu as addressee.

τάδε

thus

Accusative

demonstrative (object of λέγει)

→ object specification

ὅδε: the messenger-formula τάδε λέγει κύριος (see v. 3).

λέγει

says

Pres Act Indic 3 Sg · λέγω

verb of messenger-formula (historic present)

→ present immediacy of the divine word

λέγω (pres.): historic present of the citation-formula (see v. 3).

κύριος

LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; here expanded with the appositional title ὁ θεὸς Ἰσραηλ.

ὁ

the

Nominative

article (with appositional θεός)

→ noun-phrase marking

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

θεὸς

God

Nominative

appositional title (to κύριος)

→ participant prominence

θεός: 'God'; the fuller title κύριος ὁ θεὸς Ἰσραηλ ('the LORD, the God of Israel') renders יהוה אלהי ישראל, lending solemn covenantal weight to the anointing-oracle.

Ἰσραηλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; here a possessive/relational genitive 'of Israel' with θεός.

κέχρικα

I have anointed

Perf Act Indic 1 Sg · χρίω

main verb of the oracle (performative perfect)

→ performative/resultative perfect

χρίω: 'anoint' (see v. 3); the abiding perfect declares Jehu the LORD's anointed king.

σε

you

Accusative

direct object of κέχρικα

→ participant reference

σύ (acc.): Jehu directly addressed.

εἰς

as

preposition + accusative (predicative)

→ spatial or relational framing

εἰς: predicative 'as king' (Hebraism for ὡς; see v. 3).

βασιλέα

king

Accusative

predicative accusative

→ object specification

βασιλεύς: 'king' (see v. 3).

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπί + acc.: 'over'; marks the domain of rule.

λαὸν

people

Accusative

accusative object of ἐπί

→ object specification

λαός: 'people'; renders **אֶלֶף**; the covenantal designation λαὸν κυρίου ('the people of the LORD') frames Jehu's kingship as stewardship over a people who belong to YHWH, not merely a political throne.

κυρίου

of the LORD

Genitive

possessive genitive (the people belongs to the LORD)

→ relational specification

κύριος (gen.): the Tetragrammaton; the people are the LORD's own possession — the theological premise of the whole purge to follow.

ἐπὶ

over

preposition + accusative (appositional restatement)

→ spatial or relational framing

ἐπί + acc.: the second ἐπί restates the realm by name (ἐπὶ τὸν Ἰσραὴλ), specifying the LORD's people as the northern kingdom.

τὸν

the

Accusative

article (with Ἰσραὴλ)

→ noun-phrase marking

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

Ἰσραὴλ

Israel

accusative object of ἐπί (indeclinable, articular)

→ participant identification

Ἰσραὴλ: the articular τὸν Ἰσραὴλ identifies the LORD's people concretely as Israel, the kingdom Jehu will rule.

7 καὶ ἐξολεθρεύσεις τὸν οἶκον Ἀχαβ τοῦ κυρίου σου ἐκ προσώπου μου καὶ ἐκδικήσεις τὰ αἵματα τῶν δούλων μου τῶν προφητῶν καὶ τὰ αἵματα πάντων τῶν δούλων κυρίου ἐκ χειρὸς Ιεζαβελ

And you shall utterly destroy the house of Ahab your lord from before me, and you shall avenge the blood of my servants the prophets and the blood of all the servants of the LORD at the hand of Jezebel.

The commission's purpose: **destruction and blood-vengeance** καὶ ἐξολεθρεύσεις

The oracle now states Jehu's mandate in two parallel futures: ἐξολεθρεύσεις ('you shall exterminate') and ἐκδικήσεις ('you shall avenge'). The phrase τοῦ κυρίου σου ('your lord') marks Ahab as Jehu's former royal master — the regicide is divinely commissioned. The avenging of τὰ αἵματα ('the bloods') of the prophets and servants of the LORD shed by Jezebel supplies the moral logic of the purge (cf. 3 Kgdms 18:4; 21:13).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξολεθρεύσεις
you shall utterly destroy

Fut Act Indic 2 Sg · ἐξολεθρεύω

main verb (future with imperatival force)

→ directive future (commissioned act)

ἐξολεθρεύω: 'destroy utterly / extirpate'; renders יִמָּחֵ / תִּכָּחֵ; the strong compound ἐξ- denotes total annihilation, the standard LXX verb for divinely-mandated extermination (cf. the herem ban); here the whole Omride dynasty.

τὸν
the

Accusative

article

→ noun-phrase marking

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

οἶκον
house

Accusative

direct object

→ object specification

οἶκος: 'house'; here 'house of Ahab' = the Omride dynasty and household, the object of extermination.

Αχααβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχααβ: transliteration of אֲחַאֲבָ; indeclinable; the apostate king whose house, through Jezebel, persecuted the LORD's prophets.

τοῦ

the

Genitive

article (with κυρίου)

→ noun-phrase marking

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

κυρίου

lord

Genitive

genitive in apposition (Ahab as Jehu's master)

→ relational specification

κύριος: here in the human-master sense ('your lord'), not the Tetragrammaton; Ahab (and his dynasty) was Jehu's royal overlord — the appositive stresses the gravity of the commissioned regicide.

σου

your

Genitive

possessive genitive (with κυρίου)

→ relational specification

σύ (gen.): 'your'; identifies Ahab's house as Jehu's own former sovereign.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

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

προσώπου

face / presence

Genitive

genitive object of ἐκ (Hebraism)

→ relational specification

πρόσωπον: 'face / presence'; ἐκ προσώπου μου ('from before me') renders יְהוָה, a Hebraism for removal from the LORD's sight — the house of Ahab is to be wiped out of the divine presence.

μου

my

Genitive

possessive genitive (the LORD's presence)

→ relational specification

ἐγώ (gen.): the LORD speaking in first person; 'from before me' = from the LORD's own presence.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκδικήσεις

you shall avenge

Fut Act Indic 2 Sg · ἐκδικέω

main verb (future with imperatival force)

→ directive future

ἐκδικέω: 'avenge / vindicate / requite'; renders דָּן; Jehu is the instrument of divine blood-vengeance for the martyred prophets (cf. Deut 32:43).

τὰ

the

Accusative

article

→ noun-phrase marking

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

αἵματα

blood

Accusative

direct object of ἐκδικήσεις

→ object specification

αἷμα (pl. αἵματα): 'blood'; the Greek plural τὰ αἵματα renders the Hebrew דָּמָם ('bloodshed / bloodguilt'), a Semitic plural denoting violently shed blood that cries for vengeance (cf. Gen 4:10).

τῶν

the

Genitive

article

→ noun-phrase marking

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

δούλων

servants

Genitive

genitive of relationship (whose blood)

→ relational specification

δοῦλος: 'slave / servant'; renders טַבָּעַ; 'my servants the prophets' is a standard prophetic designation (cf. Amos 3:7; Jer 7:25).

μου

my

Genitive

possessive genitive

→ relational specification

ἐγώ (gen.): the prophets belong to the LORD as 'my servants.'

τῶν

the

Genitive

article (appositional)

→ noun-phrase marking

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

προφητῶν

prophets

Genitive

genitive in apposition (to δούλων)

→ relational specification

προφήτης: 'prophet'; the appositive specifies the servants as the prophets slain under Jezebel (cf. 3 Kgdms 18:4, 13).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καί: 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.

αἵματα

blood

Accusative

direct object (coordinate)

→ object specification

αἷμα (pl.): the second object widens the scope from the prophets to all the LORD's slain servants.

πάντων

all

Genitive

genitive attributive (with δούλων)

→ relational specification

πᾶς: 'all'; the totalizing 'all the servants of the LORD' universalizes the bloodguilt to be avenged.

τῶν

the

Genitive

article

→ noun-phrase marking

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

δούλων

servants

Genitive

genitive of relationship

→ relational specification

δοῦλος: 'servant'; here the LORD's faithful generally, all victims of Jezebel's persecution.

κυρίου

of the LORD

Genitive

possessive genitive (whose servants)

→ relational specification

κύριος: the Tetragrammaton; the servants belong to YHWH.

ἐκ

at / from

preposition + genitive (agency/source)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (Hebraism for agency)

→ relational specification

χείρ: 'hand'; ἐκ χειρὸς ('from/at the hand of') renders טַח, a Hebraism for agency — the blood was shed 'at the hand of' Jezebel.

Ιεζαβελ

Jezebel

genitive of agency (indeclinable)

→ participant identification

Ιεζαβελ: transliteration of יֵזָבֶל; indeclinable; the Sidonian queen of Ahab and chief persecutor of the prophets, whose own death (vv. 30–37) is the climax of the chapter.

8 καὶ ἐκ χειρὸς ὅλου τοῦ οἴκου Αἰσαβ καὶ ἐξολεθρεύσεις τῷ οἴκῳ Αἰσαβ οὐροῦντα πρὸς τοῖχον καὶ συνεχόμενον καὶ ἐγκαταλελειμμένον ἐν Ἰσραηλ

And from the hand of the whole house of Ahab; and you shall cut off from the house of Ahab every male, both bond and free in Israel.

Continuation of the destruction-oracle (totality of the purge)

καὶ ἐκ χειρὸς

The verse extends the blood-vengeance to the whole house of Ahab and specifies the totality of the extermination with the crude Hebraistic merism οὐροῦντα πρὸς τοῖχον ... συνεχόμενον καὶ ἐγκαταλελειμμένον ('one who pisses against a wall, both bond and free'), a fixed idiom for 'every male, of every status' (cf. 3 Kgdms 14:10; 21:21).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (agency/source)

→ spatial or relational framing

ἐκ χειρὸς: the phrase continues the blood-requital of v. 7, now widened to the whole household of Ahab.

χειρὸς

hand

Genitive

genitive object of ἐκ (Hebraism)

→ relational specification

χείρ: 'hand'; ἐκ χειρὸς = 'at the hand of' (see v. 7).

ὅλου

whole

Genitive

attributive adjective (with οἴκου)

→ relational specification

ὅλος: 'whole / entire'; renders כָּל; intensifies the scope — the entire house of Ahab is implicated in the bloodguilt.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive (the household of Ahab)

→ relational specification

οἶκος: 'house / household / dynasty' (see v. 7).

Αχάαβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχάαβ: Ahab (see v. 7).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξολεθρεύσεις

you shall cut off

Fut Act Indic 2 Sg · ἐξολεθρεύω

main verb (future with imperatival force)

→ directive future

ἐξολεθρεύω: 'destroy utterly' (see v. 7); here construed with a dative of separation (τῷ οἴκῳ Ἀχάαβ, 'cut off from/for the house of Ahab').

τῷ

the

Dative

article

→ noun-phrase marking

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

οἴκῳ

house

Dative

dative of disadvantage/separation (from the house of Ahab)

→ sphere or reference

οἶκος (dat.): the dative τῷ οἴκῳ Ἀχάαβ ('to/from the house of Ahab') marks the household from which every male is to be cut off — a Hebraistic construction.

Αχάαβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχάαβ: Ahab (see v. 7).

οὐροῦντα

one pissing

Pres Act Part Acc Sg Masc · οὐρέω

substantival participle (direct object of ἐξολεθρεύσεις)

→ characterizing present participle (Hebraistic idiom)

οὐρέω: 'urinate'; the substantival participle οὐροῦντα πρὸς τοῖχον ('one who urinates against a wall') woodenly calques the Hebrew idiom מְשַׁכְּרֵי בֶּקֶרֶת, a crude but fixed expression for 'male / man-child' (cf. 1 Kgdms 25:22; 3 Kgdms 14:10; 21:21); it denotes every male of the dynasty marked for death.

πρὸς

against

preposition + accusative (direction)

→ spatial or relational framing

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

τοῖχον

wall

Accusative

accusative object of πρὸς

→ object specification

τοῖχος: 'wall (of a house)'; renders קִיר; part of the fixed Hebraistic idiom for the male (see οὐροῦντα above).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνεχόμενον

the bond / confined

Pres Mid Part Acc Sg Masc · συνέχω

substantival participle (coordinate object)

→ characterizing participle (status-merism)

συνέχω: 'hold together / confine / restrain'; the passive participle συνεχόμενον renders רָצוּר ('bound / restrained'), the first half of the fixed Hebrew merism בְּרִיחַ וְרָצוּר ('bond and free') denoting persons of every social status — none excepted.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγκαταλειμμένον

the free / forsaken

Perf Mid Part Acc Sg Masc · ἐγκαταλείπω

substantival participle (coordinate object)

→ characterizing perfect participle (status-merism)

ἐγκαταλείπω: 'leave behind / abandon'; the perfect passive participle ἐγκαταλειμμένον renders בָּרוּץ ('left / free'), the second half of the merism בְּרִיחַ וְרָצוּר; together 'bond and free' means absolutely everyone of the house of Ahab.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ισραηλ

Israel

dative of place (indeclinable)

→ participant identification

Ισραηλ: indeclinable; locates the extermination 'in Israel' — the whole northern kingdom is purged of Ahab's line.

9 καὶ δώσω τὸν οἶκον Αἰσαβ ὡς τὸν οἶκον Ιεροβοαμ υἱοῦ Ναβατ καὶ ὡς τὸν οἶκον Βαασα υἱοῦ Αἰχιά

And I will make the house of Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah.

Divine first-person verdict: Ahab's house judged like prior condemned dynasties καὶ δώσω

The oracle reverts to YHWH's first person (δώσω) to pronounce the precedent: Ahab's house will share the fate of the two earlier exterminated northern dynasties, Jeroboam's (cf. 3 Kgdms 14:10–11) and Baasha's (cf. 3 Kgdms 16:3–4, 11–12). The double comparison sets Jehu's purge in a recurring pattern of dynastic judgment on the northern kingdom.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

δώσω

I will make

Fut Act Indic 1 Sg · δίδωμι

main verb (divine first-person)

→ predictive future (divine verdict)

δίδωμι: 'give'; with a predicate (δώσω ... ὥς) it means 'render / make (to be like)', rendering יתן in the sense of 'set / appoint'; YHWH himself decrees the fate of Ahab's house.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object

→ object specification

οἶκος: 'house / dynasty'; the house of Ahab as object of the verdict.

Αχααβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχααβ: Ahab (see v. 7).

ὥς

like

comparative particle

→ discourse linkage or contrast

ὥς: 'as / like'; renders כִּי; introduces the comparison to the precedent dynasties.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative (object of comparison)

→ object specification

οἶκος: the house of Jeroboam, the first northern dynasty wiped out.

Ιεροβοαμ

Jeroboam

genitive of relationship (indeclinable)

→ participant identification

Ιεροβοαμ: transliteration of יֵרֵבֹעַם; indeclinable; the first king of the northern schism, whose house was exterminated (3 Kgdms 15:29) as foretold (14:10).

υἱοῦ

son

Genitive

genitive of relationship

→ relational specification

υἱός (gen.): identifies Jeroboam by patronymic.

Ναβατ

Nebat

genitive of relationship (indeclinable)

→ participant identification

Ναβατ: transliteration of נָבָט; indeclinable; Jeroboam's father, the standard epithet 'Jeroboam son of Nebat.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὥς like <i>comparative particle</i> → discourse linkage or contrast ὥς: the second comparison, to the house of Baasha.	τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	οἶκον house Accusative <i>accusative (object of comparison)</i> → object specification οἶκος: the house of Baasha, the second exterminated northern dynasty (3 Kgdms 16:11–12).	Βαασα Baasha <i>genitive of relationship (indeclinable)</i> → participant identification Βαασα: transliteration of נַשְׁנִי; indeclinable; the usurper-king whose house Zimri destroyed, fulfilling prophecy (3 Kgdms 16:3, 11–13).
υἱοῦ son Genitive <i>genitive of relationship</i> → relational specification υἱός (gen.): patronymic of Baasha.	Αχια Ahijah <i>genitive of relationship (indeclinable)</i> → participant identification Αχια: transliteration of אֲחִיָּא; indeclinable; Baasha's father (cf. 3 Kgdms 15:27).		

10 καὶ τὴν Ιεζαβελ καταφάγονται οἱ κύνες ἐν τῇ μερίδι Ιεζραελ καὶ οὐκ ἔστιν ὁ θάπτων καὶ ἥνοιξεν τὴν θύραν καὶ ἔφυγεν

And as for Jezebel, the dogs shall devour her in the plot of Jezreel, and there shall be none to bury her. Then he opened the door and fled.

Climactic oracle (Jezebel's fate) and narrative execution of the flight-command

καὶ τὴν Ιεζαβελ

The oracle ends with its most graphic stroke: the fronted accusative τὴν Ιεζαβελ (*casus pends*) throws emphasis on Jezebel, whose corpse the dogs will devour 'in the plot of Jezreel' with no one to bury — a prophecy fulfilled to the letter at vv. 35–37. The verse then shifts to narrative (ἥνοιξεν ... ἔφυγεν), the disciple obeying the flight-command of v. 3.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

τὴν
the / as for

Accusative

article (with fronted accusative)

→ noun-phrase marking

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

Ἰεζαβελ
Jezebel

fronted accusative (casus pendens, object of καταφάγονται)

→ participant identification

Ἰεζαβελ: indeclinable, but marked accusative by the article τὴν; the fronting ('and as for Jezebel') gives her fate emphatic, climactic position in the oracle.

καταφάγονται
shall devour

Fut Mid Indic 3 Pl · κατεσθίω

main verb

→ predictive future (prophetic certainty)

κατεσθίω: 'devour / eat up'; the suppletive future κατέδομαι/καταφάγομαι; the intensive κατα- ('eat down / consume wholly'); renders לֶכְנֹף; the dogs' devouring of Jezebel is the precise prophecy fulfilled at vv. 35–36 and echoing Elijah's word (3 Kgdms 21:23).

οἱ
the

Nominative

article

→ noun-phrase marking

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

κύνες
dogs

Nominative

subject

→ participant prominence

κύων (pl. κύνες): 'dog'; renders לֶכְנֹף; scavenging dogs devouring a corpse is the ultimate dishonor in the OT, the antithesis of honorable burial (cf. 3 Kgdms 14:11; 16:4; 21:24).

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

μερίδι
plot / portion

Dative

dative of place

→ sphere or reference

μερίς: 'portion / share / plot (of land)'; renders קֶלֶחַ; 'the plot of Jezreel' is the specific field where Jezebel will die — narrative geography binding oracle to fulfilment (vv. 36–37).

Ἰεζραελ
Jezreel

genitive of relationship (indeclinable, with μερίδι)

→ participant identification

Ἰεζραελ: transliteration of יֶזְרְעֵל ('God sows'); indeclinable; the Omride royal city and valley, scene of Naboth's murder and of the dynasty's downfall.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ
not

negative particle

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ gnomic/predictive present (no one will bury)

εἰμί: 'be / exist'; the existential οὐκ ἔστιν ὁ θάπτων ('there is none who buries') renders אֵין קִבֵּר; the denial of burial completes the dishonor — Jezebel's body will lie unburied.

ὁ

the one

Nominative

article (substantivizing participle)

→ noun-phrase marking

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

θάπτων

burying

Pres Act Part Nom Sg Masc · θάπτω

substantival participle (subject of ἔστιν)

→ characterizing present participle

θάπτω: 'bury'; the articular participle ὁ θάπτων ('the one who buries') denotes the absence of any who would give Jezebel honorable burial — the antithesis of v. 34's later ironic order to bury her.

καὶ

and

narrative conjunction (shift to action)

→ discourse linkage or contrast

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

ἤνοιξεν

he opened

Aor Act Indic 3 Sg · ἀνοίγω

main verb

→ constative aorist

ἀνοίγω: 'open'; the aorist ἤνοιξεν fulfils the commissioned ἀνοίξεις of v. 3 — the disciple opens the door to flee.

τὴν

the

Accusative

article

→ noun-phrase marking

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

θύραν

door

Accusative

direct object

→ object specification

θύρα: 'door'; the same door named at v. 3.

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 aorist ἔφυγεν fulfils φεύξει of v. 3 — the prophet vanishes the instant the anointing is done, as charged.

11 καὶ Ιου ἐξῆλθεν πρὸς τοὺς παῖδας τοῦ κυρίου αὐτοῦ καὶ εἶπον αὐτῷ εἰ εἰρήνη τί ὅτι εἰσῆλθεν ὁ ἐπίλημπτος οὗτος πρὸς σέ καὶ εἶπεν αὐτοῖς ὑμεῖς οἴδατε τὸν ἄνδρα καὶ τὴν ἀδολεσχίαν αὐτοῦ

And Jehu went out to the servants of his lord, and they said to him, 'Is it well? Why did this madman come to you?' And he said to them, 'You know the man and his babbling.'

New scene: the officers question Jehu καὶ Ιου ἐξῆλθεν

Jehu rejoins his fellow officers, here called οἱ παῖδες τοῦ κυρίου αὐτοῦ ('the servants of his lord', i.e. of king Joram). Their probing εἰ εἰρήνη ('is all well?') and dismissive ὁ ἐπίλημπτος οὗτος ('this epileptic/madman') reflect the stereotype of ecstatic prophets; Jehu's evasive reply (his 'babbling') initially deflects suspicion.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

Ιου
Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, subject of ἐξῆλθεν (see v. 2).

ἐξῆλθεν
went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go out'; renders נָצַח; Jehu leaves the inner room and returns to the officers.

πρὸς
to

preposition + accusative (direction)

→ spatial or relational framing

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

τοὺς
the

Accusative

article

→ noun-phrase marking

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

παῖδας
servants

Accusative

accusative object of πρὸς

→ object specification

παῖς (pl. παῖδας): 'servant / attendant / officer'; renders פָּאָר; the king's officers/courtiers, Jehu's fellow commanders.

τοῦ
the

Genitive

article

→ noun-phrase marking

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

κυρίου
lord

Genitive

genitive of relationship (their royal master)

→ relational specification

κύριος: human-master sense ('his lord' = king Joram), not the Tetragrammaton; the officers are 'the servants of his lord,' i.e. royal servants.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: the aorist εἶπον (here 3 pl.) introduces the officers' questions.

αὐτῷ

to him

Dative

dative indirect object

→ participant reference or interest

αὐτός (dat.): Jehu addressed.

εἰ

is...?

interrogative particle (direct question)

→ discourse linkage or contrast

εἰ: normally 'if', but here introduces a direct yes/no question (a Hebraism rendering the interrogative ־ה); εἰ εἰρήνη = 'is it peace/well?'

εἰρήνη

peace

Nominative

predicate nominative (verbless question)

→ participant prominence

εἰρήνη: 'peace / well-being'; renders וְשָׁלוֹם ; the verbless εἰ εἰρήνη ('is all well?') is the recurring keyword of the chapter (vv. 17, 18, 19, 22, 31), each time charged with deeper irony.

τί

why

interrogative (adverbial accusative: 'why?')

→ participant reference

τίς: interrogative; τί ὅτι ('why is it that?') renders וְלָמָּה , asking the reason for the prophet's visit.

ὅτι

that

conjunction (with τί: 'why that...')

→ discourse linkage or contrast

ὅτι: here completing the idiom τί ὅτι ('why is it that...?').

εἰσῆλθεν

came

Aor Act Indic 3 Sg · εἰσέρχομαι

verb of the indirect question

→ constative aorist

εἰσέρχομαι: 'come in'; the officers ask why the prophet 'came in' to Jehu.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἐπίλημπος

madman / epileptic

Nominative

subject (substantival adjective)

→ participant prominence

ἐπίλημπος: 'epileptic / one seized (by a fit)', hence 'crazed person'; renders מְאֻשָּׁה ('madman'); a contemptuous popular label for the ecstatic prophet (cf. Jer 29:26; Hos 9:7) — the officers do not take him seriously.

οὗτος

this

Nominative

demonstrative (with ἐπίλημπος)

→ participant reference

οὗτος: 'this'; the demonstrative adds a dismissive tone ('this madman of yours').

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

σύ (acc.): Jehu, the one the prophet came to.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jehu's deflecting reply.

αὐτοῖς

to them

Dative

dative indirect object

→ participant reference or interest

αὐτός (dat. pl.): the officers.

ὕμεις

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ (nom. pl.): the emphatic ὑμεῖς ('you yourselves') makes the reply offhand — 'you know the type already.'

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ stative perfect (settled knowledge)

οἶδα: 'know' (perfect with present meaning); Jehu's evasive 'you know the man and his ramblings' deflects the officers' curiosity without disclosing the anointing.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνδρα

man

Accusative

direct object

→ object specification

άνήρ: 'man'; renders ψιϛ; refers to the prophet, dismissively as 'that fellow.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἄδολεσχίαν

babbling

Accusative

direct object (coordinate)

→ object specification

ἄδολεσχία: 'idle talk / chatter / babbling'; renders ϩιψ; Jehu downplays the oracle as the prophet's customary 'rambling,' masking its momentous content.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

12 καὶ εἶπον ἄδικον ἀπάγγειλον δὴ ἡμῖν καὶ εἶπεν Ιου πρὸς αὐτούς οὕτως καὶ οὕτως ἐλάλησεν πρὸς με λέγων τάδε λέγει κύριος κέχρικά σε εἰς βασιλέα ἐπὶ Ἰσραηλ

And they said, 'That is false; tell us now!' And Jehu said to them, 'Thus and thus he spoke to me, saying, "Thus says the LORD: I have anointed you king over Israel."'

Disclosure: the officers press and Jehu reports the oracle

καὶ εἶπον

The officers reject the evasion (ἄδικον, 'that's not true / not right') and demand the truth (ἀπάγγειλον δὴ). Jehu then repeats the anointing-oracle verbatim — τάδε λέγει κύριος κέχρικά σε εἰς βασιλέα ἐπὶ Ἰσραηλ — the third occurrence of the formula (cf. vv. 3, 6), now made public and so triggering the acclamation of v. 13.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the officers' insistent demand.

ἄδικον

false / unjust

Accusative

predicate (exclamatory: 'that is false!')

→ object specification

ἄδικος: 'unjust / false'; the neuter ἄδικον used exclamatorily ('that's not so / not right') rejects Jehu's evasion and demands the real answer (rendering a Hebrew idiom for 'false / a lie').

ἀπάγγειλον

tell

Aor Act Impv 2 Sg · ἀπαγγέλλω

main verb (imperative)

→ aorist imperative (urgent demand)

ἀπαγγέλλω: 'report / announce / declare'; renders Ἰλῆ; the officers command Jehu to disclose what was really said.

δὴ

now / pray

emphatic particle (urging the imperative)

→ discourse linkage or contrast

δὴ: enclitic particle of urgency ('now / do / pray'); renders נָּ; strengthens the demand — 'tell us at once!'

ἡμῖν

us

Dative

dative indirect object

→ participant reference or interest

ἐγὼ (dat. pl.): the officers as recipients of the report.

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 Jehu's disclosure.

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς

→ participant reference

αὐτός (acc. pl.): the officers.

οὕτως

thus

adverb of manner

→ adverbial qualification

οὕτως: 'thus / in this way'; the doubled οὕτως καὶ οὕτως ('thus and thus') renders תַּכְּתִּי תַּכְּתִּי, a summarizing idiom for reporting a speech ('such and such').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὕτως

thus

adverb of manner (paired)

→ adverbial qualification

οὕτως: the second member of the idiom 'thus and thus.'

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

main verb

→ constative aorist

λαλέω: 'speak'; renders דִּבֶּר; Jehu reports the prophet's words.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς

→ participant reference

ἐγώ (acc.): Jehu, the one addressed by the prophet.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle (introducing direct discourse)

→ circumstantial participle (Hebraistic ἡμᾶς)

λέγω (part.): the participle λέγων renders the Hebrew quotative הִנֵּנִי, marking the onset of the cited oracle.

τάδε

thus

Accusative

demonstrative (object of λέγει)

→ object specification

ὁδε: the messenger-formula τάδε λέγει κύριος (see vv. 3, 6).

λέγει

says

Pres Act Indic 3 Sg · λέγω

verb of messenger-formula (historic present)

→ present immediacy of the divine word

λέγω (pres.): historic present of the citation-formula.

κύριος

LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: the Tetragrammaton; Jehu cites the divine oracle as the prophet delivered it.

κέχρικα

I have anointed

Perf Act Indic 1 Sg · χρίω

main verb of the cited oracle (performative perfect)

→ performative/resultative perfect

χρίω: 'anoint' (see v. 3); the third utterance of κέχρικα σε, now public, makes Jehu's claim to the throne irrevocable.

σε

you

Accusative

direct object of κέχρικα

→ participant reference

σύ (acc.): Jehu.

εἰς

as

preposition + accusative (predicative)

→ spatial or relational framing

εἰς: predicative 'as king' (see v. 3).

βασιλέα

king

Accusative

predicative accusative

→ object specification

βασιλεύς: 'king' (see v. 3).

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπὶ + acc.: 'over'; the realm of Jehu's rule.

Ισραηλ

Israel

accusative object of ἐπὶ (indeclinable)

→ participant identification

Ισραηλ: the northern kingdom (see v. 3).

13 καὶ ἀκούσαντες ἔσπευσαν καὶ ἔλαβον ἕκαστος τὸ ἱμάτιον αὐτοῦ καὶ ἔθηκαν ὑποκάτω αὐτοῦ ἐπὶ γαρεμ τῶν ἀναβαθμῶν καὶ ἐσάλπισαν ἐν κερατίνῃ καὶ εἶπον ἐβασίλευσεν Ιου

And hearing it, they hurried and took each his cloak and placed it under him on the bare steps, and they blew the ram's horn and said, 'Jehu is king!'

Acclamation: the officers proclaim Jehu king καὶ ἀκούσαντες

The disclosure provokes an instant, unanimous coup-acclamation. The cloaks spread on the bare steps form an improvised throne-dais; the ram's horn (κερατίνη) signals royal accession; and the cry ἐβασίλευσεν Ιου ('Jehu has become king') is the formal proclamation. The aorist participle ἀκούσαντες ('having heard') ties the action directly to the oracle of v. 12.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀκούσαντες

having heard

Aor Act Part Nom Pl Masc · ἀκούω

circumstantial participle (temporal: 'when they heard')

→ antecedent aorist participle

ἀκούω: 'hear'; renders ὠνῶ; the aorist participle marks the officers' hearing of the oracle as the immediate trigger of the acclamation.

ἔσπευσαν

they hurried

Aor Act Indic 3 Pl · σπεύδω

main verb

→ constative aorist (swift response)

σπεύδω: 'hasten / hurry'; renders ἵκνω; the haste conveys the officers' eager, decisive embrace of Jehu as king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔλαβον

took

Aor Act Indic 3 Pl · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'take'; each officer takes his own garment to honor the new king.

ἕκαστος

each

Nominative

subject in apposition (distributive: 'each one')

→ participant prominence

ἕκαστος: 'each / every one'; distributive, with the plural verb — every officer participates in the gesture.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἱμάτιον

cloak

Accusative

direct object

→ object specification

ἱμάτιον: 'garment / outer cloak'; renders ἱμάτιον; spreading garments before/under a king is an act of homage and enthronement (cf. the parallel at Matt 21:8).

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔθηκαν

placed

Aor Act Indic 3 Pl · τίθημι

main verb

→ constative aorist

τίθημι: 'put / place / lay'; renders יָשָׁ; the cloaks are laid beneath Jehu's feet to form a makeshift throne-platform.

ὑποκάτω

under

improper preposition + genitive (position)

→ spatial or relational framing

ὑποκάτω: 'underneath / below'; renders תַּחַת; takes the genitive αὐτοῦ — the garments are placed 'under him.'

αὐτοῦ

him

Genitive

genitive with ὑποκάτω

→ relational specification

αὐτός (gen.): Jehu, beneath whom the cloaks are spread.

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

γαρεμ

bare (steps)

transliterated noun (object of ἐπὶ)

→ clausal contribution

γαρεμ: an untranslated transliteration of Hebrew גָּרַם ('bare bone / very thing'); the obscure phrase ἐπὶ γαρεμ τῶν ἀναβαθμῶν renders תַּחַת הַגָּרָם הַבָּרִי, 'on the bare/top of the steps' — the makeshift throne is the bare stairway itself; the recensor left the rare Hebrew word transliterated rather than rendered.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀναβαθμῶν

steps

Genitive

genitive (defining γαρεμ)

→ relational specification

ἀναβαθμός: 'step / stair'; renders מַעְמָד; the staircase on which Jehu is acclaimed — an improvised dais in the absence of a proper throne.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐσάλπισαν

they blew the trumpet

Aor Act Indic 3 Pl · σαλπίζω

main verb

→ constative aorist

σαλπίζω: 'sound a trumpet/horn'; renders הִנְחִיף (נְחִיף); the horn-blast publicly proclaims the new king's accession (cf. 3 Kgdms 1:34, 39).

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

κερατίνη

ram's horn

Dative

dative of instrument

→ sphere or reference

κερατίνη: 'horn (trumpet)', from κέρας ('horn'); renders שׁוֹפָר; the ram's-horn trumpet sounded at coronations and alarms.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb (acclamation-introduction)

→ constative aorist

λέγω: introduces the coronation-cry.

ἐβασίλευσεν

is king / has become king

Aor Act Indic 3 Sg · βασιλεύω

main verb of the acclamation

→ ingressive aorist ('has become king')

βασιλεύω: 'reign / be(come) king'; the ingressive aorist ἐβασίλευσεν Ιου ('Jehu has become king!') renders יָלַךְ, the formal accession-proclamation (cf. 2 Kgdms 15:10; 3 Kgdms 1:11).

Ιου

Jehu

subject of the acclamation (indeclinable)

→ participant identification

Ιου: Jehu, now publicly proclaimed king (see v. 2).

14 καὶ συνεστράφη Ιου υἱὸς Ιωσαφατ υἱοῦ Ναμεσσι πρὸς Ιωραμ καὶ Ιωραμ αὐτὸς ἐφύλασεν ἐν Ρεμμωθ Γαλααδ αὐτὸς καὶ πᾶς Ισραηλ ἀπὸ προσώπου Αζαηλ βασιλέως Συρίας

And Jehu son of Jehoshaphat son of Nimshi conspired against Joram. Now Joram himself had been keeping guard at Ramoth-gilead, he and all Israel, before Hazael king of Syria.

New movement: the conspiracy against Joram, with background note

καὶ συνεστράφη

The verb συνεστράφη ('formed a conspiracy') opens the regicide proper. The verse then supplies a backgrounding parenthesis (Joram and all Israel defending Ramoth-gilead against Hazael of Syria) using the imperfect ἐφύλασεν to set the prior military situation against which Jehu's coup unfolds.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνεστράφη

conspired

Aor Pass Indic 3 Sg · συστρέφω

main verb

→ constative aorist (formation of conspiracy)

συστρέφω: lit. 'twist/band together'; the passive συνεστράφη πρὸς ('banded together / conspired against') renders נִשְׁקָה ('conspire'), the technical verb for plotting against a king (cf. 3 Kgdms 16:9; 4 Kgdms 10:9).

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

υἱός

son

Nominative

appositional nominative (to Ιου)

→ participant prominence

υἱός: 'son'; the full patronymic 'Jehu son of Jehoshaphat son of Nimshi' (cf. v. 2) is restated to mark the start of the decisive action.

Ιωσαφατ

Jehoshaphat

genitive of relationship (indeclinable)

→ participant identification

Ιωσαφατ: Jehu's father (see v. 2).

υἱοῦ

son

Genitive

genitive of relationship

→ relational specification

υἱός (gen.): links to the grandfather.

Ναμεσσι

Nimshi

genitive of relationship (indeclinable)

→ participant identification

Ναμεσσι: Jehu's grandfather (see v. 2).

πρὸς

against

preposition + accusative (hostile direction)

→ spatial or relational framing

πρὸς + acc.: here in hostile sense 'against' with συστρέφω.

Ιωραμ

Joram

accusative object of πρὸς (indeclinable)

→ participant identification

Ιωραμ: transliteration of יְהוֹרָם / יֹרָם; indeclinable; Joram (Jehoram) son of Ahab, the reigning king of Israel and target of Jehu's conspiracy.

καὶ

and / now

narrative conjunction (introducing background)

→ discourse linkage or contrast

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

Ιωραμ

Joram

subject of background clause (indeclinable)

→ participant identification

Ιωραμ: Joram, now subject of the backgrounding note.

αὐτός

himself

Nominative

intensive pronoun (with Ιωραμ)

→ participant reference

αὐτός: intensive 'himself'; stresses that Joram personally had been holding the front line.

ἐφύλασσε

was keeping guard

Impf Act Indic 3 Sg · φυλάσσω

main verb of background clause

→ descriptive imperfect (prior ongoing situation)

φυλάσσω: 'guard / keep watch'; renders ἡψ; the imperfect supplies the military backdrop — Joram had been defending Ramoth-gilead against Syria.

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. 1).

Γαλααδ

Gilead

appositional place-name (indeclinable)

→ participant identification

Γαλααδ: Gilead (see v. 1).

αὐτός

he

Nominative

intensive pronoun (resumptive: 'he and all Israel')

→ participant reference

αὐτός: resumptive 'he (himself), together with...'; introduces the comprehensive subject of the defense.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (with Ἰσραηλ)

→ participant prominence

πᾶς: 'all'; 'all Israel' = the whole army was engaged in the defense.

Ἰσραηλ

Israel

subject (indeclinable, with πᾶς)

→ participant identification

Ἰσραηλ: here the national army of the northern kingdom.

ἀπὸ

before / from

preposition + genitive (Hebraism: 'before/against')

→ spatial or relational framing

ἀπὸ προσώπου: 'from the face of / before'; renders ἡψ, here in the sense of defending 'against' the threat of Hazael.

προσώπου

face / presence

Genitive

genitive object of ἀπὸ (Hebraism)

→ relational specification

πρόσωπον: 'face'; part of the prepositional idiom ἀπὸ προσώπου (see above).

Αζαηλ

Hazael

genitive of relationship (indeclinable)

→ participant identification

Αζαηλ: transliteration of 𐤀𐤆𐤇𐤋; indeclinable; the Aramean king of Damascus, Israel's chief enemy at this time (cf. 4 Kgdms 8:7–15).

βασιλέως

king

Genitive

genitive in apposition (to Αζαηλ)

→ relational specification

βασιλεύς (gen.): 'king'; identifies Hazael as king of Syria.

Συρίας

of Syria

Genitive

genitive of relationship (Hazael's realm)

→ relational specification

Συρία: 'Syria / Aram'; renders ܣܘܪܝܐ; the Aramean kingdom centered on Damascus.

15 καὶ ἀπέστρεψεν Ἰωραμ ὁ βασιλεὺς ἰατρευθῆναι ἐν Ἰεζραελ ἀπὸ τῶν πληγῶν ὧν ἔπαισαν αὐτὸν οἱ Σύροι ἐν τῷ πολεμεῖν αὐτὸν μετὰ Αἰζαήλ βασιλέως Συρίας καὶ εἶπεν Ἰου εἰ ἔστιν ἡ ψυχὴ ὑμῶν μετ' ἐμοῦ μὴ ἐξελθέτω ἐκ τῆς πόλεως διαπεφευγὼς τοῦ πορευθῆναι καὶ ἀπαγγεῖλαι ἐν Ἰεζραελ

But Joram the king had turned back to be healed in Jezreel of the wounds with which the Syrians had struck him when he fought with Hazael king of Syria. And Jehu said, 'If your soul is with me, let no one escaping go out of the city to go and report it in Jezreel.'

Background completed; Jehu seals the city καὶ ἀπέστρεψεν Ἰωραμ

The background note explains why Joram is vulnerable at Jezreel — withdrawn there to recover from battle-wounds. Jehu then takes the decisive precaution: a conditional appeal to his officers' loyalty (εἰ ἔστιν ἡ ψυχὴ ὑμῶν μετ' ἐμοῦ) and a prohibition (μὴ ἐξελθέτω) sealing the city so that no warning reaches Jezreel before he strikes.

καὶ

and / but

narrative conjunction (continuing background)

→ discourse linkage or contrast

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

ἀπέστρεψεν

had turned back

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (pluperfect sense)

→ constative aorist with anterior force

ἀποστρέφω: 'turn back / return'; renders בּוּשׁ; here intransitive ('Joram had returned') to Jezreel to convalesce — the anterior nuance is required by the narrative sequence.

Ιωραμ

Joram

subject (indeclinable)

→ participant identification

Ιωραμ: Joram (see v. 14).

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

appositional title (to Ιωραμ)

→ participant prominence

βασιλεύς: 'king'; the title marks Joram as the reigning king of Israel whom Jehu means to displace.

ἰατρευθῆναι

to be healed

Aor Pass Infin · ἰατρέω

infinitive of purpose

→ purpose infinitive

ἰατρέω: 'heal / treat medically'; the passive infinitive ἰατρευθῆναι ('to get healed') states Joram's purpose in withdrawing to Jezreel — convalescence from his 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: Jezreel (see v. 10); the Omride second residence where Joram recuperates.

ἀπὸ

from / of

preposition + genitive (source: healed 'from' wounds)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

πληγῶν

wounds

Genitive

genitive object of ἀπό

→ relational specification

πληγή: 'blow / wound / stroke'; renders הַכּוֹת; the battle-wounds from which Joram seeks healing.

ὧν

with which

Genitive

relative pronoun (genitive by attraction)

→ relational specification

ὧς: relative pronoun, gen. pl. by attraction to πληγῶν; 'the wounds with which they struck him.'

ἔπαισαν

struck

Aor Act Indic 3 Pl · παίω

verb of relative clause

→ constative aorist

παίω: 'strike / smite'; renders הִכָּהּ / הִכָּהּ;
the Syrians inflicted the wounds in battle.

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτός (acc.): Joram, the one wounded.

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 ἔπαισαν

→ participant prominence

Σύρος (pl. Σύροι): 'Syrian / Aramean';
renders מִצִּיִּי; Hazael's forces who
wounded Joram.

ἐν

in / when

preposition + articular infinitive (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

πολεμεῖν

fighting

Pres Act Infin · πολεμέω

articular infinitive (temporal clause)

→ contemporaneous present infinitive

πολεμέω: 'wage war / fight'; renders מִלְחָמָה;
ἐν τῷ πολεμεῖν αὐτόν = 'when he fought /
was fighting.'

αὐτόν

he

Accusative

accusative subject of the infinitive

→ participant reference

αὐτός (acc.): the subject of the infinitive —
Joram, fighting Hazael.

μετά

with / against

preposition + genitive (association in combat)

→ spatial or relational framing

μετά + gen.: 'with', here in the sense of
fighting 'against / with' an opponent.

Αζαηλ

Hazael

genitive object of μετά (indeclinable)

→ participant identification

Αζαηλ: Hazael (see v. 14).

βασιλέως

king

Genitive

genitive in apposition

→ relational specification

βασιλεύς (gen.): of Hazael.

Συρίας

of Syria

Genitive

genitive of relationship

→ relational specification

Συρία: Syria/Aram (see v. 14).

καὶ

and

narrative conjunction (return to foreground)

→ 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 Jehu's command to seal
the city.

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

εἰ

if

conditional particle (protasis)

→ discourse linkage or contrast

εἰ: 'if'; introduces the real condition
appealing to the officers' loyalty.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of the protasis

→ present (real condition)

εἰμί: 'be'; the protasis εἰ ἔστιν ἡ ψυχὴ ὑμῶν μετ' ἐμοῦ ('if your soul/will is with me') tests whether the officers truly back Jehu.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ψυχὴ

soul / will

Nominative

subject of ἔστιν

→ participant prominence

ψυχὴ: 'soul / life / inner self / desire'; renders שׁוּנָה; ἡ ψυχὴ ὑμῶν μετ' ἐμοῦ ('your heart/will is with me') is an idiom for committed allegiance.

ὕμῶν

your

Genitive

possessive genitive

→ relational specification

σύ (gen. pl.): the officers.

μετ'

with

preposition + genitive (association, elided)

→ spatial or relational framing

μετά (elided μετ): 'with'; marks allegiance.

ἐμοῦ

me

Genitive

genitive object of μετά

→ relational specification

ἐγώ (gen.): Jehu.

μὴ

not

negative (with imperative)

→ clausal qualification or emphasis

μὴ: prohibitive negative with the third-person imperative.

ἐξελθέτω

let go out

Aor Act Impv 3 Sg · ἐξέρχομαι

main verb (apodosis: third-person prohibition)

→ prohibitive aorist imperative

ἐξέρχομαι: 'go out'; the negated third-person imperative μὴ ἐξελθέτω ('let no one go out') orders the city sealed so no warning escapes to Jezreel.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive object of ἐκ

→ relational specification

πόλις: 'city'; renders עִיר; Ramoth-gilead, which Jehu seals against any messenger.

διαπεφευγὼς

as a fugitive / escaping

Perf Act Part Nom Sg Masc · διαφεύγω

predicative participle (with the subject of ἐξελθέτω)

→ resultative perfect participle

διαφεύγω: 'escape / slip away'; the perfect participle διαπεφευγὼς ('as one having escaped / a fugitive') describes the manner — no escapee is to slip out to carry news.

τοῦ

the / so as

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

πορευθῆναι

to go

Aor Pass Infin · πορεύομαι

articular infinitive of purpose

→ purpose infinitive

πορεύομαι: 'go'; the genitive articular infinitive τοῦ πορευθῆναι expresses purpose ('so as to go') — the danger Jehu forecloses.

καὶ

and

coordinate conjunction (linking infinitives)

→ discourse linkage or contrast

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

ἀπαγγεῖλαι

to report

Aor Act Infin · ἀπαγγέλλω

infinitive of purpose (coordinate)

→ purpose infinitive

ἀπαγγέλλω: 'report / announce'; the news Jehu must prevent reaching Joram at Jezreel — surprise is essential to the coup.

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: Jezreel (see v. 10), where Joram lies wounded and unsuspecting.

16 καὶ ἵππευσεν καὶ ἐπορεύθη Ιου καὶ κατέβη εἰς Ιεζραελ ὅτι Ιωραμ βασιλεὺς Ισραηλ ἐθεραπεύετο ἐν Ιεζραελ ἀπὸ τῶν τοξευμάτων ὧν κατετόξευσαν αὐτὸν οἱ Αραμιν ἐν τῇ Ραμμαθ ἐν τῷ πολέμῳ μετὰ Αζαηλ βασιλέως Συρίας ὅτι αὐτὸς δυνατὸς καὶ ἀνὴρ δυνάμεως καὶ Οχοζίας βασιλεὺς Ιουδα κατέβη ἰδεῖν τὸν Ιωραμ

And Jehu mounted and rode and went down to Jezreel, because Joram king of Israel was being treated in Jezreel of the arrow-wounds with which the Arameans had shot him in Ramah in the war with Hazael king of Syria — because he was powerful and a man of valor. And Ahaziah king of Judah had gone down to see Joram.

Departure for Jezreel, with restated motive and the introduction of Ahaziah

καὶ ἵππευσεν

Jehu sets out at speed (ἵππευσεν ... ἐπορεύθη ... κατέβη). A double ὅτι-clause restates Joram's convalescence (now with τοξεύματα, 'arrow-wounds', and the variant ethnonym οἱ Αραμιν) and adds the editorial aside that Joram had been valiant. The final clause introduces Ahaziah king of Judah, present at Jezreel — a presence that seals his own fate in vv. 27–28.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἵππευσεν

mounted / rode

Aor Act Indic 3 Sg · ἵππεύω

main verb

→ constative aorist

ἵππεύω: 'ride / mount (a chariot or horse)'; from ἵππος ('horse'); Jehu mounts to drive for Jezreel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

rode / went

Aor Pass Indic 3 Sg · πορεύομαι

main verb

→ constative aorist

πορεύομαι: 'go / travel'; the deponent aorist (see v. 4); Jehu's journey toward Jezreel.

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb

→ constative aorist

καταβαίνω: 'go down / descend'; renders טָלַ; the topographical descent from Transjordanian Ramoth down into the Jezreel valley.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Ιεζραελ

Jezreel

accusative goal (indeclinable)

→ participant identification

Ιεζραελ: Jezreel (see v. 10).

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; renders יָד; introduces the reason — Joram lies wounded at Jezreel.

Ιωραμ

Joram

subject of causal clause (indeclinable)

→ participant identification

Ιωραμ: Joram (see v. 14).

βασιλεὺς

king

Nominative

appositional title

→ participant prominence

βασιλεὺς: 'king'; of Israel.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: the northern kingdom (see v. 3).

ἐθεραπεύετο

was being treated

Impf Pass Indic 3 Sg · θεραπεύω

main verb of causal clause

→ descriptive imperfect (ongoing convalescence)

θεραπεύω: 'serve / treat medically / heal'; the imperfect passive ἐθεραπεύετο ('was being treated/healed') depicts Joram's ongoing convalescence at Jezreel.

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: Jezreel (see v. 10).

ἀπὸ

of / from

preposition + genitive (source)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

τοξευμάτων

arrow-wounds

Genitive

genitive object of ἀπό

→ relational specification

τόξεμα: 'arrow / arrow-shot (wound)'; from τοξεύω ('shoot with a bow'); the arrow-wounds Joram took — a more specific term than πληγῶν in v. 15.

ᾧ

with which

Genitive

relative pronoun (gen. by attraction)

→ relational specification

ὃς: relative pronoun (cf. v. 15); 'the arrow-wounds with which...'

κατετόξευσαν

shot down

Aor Act Indic 3 Pl · κατατοξεύω

verb of relative clause

→ constative aorist

κατατοξεύω: 'shoot down with arrows'; the intensive κατα- ('shoot full of arrows'); the Arameans riddled Joram with arrows in battle.

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτός (acc.): Joram.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Αραμιν

Arameans

subject of κατετόξευσαν (transliterated gentilic)

→ participant identification

Αραμιν: a transliteration of Hebrew אֲרָמִים ('Arameans'), left untranslated by the recensor (contrast οἱ Σύροι at v. 15); treated as an indeclinable plural gentilic — the same Syrian forces of Hazael.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

Ραμμαθ

Ramah

dative of place (indeclinable, articular)

→ participant identification

Ραμμαθ: transliteration of רָמָת — a variant rendering of Ramoth-gilead (cf. Ρεμμωθ vv. 1, 4, 14); the articular τῇ Ραμμαθ ('the Ramah') treats the place-name as indeclinable.

ἐν

in

preposition + dative (locative/temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

πολέμῳ

war

Dative

dative of place/time (in the war)

→ sphere or reference

πόλεμος: 'war / battle'; renders הַמִּלְחָמָה; the campaign against Hazael in which Joram was wounded.

μετὰ

with / against

preposition + genitive (combat)

→ spatial or relational framing

μετά + gen.: 'with/against' in combat (see v. 15).

Αζαηλ

Hazael

genitive object of μετά (indeclinable)

→ participant identification

Αζαηλ: Hazael (see v. 14).

βασιλέως

king

Genitive

genitive in apposition

→ relational specification

βασιλεύς (gen.): of Hazael.

Συρίας

of Syria

Genitive

genitive of relationship

→ relational specification

Συρία: Syria/Aram (see v. 14).

ὅτι

because

causal conjunction (editorial aside)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the editorial note on Joram's prowess.

αὐτός

he

Nominative

subject (intensive pronoun)

→ participant reference

αὐτός: 'he himself'; refers to Joram.

δυνατός

powerful

Nominative

predicate adjective (verbless clause)

→ participant prominence

δυνατός: 'mighty / powerful / able'; renders גִּבּוֹר; the aside notes Joram's military valor, making his fall the more striking.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄνθρωπος

man

Nominative

predicate nominative

→ participant prominence

ἄνθρωπος: 'man'; ἄνθρωπος δυνάμεως ('a man of valor/force') is a Hebraism rendering שִׁנְיָ לִי, 'warrior / man of valor.'

δυνάμεως

of valor

Genitive

genitive of quality (with ἄνθρωπος)

→ relational specification

δύναμις: 'power / valor / might'; here the qualitative genitive in the idiom 'man of valor' (see ἄνθρωπος above).

καὶ
and

narrative conjunction (introducing Ahaziah)

→ discourse linkage or contrast

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

Οχοζίας
Ahaziah

Nominative

subject

→ participant prominence

Οχοζίας: Greek rendering of Hebrew אֲחַזְיָהּ ('Ahaziah'); here declined as a first-declension masculine (nom. -ας, acc. -αν, voc. -α), unlike the indeclinable northern names; Ahaziah king of Judah, Joram's nephew and ally, whose visit places him in Jehu's path.

βασιλεὺς
king

Nominative

appositional title

→ participant prominence

βασιλεὺς: 'king'; of Judah.

Ιουδα
of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: transliteration of יְהוּדָה ; indeclinable; the southern kingdom whose king Ahaziah was Joram's kinsman (married into the Omride house).

κατέβη
had gone down

Aor Act Indic 3 Sg · καταβαίνω

main verb (anterior sense)

→ constative aorist with anterior force

καταβαίνω: 'go down'; Ahaziah had come down from Judah to Jezreel to visit the convalescing Joram — the visit that brings him into the slaughter.

ἰδεῖν
to see

Aor Act Infin · ὁράω

infinitive of purpose

→ purpose infinitive

ὁράω: 'see / visit'; the aorist infinitive ἰδεῖν expresses Ahaziah's purpose — to visit the sick king.

τὸν
the

Accusative

article (with Ἰωραμ)

→ noun-phrase marking

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

Ἰωραμ
Joram

accusative object of ἰδεῖν (indeclinable, articular)

→ participant identification

Ἰωραμ: Joram (see v. 14); the articular τὸν Ἰωραμ marks the accusative object of the visit.

17 καὶ ὁ σκοπὸς ἀνέβη ἐπὶ τὸν πύργον ἐν Ιεζραελ καὶ εἶδεν τὸν κονιορτὸν Ιου ἐν τῷ παραγίνεσθαι αὐτὸν καὶ εἶπεν Κονιορτὸν ἐγὼ βλέπω καὶ εἶπεν Ιωραμ λαβὲ ἐπιβάτην καὶ ἀπόστειλον ἔμπροσθεν αὐτῶν καὶ εἰπάτω εἰ εἰρήνη

And the watchman went up on the tower in Jezreel and saw the dust of Jehu as he approached, and said, 'I see a cloud of dust.' And Joram said, 'Take a horseman and send him to meet them, and let him say, "Is it peace?"'

New scene: the watchman sights Jehu's approach

καὶ ὁ σκοπὸς

The narrative shifts to Jezreel's tower-watchman, whose sightings (vv. 17, 20) structure the approach-sequence. His report of the κονιορτός ('dust-cloud') prompts Joram to send a mounted messenger with the recurring question εἰ εἰρήνη — the keyword whose ironic charge intensifies with each repetition.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

σκοπὸς

watchman

Nominative

subject

→ participant prominence

σκοπός: 'watchman / lookout'; from σκοπέω ('look out'); renders תִּצַּח; the sentinel on the tower whose successive reports drive the scene.

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb

→ constative aorist

ἀναβαίνω: 'go up / ascend'; renders תַּחַם; the watchman climbs the tower to his post.

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

πύργον

tower

Accusative

accusative object of ἐπὶ

→ object specification

πύργος: 'tower / watchtower'; renders תִּצַּח; the high vantage point over the approach to Jezreel.

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: Jezreel (see v. 10).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist

ὁράω: 'see'; the watchman sights the approaching dust-cloud.

τὸν

the

Accusative

article

→ noun-phrase marking

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

κονιορτὸν

dust

Accusative

direct object

→ object specification

κονιορτός: 'dust / cloud of dust'; renders קֶחָפֶז / קֶחָפֶז; the dust raised by Jehu's fast-driving company, visible from afar.

Ιου

of Jehu

genitive of relationship (indeclinable: 'Jehu's dust')

→ participant identification

Ιου: Jehu (see v. 2); here genitival 'the dust of Jehu (and his band).'

ἐν

as / while

preposition + articular infinitive (temporal)

→ spatial or relational framing

ἐν τῷ + infinitive: temporal 'as / while' (see v. 15).

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

παραγίνεσθαι

approaching

Pres Mid Infin · παραγίνομαι

articular infinitive (temporal clause)

→ contemporaneous present infinitive

παραγίνομαι: 'come / arrive / draw near'; ἐν τῷ παραγίνεσθαι αὐτόν = 'as he was approaching.'

αὐτόν

he

Accusative

accusative subject of the infinitive

→ participant reference

αὐτός (acc.): Jehu, subject of the infinitive.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the watchman's report.

Κονιορτὸν

dust

Accusative

direct object (fronted for emphasis)

→ object specification

κονιορτός: 'dust-cloud'; fronted in the watchman's report 'a dust-cloud I see' — only the cloud is yet visible, not the riders.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic 'I (for my part) see'; the watchman reports his own observation.

βλέπω

see

Pres Act Indic 1 Sg · βλέπω

main verb of the report

→ descriptive present (live observation)

βλέπω: 'see / look'; the present tense conveys the watchman's live, in-progress sighting.

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 Joram's order.

Ιωραμ

Joram

subject (indeclinable)

→ participant identification

Ιωραμ: Joram (see v. 14).

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative)

→ aorist imperative

λαμβάνω: 'take'; Joram orders a horseman dispatched.

ἐπιβάτην

horseman / rider

Accusative

direct object

→ object specification

ἐπιβάτης: 'one who mounts / rider'; from ἐπιβαίνω; renders עָרָךְ; the mounted messenger sent to reconnoiter.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποστείλον

send

Aor Act Impv 2 Sg · ἀποστέλλω

main verb (imperative)

→ aorist imperative

ἀποστέλλω: 'send (out / off)'; renders נָלַךְ; the rider is sent to meet the approaching company.

ἔμπροσθεν

before / to meet

improper preposition + genitive (direction)

→ spatial or relational framing

ἔμπροσθεν: 'in front of / before'; with the genitive αὐτῶν, 'out before them / to meet them.'

αὐτῶν

them

Genitive

genitive with ἔμπροσθεν

→ relational specification

αὐτός (gen. pl.): Jehu and his company.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἰπάτω
let him say

Aor Act Impv 3 Sg · λέγω

main verb (third-person imperative)

→ aorist imperative

λέγω: the third-person imperative εἰπάτω ('let him say'); the rider is to pose Joram's question.

εἰ
is...?

interrogative particle (direct question)

→ discourse linkage or contrast

εἰ: introduces the direct question (Hebraism, see v. 11).

εἰρήνη
peace

Nominative

predicate nominative (verbless question)

→ participant prominence

εἰρήνη: 'peace'; the recurring εἰ εἰρήνη ('is it peace?', see v. 11), here Joram's anxious probe to a force he cannot yet identify.

18 καὶ ἐπορεύθη ἐπιβάτης ἵππου εἰς ἀπαντὴν αὐτῶν καὶ εἶπεν τάδε λέγει ὁ βασιλεύς εἰ εἰρήνη καὶ εἶπεν Ιου τί σοι καὶ εἰρήνη ἐπίστρεφε εἰς τὰ ὀπίσω μου καὶ ἀπήγγειλεν ὁ σκοπὸς λέγων ἦλθεν ὁ ἄγγελος ἕως αὐτῶν καὶ οὐκ ἀνέστρεψεν

And a horseman went to meet them and said, 'Thus says the king: Is it peace?' And Jehu said, 'What have you to do with peace? Turn in behind me.' And the watchman reported, saying, 'The messenger came up to them but has not turned back.'

First messenger absorbed by Jehu's train καὶ ἐπορεύθη

The first rider relays the royal εἰ εἰρήνη and receives Jehu's dismissive τί σοι καὶ εἰρήνη ('what is peace to you?') with the command to fall in behind him. The watchman's report that the messenger did not return builds suspense and signals that the company will not be turned aside.

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

→ constative aorist

πορεύομαι: 'go'; the rider sets out (see v. 4).

ἐπιβάτης
horseman

Nominative

subject

→ participant prominence

ἐπιβάτης: 'rider' (see v. 17); here qualified by ἵππου.

ἵππου
of a horse

Genitive

genitive (defining the rider)

→ relational specification

ἵππος: 'horse'; ἐπιβάτης ἵππου = 'a rider of a horse / mounted messenger.'

εἰς

to

preposition + accusative (goal: meeting)

→ spatial or relational framing

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

ἀπαντήν

meeting

Accusative

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

→ object specification

ἀπαντή: 'a meeting / encounter'; εἰς ἀπαντήν ('to meet') renders תִּקְרַךְ, a Hebraistic idiom of going out to meet someone.

αὐτῶν

them

Genitive

objective genitive (with ἀπαντήν)

→ relational specification

αὐτός (gen. pl.): Jehu's company, those to be met.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the rider's relayed question.

τάδε

thus

Accusative

demonstrative (object of λέγει)

→ object specification

ὅδε: 'thus'; here the royal messenger-formula τάδε λέγει ὁ βασιλεὺς ('thus says the king'), echoing the prophetic τάδε λέγει κύριος but on the human plane.

λέγει

says

Pres Act Indic 3 Sg · λέγω

verb of the messenger-formula

→ historic present

λέγω (pres.): the royal citation-formula 'thus says the king.'

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject of λέγει

→ participant prominence

βασιλεὺς: 'king'; Joram, on whose authority the messenger speaks.

εἰ

is...?

interrogative particle

→ discourse linkage or contrast

εἰ: introduces the direct question (see v. 11).

εἰρήνη

peace

Nominative

predicate nominative (verbless question)

→ participant prominence

εἰρήνη: 'peace' — the king's question relayed (see v. 17).

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 Jehu's curt reply.

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

τί

what

Nominative

interrogative pronoun (idiomatic)

→ participant reference

τίς: 'what?'; τί σοι καὶ εἰρήνη ('what to you and to peace?') is a Hebraism (חַיִּי וְשָׁלוֹם) brushing the question aside — 'what business have you with peace?'

σοι

to you

Dative

dative (in the idiom 'what to you')

→ participant reference or interest

σύ (dat.): 'to you'; part of the dismissive idiom.

καὶ

and

coordinate conjunction (in the idiom)

→ discourse linkage or contrast

καί: 'and'; the idiom τί ... καὶ ... ('what have X and Y in common?') expresses curt dismissal.

εἰρήνη

peace

Dative

dative (in the idiom 'what to you and to peace')

→ sphere or reference

εἰρήνη (dat.): 'with peace'; Jehu rebuffs the messenger's concern for peace.

ἐπίστρεφε

turn

Pres Act Impv 2 Sg · ἐπιστρέφω

main verb (imperative)

→ present imperative (durative command)

ἐπιστρέφω: 'turn / turn around'; renders בָּבֶזְ; Jehu commands the messenger to fall in behind him rather than return to Joram.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὰ

the

Accusative

article (substantivizing ὀπίσω)

→ noun-phrase marking

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

ὀπίσω

behind

adverb (substantivized: 'the things behind')

→ clausal contribution

ὀπίσω: 'behind / after'; εἰς τὰ ὀπίσω μου ('in behind me') orders the rider into Jehu's retinue, neutralizing him as a witness.

μου

me

Genitive

genitive with ὀπίσω

→ relational specification

ἐγώ (gen.): Jehu, behind whom the rider must fall in.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγγειλεν

reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'report / announce' (see v. 12); the watchman reports the messenger's failure to return.

ὁ

the

Nominative

article

→ noun-phrase marking

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

σκοπὸς

watchman

Nominative

subject

→ participant prominence

σκοπός: watchman (see v. 17).

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle (introducing direct discourse)

→ circumstantial participle (Hebraistic ἡμᾶς)

λέγων (part.): λέγων = the quotative (see v. 12).

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

verb of the report

→ constative aorist

ἔρχομαι: 'come'; the messenger reached Jehu's company.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄγγελος

messenger

Nominative

subject of ἦλθεν

→ participant prominence

ἄγγελος: 'messenger'; renders ἄγγελοῦ; the rider sent by Joram (the general sense 'messenger', not 'angel').

ἕως

up to

improper preposition + genitive (extent)

→ spatial or relational framing

ἕως: 'as far as / up to'; with the genitive αὐτῶν, the messenger reached the company.

αὐτῶν

them

Genitive

genitive with ἕως

→ relational specification

αὐτός (gen. pl.): Jehu's band.

καὶ

and / but

coordinate conjunction (adversative nuance)

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀνέστρεψεν

turned back

Aor Act Indic 3 Sg · ἀναστρέφω

main verb (negated)

→ constative aorist

ἀναστρέφω: 'turn back / return'; the messenger 'did not turn back' — absorbed into Jehu's train, heightening the menace.

19 καὶ ἀπέστειλεν ἐπιβάτην ἵππου δεύτερον καὶ ἦλθεν πρὸς αὐτὸν καὶ εἶπεν τάδε λέγει ὁ βασιλεὺς εἰ εἰρήνη καὶ εἶπεν Ιου τί σοι καὶ εἰρήνη ἐπιστρέφου εἰς τὰ ὀπίσω μου

And he sent a second horseman, and he came to him and said, 'Thus says the king: Is it peace?' And Jehu said, 'What have you to do with peace? Turn in behind me.'

Second messenger: doublet reinforcing the pattern καὶ ἀπέστειλεν

The episode repeats almost verbatim with a second rider (δεύτερον), the doublet building inexorable momentum: again the royal εἰ εἰρήνη, again Jehu's τί σοι καὶ εἰρήνη and the command (now middle ἐπιστρέφου) to fall in behind. Repetition is a classic Hebrew narrative device for mounting tension before the climactic recognition (v. 20).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send' (see v. 17); Joram dispatches a second rider.

ἐπιβάτην

horseman

Accusative

direct object

→ object specification

ἐπιβάτης: 'rider' (see v. 17).

ἵππου

of a horse

Genitive

genitive (defining the rider)

→ relational specification

ἵππος: 'horse' (see v. 18).

δεύτερον

second

Accusative

attributive ordinal (with ἐπιβάτην)

→ object specification

δεύτερος: 'second'; renders יָשׁוּב; marks this as the second of the two messengers, signalling the doublet structure.

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'; the rider reaches Jehu.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς

→ participant reference

αὐτός (acc.): Jehu.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the relayed question.

τάδε

thus

Accusative

demonstrative (object of λέγει)

→ object specification

ὅδε: the royal messenger-formula (see v. 18).

λέγει

says

Pres Act Indic 3 Sg · λέγω

verb of the messenger-formula

→ historic present

λέγω (pres.): 'thus says the king' (see v. 18).

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject of λέγει

→ participant prominence

βασιλεύς: Joram (see v. 18).

εἰ

is...?

interrogative particle

→ discourse linkage or contrast

εἰ: direct question (see v. 11).

εἰρήνη

peace

Nominative

predicate nominative (verbless question)

→ participant prominence

εἰρήνη: 'peace' (see v. 17).

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 Jehu's reply.

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

τί

what

Nominative

interrogative pronoun (idiomatic)

→ participant reference

τίς: τί σοι καὶ εἰρήνη (see v. 18).

σοι

to you

Dative

dative (idiom)

→ participant reference or interest

σύ (dat.): see v. 18.

καὶ

and

coordinate conjunction (idiom)

→ discourse linkage or contrast

καί: idiom of dismissal (see v. 18).

εἰρήνη

peace

Dative

dative (idiom)

→ sphere or reference

εἰρήνη (dat.): see v. 18.

ἐπιστρέφου

turn

Pres Mid Impv 2 Sg · ἐπιστρέφω

main verb (imperative)

→ **present imperative (durative command)**

ἐπιστρέφω: 'turn'; here the middle ἐπιστρέφου ('turn yourself') — a slight variation from the active ἐπίστρεφε of v. 18, with the same effect: fall in behind Jehu.

εἰς

to

preposition + accusative (direction)

→ **spatial or relational framing**

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

τὰ

the

Accusative

article (substantivizing ὀπίσω)

→ **noun-phrase marking**

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

ὀπίσω

behind

adverb (substantivized)

→ **clausal contribution**

ὀπίσω: 'behind' (see v. 18).

μου

me

Genitive

genitive with ὀπίσω

→ **relational specification**

ἐγώ (gen.): Jehu.

20 καὶ ἀπήγγειλεν ὁ σκοπὸς λέγων ἦλθεν ἕως αὐτῶν καὶ οὐκ ἀνέστρεψεν καὶ ὁ ἄγων ἦγεν τὸν Ιου υἱὸν Ναμεσσιου ὅτι ἐν παραλλαγῇ ἐγένετο

And the watchman reported, saying, 'He came up to them but has not turned back; and the driving is the driving of Jehu son of Nimshi, for he drives furiously!'

Recognition: the watchman identifies Jehu by his driving καὶ ἀπήγγειλεν

The second non-returning messenger prompts the climactic recognition: the watchman names the driver by his unmistakable style — ὁ ἄγων ἦγεν τὸν Ιου ('the driving drove [like] Jehu') ... ἐν παραλλαγῇ ('with derangement / furiously'). The famous note on Jehu's headlong, madcap driving identifies him before he arrives, sealing Joram's doom.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγγειλεν

reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'report' (see v. 12); the watchman's climactic report.

ὁ

the

Nominative

article

→ noun-phrase marking

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

σκοπὸς

watchman

Nominative

subject

→ participant prominence

σκοπός: watchman (see v. 17).

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle (introducing direct discourse)

→ circumstantial participle (quotative)

λέγω (part.): λέγων = the quotative (see v. 12).

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

verb of the report

→ constative aorist

ἔρχομαι: 'come'; the second messenger reached the company.

ἕως

up to

improper preposition + genitive (extent)

→ spatial or relational framing

ἕως: 'up to' (see v. 18).

αὐτῶν

them

Genitive

genitive with ἕως

→ relational specification

αὐτός (gen. pl.): Jehu's band.

καὶ

and / but

coordinate conjunction (adversative nuance)

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀνέστρεψεν

turned back

Aor Act Indic 3 Sg · ἀναστρέφω

main verb (negated)

→ constative aorist

ἀναστρέφω: 'turn back' (see v. 18); the second rider, too, was absorbed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (substantivizing participle)

→ noun-phrase marking

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

ἄγων

driving

Pres Act Part Nom Sg Masc · ἄγω

substantival participle (subject: 'the driving/driver')

→ characterizing present participle

ἄγω: 'lead / drive (a chariot)'; the figura etymologica ὁ ἄγων ἦγεν ('the driver drove' / 'the driving was the driving of...') woodenly renders the Hebrew לַחֲמֹשׁ לַחֲמֹשׁ ('the driving is like the driving of'), a cognate construction describing the characteristic manner of Jehu's chariot-driving.

ἦγεν

drove

Impf Act Indic 3 Sg · ἄγω

main verb (with cognate participle)

→ descriptive imperfect (ongoing manner)

ἄγω (impf.): 'was driving'; the imperfect with the cognate ὁ ἄγων depicts the manner of approach — recognizably Jehu's headlong style.

τὸν

the

Accusative

article (with Iou)

→ noun-phrase marking

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

Ιου

Jehu

object/identifier of the driving (indeclinable, articular)

→ participant identification

Ιου: Jehu (see v. 2); the articular τὸν Ιου identifies the recognized driver.

υἱὸν

son

Accusative

appositional accusative

→ object specification

υἱός: 'son'; the patronymic 'son of Nimshi' (skipping the father, as commonly for Jehu).

Ναμεσσιου

of Nimshi

Genitive

genitive of relationship (declined form)

→ relational specification

Ναμεσσι/Ναμεσσιου: Jehu's grandfather Nimshi; here, unusually, the name takes a Greek second-declension genitive ending (Ναμεσσιου) rather than the indeclinable Ναμεσσι of v. 2 — a variant in the recension.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason the driver is recognizable — his furious manner.

ἐν

in / with

preposition + dative (manner)

→ spatial or relational framing

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

παράλλαγι

derangement / madness

Dative

dative of manner (with ἐγένετο)

→ sphere or reference

παράλλαγι: 'change / variation / aberration'; ἐν παράλλαγι ('with derangement / erratically') renders the Hebrew יְנֻאֲשָׁׁ (‘in madness’); the famous note that Jehu ‘drives like a madman’ — recklessly, furiously — has become proverbial.

ἐγένετο

he drives / it was

Aor Mid Indic 3 Sg · γίνομαι

main verb (of the causal clause)

→ constative aorist

γίνομαι: 'become / be'; ἐν παράλλαγι ἐγένετο ('he was/went in derangement') describes Jehu's frenzied driving as his settled, recognizable manner.

21 καὶ εἶπεν Ἰωραμ ζευξον καὶ ἔζευξεν ἄρμα καὶ ἐξῆλθεν Ἰωραμ βασιλεὺς Ἰσραηλ καὶ Οχοζίας βασιλεὺς Ἰουδα ἀνὴρ ἐν τῷ ἅρματι αὐτοῦ καὶ ἐξῆλθον εἰς ἀπαντὴν Ἰου καὶ εὗρον αὐτὸν ἐν τῇ μερίδι Ναβουθαι τοῦ Ἰεζραηλίου

And Joram said, 'Yoke up!' And he yoked the chariot, and Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu and found him in the plot of Naboth the Jezreelite.

The two kings ride out to meet Jehu (entering the trap) καὶ εἶπεν Ἰωραμ

Joram's command ζευξον ('yoke!') and the two kings' joint sortie unwittingly carry them into Jehu's reach. The meeting-place is freighted with significance: ἐν τῇ μερίδι Ναβουθαι τοῦ Ἰεζραηλίου ('in the plot of Naboth the Jezreelite') — the very field stolen by judicial murder (3 Kgdms 21), where divine retribution will now fall on Ahab's son.

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 Joram's command to harness the chariot.

Ιωραμ
Joram

subject (indeclinable)

→ participant identification

Ιωραμ: Joram (see v. 14).

ζεῦξον
yoke up

Aor Act Impv 2 Sg · ζεύγνυμι

main verb (imperative)

→ aorist imperative

ζεύγνυμι: 'yoke / harness'; renders יִצְוֶה (the chariot); Joram orders his chariot made ready to ride out.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔζευξεν
he yoked

Aor Act Indic 3 Sg · ζεύγνυμι

main verb

→ constative aorist

ζεύγνυμι: the charioteer harnesses the chariot at the command.

ἄρμα
chariot

Accusative

direct object

→ object specification

ἄρμα: 'chariot'; renders מֶרְכָבָה / מֶרְכָּב; the war-chariot in which Joram rides out.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξήλθεν
went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go out'; the kings sally from Jezreel toward Jehu.

Ιωραμ
Joram

subject (indeclinable)

→ participant identification

Ιωραμ: Joram (see v. 14).

βασιλεὺς
king

Nominative

appositional title

→ participant prominence

βασιλεὺς: of Israel.

Ισραηλ
of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: the northern kingdom (see v. 3).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Οχοζίας
Ahaziah

Nominative

subject (coordinate)

→ participant prominence

Οχοζίας: Ahaziah king of Judah (see v. 16).

βασιλεὺς
king

Nominative

appositional title

→ participant prominence

βασιλεὺς: of Judah.

Ιουδα
of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: Judah (see v. 16).

ἄνῃρ

each

Nominative

distributive apposition ('each man')

→ participant prominence

ἄνῃρ: 'man'; here distributive 'each (king) in his own chariot', a Hebraism (ψῑλ = 'each one'); the two ride in separate chariots.

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.

ἄρματι

chariot

Dative

dative of place

→ sphere or reference

ἄρμα (dat.): 'chariot'; each king in his own.

αὐτοῦ

his

Genitive

possessive genitive (distributive)

→ relational specification

αὐτός (gen.): 'his (own)'; with ἄνῃρ, distributive.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθον

they went out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: now plural — both kings ride out together to meet Jehu.

εἰς

to

preposition + accusative (goal: meeting)

→ spatial or relational framing

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

ἀπαντήν

meeting

Accusative

accusative object of εἰς (idiom)

→ object specification

ἀπαντή: 'meeting'; εἰς ἀπαντήν (see v. 18); the kings go to meet Jehu — fatally.

Ιου

Jehu

objective genitive (with ἀπαντήν, indeclinable)

→ participant identification

Ιου: Jehu (see v. 2); the one they go to meet.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εὑρον

found

Aor Act Indic 3 Pl · εὕρισκω

main verb

→ constative aorist

εὕρισκω: 'find'; renders ἔβρη; the kings find Jehu in the ominous location.

αὐτόν him Accusative <i>direct object</i> → participant reference αὐτός (acc.): Jehu.	ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	τῇ the Dative <i>article</i> → noun-phrase marking τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.	μερίδι plot / portion Dative <i>dative of place</i> → sphere or reference μερίς: 'plot / portion (of land)' (see v. 10); the field of Naboth — the place of the foretold blood-requital.
Ναβουθαι of Naboth <i>genitive of relationship (indeclinable)</i> → participant identification Ναβουθαι: transliteration of נָבוֹת ('Naboth'); indeclinable; the Jezreelite whose vineyard Ahab seized after Jezebel had him judicially murdered (3 Kgdms 21) — the crime now avenged on his very land.	τοῦ the Genitive <i>article (with gentilic)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	Ιεζραηλῖτου the Jezreelite Genitive <i>gentilic in apposition (to Ναβουθαι)</i> → relational specification Ιεζραηλῖτης: 'Jezreelite'; the gentilic of Naboth, declined as a first-declension masculine; ties the murdered man and his field to Jezreel, the scene of the dynasty's downfall.	

22 καὶ ἐγένετο ὥς εἶδεν Ἰωραμ τὸν Ἰου καὶ εἶπεν εἰ εἰρήνη Ἰου καὶ εἶπεν Ἰου τί εἰρήνη ἔτι αἱ πορνεῖαι
 Ιεζαβελ τῆς μητρός σου καὶ τὰ φάρμακα αὐτῆς τὰ πολλά

And it happened, when Joram saw Jehu, that he said, 'Is it peace, Jehu?' And Jehu said, 'What peace, while the whoredoms of your mother Jezebel and her many sorceries continue?'

Confrontation: Joram's question, Jehu's denunciation καὶ ἐγένετο ὥς

The Hebraistic καὶ ἐγένετο ὥς ('and it came to pass when') frames the fatal encounter. Joram's hopeful εἰ εἰρήνη Ἰου is met by Jehu's blistering τί εἰρήνη ('what peace?') — peace is impossible while Jezebel's πορνεῖαι ('whoredoms', i.e. idolatrous apostasy) and φάρμακα ('sorceries') persist. The denunciation supplies the theological charge against the house of Ahab.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (Hebraistic narrative formula)

→ constative aorist

γίνομαι: 'become / happen'; καὶ ἐγένετο ('and it came to pass') renders יְהִי, the standard Hebrew narrative connector introducing a new development.

ὥς

when

temporal conjunction

→ discourse linkage or contrast

ὥς: 'when / as'; renders כִּי / כַּאֲשֶׁר; with the formula 'it came to pass when...'

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

verb of temporal clause

→ constative aorist

ὁράω: 'see'; the moment Joram recognizes Jehu close at hand.

Ἰωραμ

Joram

subject (indeclinable)

→ participant identification

Ἰωραμ: Joram (see v. 14).

τὸν

the

Accusative

article (with Ἰου)

→ noun-phrase marking

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

Ἰου

Jehu

direct object (indeclinable, articular)

→ participant identification

Ἰου: Jehu (see v. 2); articular accusative object of εἶδεν.

καὶ

and

narrative conjunction (apodosis after καὶ ἐγένετο ὥς)

→ discourse linkage or contrast

καί: the 'apodotic καί' completing the יְהִי...יְהִי construction — left untranslated in idiomatic English.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Joram's question.

εἰ

is...?

interrogative particle

→ discourse linkage or contrast

εἰ: direct question (see v. 11).

εἰρήνη

peace

Nominative

predicate nominative (verbless question)

→ participant prominence

εἰρήνη: 'peace'; Joram's anxious 'is it peace, Jehu?' (see v. 17) — now face to face.

Ἰου

Jehu

vocative (direct address, indeclinable)

→ participant identification

Ἰου: Jehu, here in direct address.

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 Jehu's denunciation.

Ιου
Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

τί
what

Nominative

interrogative (with εἰρήνη)

→ participant reference

τίς: 'what?'; τί εἰρήνη ('what peace?') is a scornful rejection — there can be no peace.

εἰρήνη
peace

Nominative

predicate (with τί)

→ participant prominence

εἰρήνη: 'peace'; Jehu turns Joram's own word against him.

ἔτι
while still

temporal adverb ('so long as ... still')

→ clausal contribution

ἔτι: 'still / yet'; here 'while ... still continue', renders Τῷ / Τῷ; peace is impossible as long as Jezebel's apostasy persists.

αἱ
the

Nominative

article

→ noun-phrase marking

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

πορνεῖαι
whoredoms

Nominative

subject (verbless: 'the whoredoms ... still [exist]')

→ participant prominence

πορνεία: 'fornication / harlotry / whoredom'; renders Πῶν; the plural denotes Jezebel's Baal-cult — idolatry figured as spiritual harlotry (cf. Hos 1–3), the root sin of the Omride house.

Ιεζαβελ
of Jezebel

genitive of relationship (indeclinable)

→ participant identification

Ιεζαβελ: Jezebel (see v. 7); the source of the apostasy that bars peace.

τῆς
the

Genitive

article (with μητρός)

→ noun-phrase marking

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

μητρός
mother

Genitive

genitive in apposition (to Ιεζαβελ)

→ relational specification

μήτηρ: 'mother'; renders Μῆ; identifies Jezebel as Joram's own mother — the king is implicated in his mother's sins.

σου
your

Genitive

possessive genitive

→ relational specification

σύ (gen.): Joram; 'your mother Jezebel.'

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τὰ the Nominative <i>article</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	φάρμακα sorceries Nominative <i>subject (coordinate)</i> → participant prominence φάρμακον: 'drug / potion / sorcery'; renders דִּשְׁפָּד ('witchcrafts'); pairs idolatry (πορνεία) with occult practices as Jezebel's twin abominations.	αὐτῆς her Genitive <i>possessive genitive</i> → relational specification αὐτός (gen. fem.): Jezebel's.
τὰ the Nominative <i>article (attributive position)</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	πολλά many Nominative <i>attributive adjective (with φάρμακα)</i> → participant prominence πολύς: 'many / much'; the attributive τὰ πολλά ('the many') underscores the abundance of Jezebel's sorceries — the depth of the corruption.		

23 καὶ ἐπέστρεψεν Ἰωραμ τὰς χεῖρας αὐτοῦ τοῦ φυγεῖν καὶ εἶπεν πρὸς Οχοζιαν δόλος Οχοζια

And Joram turned his hands to flee and said to Ahaziah, 'Treachery, Ahaziah!'

Joram realizes the trap and tries to flee καὶ ἐπέστρεψεν Ἰωραμ

Joram instantly grasps the danger: he wheels his chariot (ἐπέστρεψεν τὰς χεῖρας, 'turned his hands [on the reins]') to flee, crying δόλος Οχοζια ('treachery, Ahaziah!') — a warning to his ally that comes too late.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν
turned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb

→ constative aorist

ἐπιστρέφω: 'turn (around)'; here Joram wheels his chariot about — ἐπέστρεψεν τὰς χεῖρας ('turned his hands [on the reins]') renders the Hebrew יָטָה יָדָיו, an idiom for reversing direction in flight.

Ἰωραμ
Joram

subject (indeclinable)

→ participant identification

Ἰωραμ: Joram (see v. 14).

τὰς
the

Accusative

article

→ noun-phrase marking

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

χεῖρας
hands

Accusative

direct object

→ object specification

χεῖρ (pl. χεῖρας): 'hand'; renders ἤ; 'turned his hands' = pulled the reins to wheel the chariot in flight.

αὐτοῦ
his

Genitive

possessive genitive

→ relational specification

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

τοῦ
the / so as

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

φυγεῖν
to flee

Aor Act Infin · φεύγω

articular infinitive of purpose

→ purpose infinitive

φεύγω: 'flee'; the genitive articular infinitive τοῦ φυγεῖν ('in order to flee') states Joram's purpose in wheeling about.

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 Joram's warning-cry to Ahaziah.

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).

Οχοζιαν
Ahaziah

Accusative

accusative object of πρὸς

→ object specification

Οχοζίας (acc. Οχοζιαν): Ahaziah king of Judah (see v. 16); the declined accusative confirms the name's first-declension inflection.

δόλος

treachery

Nominative

exclamatory nominative ('treachery!')

→ participant prominence

δόλος: 'deceit / treachery / guile'; renders **הַמַּרְמָה**; the one-word alarm δόλος ('treachery!') is Joram's frantic recognition that Jehu has come to kill, not to parley.

Οχοζια

Ahaziah

Vocative

vocative (direct address)

→ direct address

Οχοζιας (voc. Οχοζια): the vocative of address; Joram shouts the warning directly to his ally — too late to save either.

24 καὶ ἔπλησεν Ιου τὴν χεῖρα αὐτοῦ ἐν τῷ τόξῳ καὶ ἐπάταξεν τὸν Ιωραμ ἀνὰ μέσον τῶν βραχιόνων αὐτοῦ καὶ ἐξῆλθεν τὸ βέλος διὰ τῆς καρδίας αὐτοῦ καὶ ἔκαμψεν ἐπὶ τὰ γόνατα αὐτοῦ

And Jehu filled his hand with the bow and struck Joram between his arms, and the arrow went out through his heart, and he sank down on his knees.

Climax of Section D: the killing of Joram

καὶ ἔπλησεν Ιου

The death-blow is narrated in swift, anatomically precise strokes: Jehu draws the bow (ἔπλησεν τὴν χεῖρα ... ἐν τῷ τόξῳ, 'filled his hand with the bow'), shoots Joram between the shoulders, the arrow exits through the heart, and the king collapses (ἔκαμψεν ἐπὶ τὰ γόνατα). The Omride king dies in Naboth's field — the precise place of fulfilment (vv. 25–26).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπλησεν

filled

Aor Act Indic 3 Sg · πίμπλημι

main verb

→ constative aorist

πίμπλημι: 'fill'; ἔπλησεν τὴν χεῖρα ... ἐν τῷ τόξῳ ('filled his hand with the bow') woodenly renders the Hebrew **יָטַח בְּחַוְלָה** — an idiom for grasping/drawing the bow to full draw.

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object

→ object specification

χείρ: 'hand'; the hand 'filled with the bow'
— drawn to shoot.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόξω

bow

Dative

dative of instrument

→ sphere or reference

τόξω: 'bow'; renders תִּשָּׁק; the weapon Jehu draws to kill Joram.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

main verb

→ constative aorist

πατάσσω: 'strike / smite'; renders / הִכָּה; the standard verb for a death-blow; here the arrow-shot that fells Joram.

τὸν

the

Accusative

article (with Ἰωραμ)

→ noun-phrase marking

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

Ἰωραμ

Joram

direct object (indeclinable, articular)

→ participant identification

Ἰωραμ: Joram (see v. 14); the articular τὸν Ἰωραμ marks the accusative object.

ἀνὰ

between

preposition (in the idiom ἀνὰ μέσον)

→ spatial or relational framing

ἀνά: in the fixed phrase ἀνὰ μέσον ('in the midst of / between'), rendering יָבַ; locates the wound.

μέσον

midst

Accusative

accusative (in the idiom ἀνὰ μέσον)

→ object specification

μέσος: 'middle'; ἀνὰ μέσον τῶν βραχιόνων ('between his arms/shoulders') marks the point of entry — between the shoulder-blades, i.e. in the back as Joram flees.

τῶν

the

Genitive

article

→ noun-phrase marking

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

βραχιόνων

arms / shoulders

Genitive

genitive (with ἀνὰ μέσον)

→ relational specification

βραχιών: 'arm / shoulder'; renders / ַיִּרְיָ
רַחֲבֵי; 'between the arms' = between the
shoulder-blades, the arrow striking Joram
from behind.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'come/go out'; the arrow passed
clean through — a fatal, full-penetration
wound.

τὸ

the

Nominative

article

→ noun-phrase marking

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

βέλος

arrow / missile

Nominative

subject of ἐξῆλθεν

→ participant prominence

βέλος: 'arrow / dart / missile'; renders ὃ; the
arrow that drives through Joram's
heart.

διὰ

through

preposition + genitive (passage through)

→ spatial or relational framing

διὰ + gen.: 'through'; the arrow's path
through the body.

τῆς

the

Genitive

article

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive object of διὰ

→ relational specification

καρδία: 'heart'; renders לֵב; the arrow exits
'through his heart' — a mortal, instant
wound.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔκαμψεν

he sank / bowed

Aor Act Indic 3 Sg · κάμπτω

main verb

→ constative aorist

κάμπτω: 'bend / bow'; renders עָרַךְ; Joram
collapses 'onto his knees' in the chariot —
the death-throe of the Omride king.

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

γόνατα

knees

Accusative

accusative object of ἐπί

→ object specification

γόνυ (pl. γόνατα): 'knee'; renders יָרֵךְ; Joram sinks onto his knees, mortally struck.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

25 καὶ εἶπεν Ιου πρὸς Βαδεκαρ τὸν τριστάτην αὐτοῦ ῥίψον αὐτὸν ἐν τῇ μερίδι ἀγροῦ Ναβουθαι τοῦ Ιεζραηλίου ὅτι μνημονεύω ἐγὼ καὶ σὺ ἐπιβεβηκότες ἐπὶ ζεύγη ὀπίσω Αχααβ τοῦ πατρὸς αὐτοῦ καὶ κύριος ἔλαβεν ἐπ' αὐτὸν τὸ λῆμμα τοῦτο λέγων

And Jehu said to Bidkar his officer, 'Throw him into the plot of the field of Naboth the Jezreelite; for I remember, when you and I were riding together behind Ahab his father, that the LORD took up against him this oracle, saying:'

Jehu invokes the divine oracle of requital

καὶ εἶπεν Ιου πρὸς Βαδεκαρ

Jehu orders his aide Bidkar to cast Joram's body into Naboth's field, explicitly tying the act to the prophetic word he and Bidkar heard when they rode behind Ahab. The recollection (μνημονεύω) frames the killing not as mere coup but as the LORD's λῆμμα ('oracle / burden') of blood-requital coming to pass on Ahab's son.

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 Jehu's command and recollection.

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

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).

Βαδεκαρ

Bidkar

accusative object of πρὸς (indeclinable)

→ participant identification

Βαδεκαρ: transliteration of בִּדְקָר ('Bidkar'); indeclinable; Jehu's chariot-officer/adjutant who shares the memory of Ahab's doom-oracle.

τὸν

the

Accusative

article (with τριστάτην)

→ noun-phrase marking

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

τρিসτάτην

officer / adjutant

Accusative

accusative in apposition (to Βαδεκαρ)

→ object specification

τριστάτης: lit. 'third man (on a chariot)'; renders שִׁלְשִׁי ('officer / aide-de-camp'); a high-ranking military adjutant, originally the third rider on a war-chariot.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

ρῖψον

throw

Aor Act Impv 2 Sg · ρίπτω

main verb (imperative)

→ aorist imperative

ρίπτω: 'throw / cast / fling'; renders / רָצַפְתָּ; Jehu orders the corpse flung into Naboth's field — a deliberate fulfilment-gesture (cf. v. 26).

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτός (acc.): Joram's body.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

μερίδι

plot / portion

Dative

dative of place

→ sphere or reference

μερίς: 'plot / portion' (see v. 10); the field of Naboth, place of the foretold requital.

ἀγροῦ

field

Genitive

genitive (defining μερίδι)

→ relational specification

ἀγρός: 'field / farmland'; renders הַשָּׂדֶה; μερίς ἀγροῦ ('the plot of the field') specifies Naboth's confiscated agricultural land.

Ναβουθαι

of Naboth

genitive of relationship (indeclinable)

→ participant identification

Ναβουθαι: Naboth (see v. 21).

τοῦ

the

Genitive

article (with gentile)

→ noun-phrase marking

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

Ιεζραηλῖτου

the Jezreelite

Genitive

gentilic in apposition

→ relational specification

Ιεζραηλῖτης: 'Jezreelite' (see v. 21).

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces Jehu's reason — the remembered oracle.

μνημονεύω

I remember

Pres Act Indic 1 Sg · μνημονεύω

main verb of the causal clause

→ descriptive present (act of recollection)

μνημονεύω: 'remember / call to mind'; renders רָכַז; Jehu recalls the doom-word spoken against Ahab's house, grounding the present act in prophecy.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic 'I'; Jehu personally witnessed the oracle.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σύ

you

Nominative

subject (coordinate pronoun)

→ participant reference

σύ: 'you'; Bidkar too was present — a shared, attestable memory.

ἐπιβεβηκότες

riding

Perf Act Part Nom Pl Masc · ἐπιβαίνω

circumstantial participle (temporal: 'when we were riding')

→ resultative perfect participle (state of being mounted)

ἐπιβαίνω: 'mount / ride'; the perfect participle ἐπιβεβηκότες ('having mounted / riding') sets the scene — Jehu and Bidkar were mounted on chariot-teams behind Ahab when the oracle was uttered.

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

ζεύγη

teams / pairs

Accusative

accusative object of ἐπί

→ object specification

ζεῦγος (pl. ζεύγη): 'yoke / pair / team (of chariot-horses)'; renders ΤΖΥ; the chariot-teams on which they rode in Ahab's train.

ὀπίσω

behind

improper preposition + genitive (following)

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders יָרִיחַ; they rode in Ahab's retinue, 'behind' the king.

Αχααβ

Ahab

genitive with ὀπίσω (indeclinable)

→ participant identification

Αχααβ: Ahab (see v. 7); behind whom Jehu and Bidkar rode when the oracle fell.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατὴρ

father

Genitive

genitive in apposition (to Αχααβ)

→ relational specification

πατήρ: 'father'; renders אָהָב; Ahab is 'his (Joram's) father' — the oracle against Ahab now falls on his son.

αὐτοῦ

his

Genitive

possessive genitive (Joram's father)

→ relational specification

αὐτός (gen.): Joram, whose father was Ahab.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject of ἔλαβεν (divine speaker)

→ participant prominence

κύριος: the Tetragrammaton; the LORD himself 'took up' the oracle of doom against Ahab.

ἔλαβεν

took up

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'take / take up'; ἔλαβεν ... τὸ λῆμμα ('took up the oracle/burden') renders the Hebrew idiom נָשָׂא נֶפֶשׁ ('lift up an oracle/pronouncement') — to utter a prophetic doom.

ἐπὶ

against

preposition + accusative (hostile: 'against', elided)

→ spatial or relational framing

ἐπὶ (elided ἐπὶ) + acc.: 'against'; the oracle was uttered 'against him' (Ahab).

αὐτόν

him

Accusative

accusative object of ἐπὶ

→ participant reference

αὐτός (acc.): Ahab, against whom the oracle was pronounced.

τὸ

the

Accusative

article (with λῆμμα)

→ noun-phrase marking

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

λῆμμα

oracle / burden

Accusative

direct object of ἔλαβεν

→ object specification

λῆμμα: 'that which is received / a charge / oracle'; renders נֶפֶשׁ ('burden / prophetic pronouncement'); the technical term for a weighty oracle of doom (cf. the prophetic 'burdens' of Isaiah, Nahum).

τοῦτο

this

Accusative

demonstrative (with λῆμμα)

→ participant reference

οὗτος: 'this'; points forward to the oracle quoted in v. 26.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle (introducing direct discourse)

→ circumstantial participle (quotative)

λέγω (part.): λέγων = the quotative (see v. 12); introduces the cited oracle of v. 26.

26 εἰ μὴ μετὰ τῶν αἱμάτων Ναβουθαι καὶ τὰ αἵματα τῶν υἱῶν αὐτοῦ εἶδον ἐχθές φησὶν κύριος καὶ ἀνταποδώσω αὐτῷ ἐν τῇ μερίδι ταύτῃ φησὶν κύριος καὶ νῦν ἄρας δὴ ῥίψον αὐτὸν ἐν τῇ μερίδι κατὰ τὸ ῥῆμα κυρίου

'Surely I saw yesterday the blood of Naboth and the blood of his sons,' says the LORD, 'and I will requite him in this very plot,' says the LORD. 'Now therefore lift him up and throw him into the plot, according to the word of the LORD.'

The cited oracle and its present application εἰ μὴ

The oracle opens with the oath-formula εἰ μὴ ('surely', the protasis of a Hebrew self-imprecation) and the double φησὶν κύριος ('says the LORD') framing the divine first-person vow: the LORD saw Naboth's blood and his sons' blood and will requite (ἀνταποδώσω) it in this very plot. Jehu then applies it (καὶ νῦν, 'and now'): the body is flung into the field κατὰ τὸ ῥῆμα κυρίου ('according to the word of the LORD').

εἰ

surely (oath)

oath-particle (protasis of self-imprecation)

→ discourse linkage or contrast

εἰ: in oaths, εἰ μὴ functions as a strong asseveration ('surely / assuredly'), rendering the Hebrew אִם־כֵּן oath-formula; the apodosis (a curse on oneself) is suppressed, yielding emphatic affirmation.

μὴ

not

negative (in the oath-formula)

→ clausal qualification or emphasis

μὴ: with εἰ forms the asseverative oath-particle (see εἰ above).

μετὰ

with

preposition + genitive (association)

→ spatial or relational framing

μετά + gen.: 'with'; here the construction is loose — the divine vow concerns 'the blood of Naboth and the blood of his sons' which the LORD has seen.

τῶν

the

Genitive

article

→ noun-phrase marking

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

αἱμάτων

blood

Genitive

genitive object of μετά

→ relational specification

αἷμα (pl. αἵματα): 'blood / bloodshed' (see v. 7); the violently shed blood of Naboth crying for vengeance.

Ναβουθαι

of Naboth

genitive of relationship (indeclinable)

→ participant identification

Ναβουθαι: Naboth (see v. 21).

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.

αἵματα

blood

Accusative

direct object of εἶδον

→ object specification

αἷμα (pl.): 'blood'; the LORD 'saw' (εἶδον) the blood of Naboth's sons too — the killing of Naboth's heirs ensured the land could be seized (cf. 3 Kgdms 21).

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of relationship

→ relational specification

υἱός: 'son'; Naboth's sons, killed with him so that no heir could reclaim the vineyard.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

αὐτός (gen.): Naboth's.

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (divine first-person)

→ constative aorist

ὁράω: 'see'; the LORD's 'I saw yesterday' (εἶδον ἐχθές) declares that the bloodshed has not been overlooked — divine memory grounds the requital.

ἐχθές

yesterday

temporal adverb

→ clausal contribution

ἐχθές: 'yesterday'; renders **מולמָחָה**; figuratively 'recently / not long ago' — the LORD vividly recalls the crime as if it were yesterday.

φησὶν

says

Pres Act Indic 3 Sg · φημί

main verb (oracle-formula, parenthetical)

→ present (divine speech-marker)

φημί: 'say / declare'; φησὶν κύριος ('says the LORD') is an oracle-marker (cf. **אָמַר** יְהוָה), here punctuating the divine vow.

κύριος

LORD

Nominative

subject of φησὶν (divine speaker)

→ participant prominence

κύριος: the Tetragrammaton; the speaker of the oracle.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνταποδώσω

I will requite

Fut Act Indic 1 Sg · ἀνταποδίδωμι

main verb (divine first-person)

→ predictive future (divine recompense)

ἀνταποδίδωμι: 'repay / requite / recompense'; the double compound (ἀντι- + ἀπο- + δίδωμι) stresses exact retribution; renders $\Pi\lambda\psi$; the LORD will repay the bloodshed 'in this very plot.'

αὐτῷ

him

Dative

dative indirect object (recipient of requital)

→ participant reference or interest

αὐτός (dat.): the house of Ahab / its representative, on whom the requital falls.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

μερίδι

plot

Dative

dative of place

→ sphere or reference

μερίς: 'plot' (see v. 10); the requital falls on the very plot where the crime was consummated — poetic, exact justice.

ταύτῃ

this

Dative

demonstrative (with μερίδι)

→ participant reference or interest

οὗτος: 'this'; ἐν τῇ μερίδι ταύτῃ ('in this very plot') makes the place of crime the place of punishment.

φησὶν

says

Pres Act Indic 3 Sg · φημί

main verb (oracle-formula, parenthetical)

→ present (divine speech-marker)

φημί: the second φησὶν κύριος, sealing the divine vow.

κύριος

LORD

Nominative

subject of φησὶν (divine speaker)

→ participant prominence

κύριος: the Tetragrammaton.

καὶ

and

narrative conjunction (Jehu resumes application)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transition to application)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν ('and now') marks Jehu's shift from citing the oracle to applying it — the present action enacts the old word.

ἔρας

having lifted

Aor Act Part Nom Sg Masc · αἶρω

circumstantial participle (attendant: 'lift up and...')

→ antecedent aorist participle

αἶρω: 'lift / take up / carry'; the aorist participle ἔρας ('lifting [him] up') describes the action preliminary to flinging the corpse — 'lift him and throw him.'

δὴ

now / pray

emphatic particle (urging the imperative)

→ discourse linkage or contrast

δὴ: particle of urgency (see v. 12); strengthens the command 'throw him at once!'

ρῥῖψον

throw

Aor Act Impv 2 Sg · ρίπτω

main verb (imperative)

→ aorist imperative

ρίπτω: 'throw / cast' (see v. 25); the command repeated, now grounded in the cited oracle.

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτός (acc.): Joram's corpse.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

μερίδι

plot

Dative

dative of place

→ sphere or reference

μερίς: 'plot' (see v. 10); Naboth's field, where the body is cast.

κατὰ

according to

preposition + accusative (conformity)

→ spatial or relational framing

κατά + acc.: 'according to'; the act is done in exact conformity to the prophetic word.

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 / utterance / thing'; renders ܪܝܬܐ; κατὰ τὸ ῥῆμα κυρίου ('according to the word of the LORD') is the fulfilment-formula stamping the deed as prophecy realized.

κυρίου

of the LORD

Genitive

possessive genitive

→ relational specification

κύριος (gen.): the Tetragrammaton; the word is the LORD's own.

27 καὶ Οχοζίας βασιλεὺς Ιουδα εἶδεν καὶ ἔφυγεν ὁδὸν Βαιθαγγαν καὶ ἐδίωξεν ὀπίσω αὐτοῦ Ιου καὶ εἶπεν καὶ γε αὐτόν καὶ ἐπάταξεν αὐτὸν ἐν τῷ ἄρματι ἐν τῷ ἀναβαίνειν Γαι ἥ ἐστιν Ιεβλααμ καὶ ἔφυγεν εἰς Μαγεδδων καὶ ἀπέθανεν ἐκεῖ

And Ahaziah king of Judah saw it and fled by the road of Beth-haggan, and Jehu pursued after him and said, 'Him too!' And they struck him in the chariot at the ascent of Gai, which is by Ibleam; and he fled to Megiddo and died there.

Section E: the pursuit and death of Ahaziah of Judah

καὶ Οχοζίας

Ahaziah, witnessing Joram's fall, flees; Jehu's order καὶ γε αὐτόν ('him too!') extends the purge to the Judean king, whose own grandmother was Jezebel's daughter (Athaliah). Struck in his chariot at the ascent of Gai near Ibleam, he reaches Megiddo and dies — the northern coup spills over onto the Davidic line.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Οχοζίας

Ahaziah

Nominative

subject

→ participant prominence

Οχοζίας: Ahaziah king of Judah (see v. 16).

βασιλεὺς

king

Nominative

appositional title

→ participant prominence

βασιλεύς: of Judah.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: Judah (see v. 16).

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist

ὁράω: 'see'; Ahaziah witnesses Joram's killing and flees.

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' (see v. 10); Ahaziah flees for his life.

ὁδὸν

by the road of

Accusative

accusative of route ('by the way of')

→ object specification

ὁδός: 'road / way'; the accusative of extent/route (ὁδὸν Βαιθαγγαν, 'by the Beth-haggan road') renders the Hebrew דרך + place.

Βαιθαγγαν

Beth-haggan

genitive of relationship (indeclinable place-name)

→ participant identification

Βαιθαγγαν: transliteration of בֵּית הַגֶּן ('house of the garden / Beth-haggan'); indeclinable; the route by which Ahaziah fled (the modern Jenin region).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐδίωξεν

pursued

Aor Act Indic 3 Sg · διώκω

main verb

→ constative aorist

διώκω: 'pursue / chase'; renders יהיָ; Jehu gives chase after Ahaziah.

ὀπίσω

after

improper preposition + genitive (following)

→ spatial or relational framing

ὀπίσω: 'after / behind' (see v. 25); 'pursued after him.'

αὐτοῦ

him

Genitive

genitive with ὀπίσω

→ relational specification

αὐτός (gen.): Ahaziah.

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

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 Jehu's order to kill Ahaziah too.

καί

also / even

adverbial (in the phrase καί γε)

→ discourse linkage or contrast

καί: 'also / even'; with γε forms the emphatic καί γε ('and indeed / him too'), the recension's hallmark rendering of Hebrew וְאֵל.

γε

indeed

emphatic particle (with καί)

→ discourse linkage or contrast

γε: emphatic enclitic; καί γε αὐτόν ('him too!') is the elliptical command to strike Ahaziah as well — the very phrase that names the καίγε recension.

αὐτόν

him

Accusative

elliptical accusative object ('[strike] him')

→ participant reference

αὐτός (acc.): Ahaziah; the verb of striking is elided in Jehu's terse command.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξεν

they struck

Aor Act Indic 3 Sg · πατάσσω

main verb (impersonal/indefinite subject)

→ constative aorist

πατάσσω: 'strike / smite' (see v. 24); the singular with indefinite force ('they/one struck him'); Ahaziah is wounded at Jehu's order.

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτός (acc.): Ahaziah.

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.

ἄρματι

chariot

Dative

dative of place

→ sphere or reference

ἄρμα (dat.): 'chariot' (see v. 21); Ahaziah is struck while riding in his chariot.

ἐν

at / as

preposition + articular infinitive (temporal)

→ spatial or relational framing

ἐν τῷ + infinitive: temporal 'when / as' (see v. 15).

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

ἀναβαίνειν

going up

Pres Act Infin · ἀναβαίνω

articular infinitive (temporal clause)

→ contemporaneous present infinitive

ἀναβαίνω: 'go up / ascend'; ἐν τῷ ἀναβαίνειν ('at the ascent / as he was going up') locates the wounding on the climb toward Gai.

Γαι

Gai

accusative of place (indeclinable)

→ participant identification

Γαι: transliteration of Hebrew גּוּר ('Gur') / the ascent of Gur; indeclinable; the slope where Ahaziah was struck, glossed by the narrator as 'which is by Ibleam.'

ἣ

which

Nominative

relative pronoun (subject of ἔστιν)

→ participant reference

ἣ: relative pronoun, fem. nom., introducing the locating gloss 'which is (by) Ibleam.'

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (identification)

→ gnomic present

εἰμί: 'be'; ἣ ἔστιν Ἰεβλααμ ('which is Ibleam') is a narratorial geographical gloss identifying the ascent's location.

Ἰεβλααμ

Ibleam

predicate (indeclinable place-name)

→ participant identification

Ἰεβλααμ: transliteration of יֵבְלָאִם ('Ibleam'); indeclinable; a town near the ascent of Gur, fixing the site of Ahaziah's wounding.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔφυγεν
he fled

Aor Act Indic 3 Sg · φεύγω

main verb

→ constative aorist

φεύγω: 'flee'; wounded, Ahaziah flees on to Megiddo.

εἰς
to

preposition + accusative (goal)

→ spatial or relational framing

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

Μαγεδδων
Megiddo

accusative goal (indeclinable place-name)

→ participant identification

Μαγεδδων: transliteration of מגידו ('Megiddo'); indeclinable; the great fortress-city of the Jezreel plain where Ahaziah dies of his wound.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν
died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb

→ constative aorist

ἀποθνήσκω: 'die'; renders מות; Ahaziah succumbs to the wound at Megiddo.

ἐκεῖ
there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; at Megiddo, where the Judean king dies.

28 καὶ ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ ἐπὶ τὸ ἄρμα καὶ ἤγαγον αὐτὸν εἰς Ἱερουσαλημ καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν πόλει Δαυὶδ

And his servants set him on the chariot and brought him to Jerusalem and buried him in his tomb in the city of David.

Burial of Ahaziah in Jerusalem

καὶ ἐπεβίβασαν

In contrast to Joram's body flung into Naboth's field, Ahaziah receives honorable burial: his servants convey him to Jerusalem and inter him in his own tomb in the city of David — the Davidic king is gathered to his fathers despite dying in the northern purge.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεβίβασαν

they set / mounted

Aor Act Indic 3 Pl · ἐπιβιβάζω

main verb

→ constative aorist

ἐπιβιβάζω: 'set/place upon (a vehicle or animal)'; causative of ἐπιβαίνω; renders בִּיבִיחַ; the servants lay the body on the chariot for transport.

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτός (acc.): Ahaziah's body.

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject

→ participant prominence

παῖς (pl. παῖδες): 'servant / attendant' (see v. 11); Ahaziah's own retainers.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἄρμα

chariot

Accusative

accusative object of ἐπὶ

→ object specification

ἄρμα: 'chariot' (see v. 21); the vehicle bearing Ahaziah's body to Jerusalem.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἤγαγον

brought

Aor Act Indic 3 Pl · ἄγω

main verb

→ constative aorist

ἄγω: 'lead / bring' (see v. 20); the body is conveyed south to Jerusalem.

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτός (acc.): Ahaziah's body.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

accusative goal (indeclinable)

→ participant identification

Ιερουσαλημ: transliteration of יְרוּשָׁלַיִם; indeclinable; the Davidic capital, where the Judean king is properly buried.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔθαψαν

buried

Aor Act Indic 3 Pl · θάπτω

main verb

→ constative aorist

θάπτω: 'bury' (see v. 10); Ahaziah receives the honorable burial denied to Joram and (later) Jezebel.

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτός (acc.): Ahaziah.

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.

τάφῳ

tomb

Dative

dative of place

→ sphere or reference

τάφος: 'tomb / grave'; renders קֶבֶר; 'in his own tomb' — Ahaziah is laid in the royal sepulchres.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

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' (see v. 15); 'the city of David' = the royal quarter of Jerusalem, burial-place of the Davidic kings.

Δαυιδ

of David

genitive of relationship (indeclinable)

→ participant identification

Δαυιδ: transliteration of דָּוִד ('David'); indeclinable; 'the city of David' anchors Ahaziah, despite his Omride ties, within the Davidic dynasty's resting-place.

29 καὶ ἐν ἔτει ἐνδεκάτῳ Ἰωραμ βασιλέως Ἰσραὴλ ἐβασίλευσεν Οχοζίας ἐπὶ Ἰουδαν

And in the eleventh year of Joram king of Israel, Ahaziah had become king over Judah.

Synchronistic regnal note (chronistic aside)

καὶ ἐν ἔτει ἐνδεκάτῳ

A formulaic synchronism in the chronicler's manner dates Ahaziah's accession to the eleventh year of Joram of Israel — a Deuteronomistic dating-note inserted to anchor the Judean king's brief reign just ended. It interrupts the narrative flow before the Jezebel episode resumes.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

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'; renders ἡψ; the regnal-year reckoning typical of the synchronistic formula.

ἐνδεκάτῳ

eleventh

Dative

attributive ordinal (with ἔτει)

→ sphere or reference

ἐνδέκατος: 'eleventh'; renders ἡψ תחא; dates the synchronism within Joram's reign (cf. the variant '12th year' at 8:25).

Ἰωραμ

of Joram

genitive of relationship (indeclinable)

→ participant identification

Ἰωραμ: Joram (see v. 14); the reference-point of the synchronism.

βασιλέως

king

Genitive

genitive in apposition (to Ἰωραμ)

→ relational specification

βασιλεύς (gen.): 'king'; of Israel.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραὴλ: the northern kingdom (see v. 3).

ἐβασίλευσεν

became king

Aor Act Indic 3 Sg · βασιλεύω

main verb

→ ingressive aorist ('became king')

βασιλεύω: 'reign / become king' (see v. 13); the accession-verb of the synchronistic formula — Ahaziah's reign dated to Joram's eleventh year.

Οχοζίας

Ahaziah

Nominative

subject

→ participant prominence

Οχοζίας: Ahaziah king of Judah (see v. 16).

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπί + acc.: 'over'; marks the realm of Ahaziah's rule.

Ιουδαν

Judah

Accusative

accusative object of ἐπί

→ object specification

Ιουδα (acc. Ιουδαν): 'Judah'; here, unusually, declined with a Greek accusative ending -αν (contrast the indeclinable Ιουδα of vv. 16, 21, 27); the southern kingdom Ahaziah ruled.

30 καὶ ἦλθεν Ιου εἰς Ιεζραελ καὶ Ιεζαβελ ἤκουσεν καὶ ἐστιμίσατο τοὺς ὀφθαλμοὺς αὐτῆς καὶ ἡγάθυνεν τὴν κεφαλὴν αὐτῆς καὶ διέκυψεν διὰ τῆς θυρίδος

And Jehu came to Jezreel, and Jezebel heard of it and painted her eyes with antimony and adorned her head and looked down through the window.

Section F: Jehu reaches Jezreel; Jezebel prepares to meet him καὶ ἦλθεν Ιου

The final movement opens with Jezebel's defiant self-composure: hearing of Jehu's arrival, she paints her eyes (ἐστιμίσατο, with stibium/antimony), adorns her head, and looks down from the window — a queenly, perhaps seductive or simply regal, posture of contempt as she awaits the usurper. The window-scene sets up her death (vv. 32–33).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come' (see v. 18); Jehu arrives at Jezreel for the final reckoning.

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (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).

Ιεζραελ

Jezeel

accusative goal (indeclinable)

→ participant identification

Ιεζραελ: Jezreel (see v. 10).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Ιεζαβελ

Jezebel

subject (indeclinable)

→ participant identification

Ιεζαβελ: Jezebel (see v. 7); now the focus of the climactic scene.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear' (see v. 13); Jezebel learns of Jehu's coming and her son's death.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐστιμίσατο

painted with antimony

Aor Mid Indic 3 Sg · στιμίζω

main verb

→ constative aorist (reflexive middle)

στιμίζω: 'paint (the eyes) with stibium/antimony'; from στιμί ('antimony'); the middle ἐστιμίσατο ('she painted her own eyes') renders שִׁיבַּחְךָ (set [her eyes] in kohl) — the cosmetic darkening of the eyes, here a gesture of queenly defiance before death.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ὀφθαλμούς

eyes

Accusative

direct object

→ object specification

ὀφθαλμός: 'eye'; renders יָי; the object of Jezebel's cosmetic painting.

αὐτῆς

her

Genitive

possessive genitive

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡγάθουνεν

adorned / made fine

Aor Act Indic 3 Sg · ἀγαθύνω

main verb

→ constative aorist

ἀγαθύνω: lit. 'make good / beautify'; renders בָּטַח ('make fair / dress [the head]'); Jezebel arranges/adorns her hair — completing her royal toilette before facing Jehu.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλήν head Accusative <i>direct object</i> → object specification κεφαλή: 'head' (see v. 3); here her coiffure/headaddress, adorned for the confrontation.	αὐτῆς her Genitive <i>possessive genitive</i> → relational specification αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	διέκυψεν looked down Aor Act Indic 3 Sg · διακύπτω <i>main verb</i> → constative aorist διακύπτω: 'stoop and peer / look down (through an opening)'; renders ἤλψ; Jezebel leans out to look down through the window at the arriving Jehu.
διὰ through <i>preposition + genitive (passage through)</i> → spatial or relational framing διὰ + gen.: 'through'; she peers through the window-opening.	τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	θυρίδος window Genitive <i>genitive object of διὰ</i> → relational specification θυρίς: 'window / small opening'; diminutive of θύρα; renders ἡλιθ; the upper window from which Jezebel looks — and from which she will be thrown (vv. 32–33).	

31 καὶ Ιου εἰσεπορεύετο ἐν τῇ πόλει καὶ εἶπεν εἰ εἰρήνη Ζαμβρι ὁ φονευτὴς τοῦ κυρίου αὐτοῦ

And Jehu was entering the city, and she said, 'Is it peace, Zimri, murderer of his lord?'

Jezebel's taunt as Jehu enters καὶ Ιου εἰσεπορεύετο

As Jehu enters (imperfect εἰσεπορεύετο, 'was coming in'), Jezebel hurls the chapter's final, scornful εἰ εἰρήνη — now barbed with the name Ζαμβρι ('Zimri'), the earlier regicide who seized Israel's throne for only seven days (3 Kgdms 16:9–20). Calling Jehu 'Zimri, murderer of his lord' brands him a doomed usurper — a taunt that proves hollow.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

εἰσεπορεύετο

was entering

Impf Mid Indic 3 Sg · εἰσπορεύομαι

main verb

→ descriptive imperfect (action in progress)

εἰσπορεύομαι: 'enter / go in'; the imperfect εἰσεπορεύετο ('was coming in') depicts Jehu in the act of entering the gate as Jezebel speaks.

ἐν

into / in

preposition + dative (locative, of entry)

→ spatial or relational framing

ἐν + dat.: here with a verb of motion, 'into / within the city' (a Koine/Hebraizing looseness for εἰς).

τῇ

the

Dative

article

→ noun-phrase marking

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

πόλει

city

Dative

dative of place

→ sphere or reference

πόλις: 'city' (see v. 15); Jezreel, which Jehu is entering.

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 Jezebel's taunt (subject she, from v. 30).

εἰ

is...?

interrogative particle

→ discourse linkage or contrast

εἰ: direct question (see v. 11); the chapter's final εἰ εἰρήνη, now charged with contempt.

εἰρήνη

peace

Nominative

predicate nominative (verbless question)

→ participant prominence

εἰρήνη: 'peace' (see v. 17); Jezebel's mocking 'is it peace?' — the keyword's last, most sarcastic occurrence.

Ζαμβρι

Zimri

vocative (direct address, indeclinable)

→ participant identification

Ζαμβρι: transliteration of זִמְרִי ('Zimri'); indeclinable; the army-officer who murdered king Elah and reigned only seven days before perishing (3 Kgdms 16:9–20). Jezebel brands Jehu a 'Zimri' — a regicide-usurper destined to swift ruin.

ὁ

the

Nominative

article (with φωνετής, vocative)

→ noun-phrase marking

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

φονευτής

murderer

Nominative

nominative for vocative (in apposition to Ζαμβρι)

→ participant prominence

φονευτής: 'murderer / slayer'; from φονεύω ('murder'); renders גִּרְיָ / רֹצֵחַ; the articular nominative ὁ φονευτής functions as a vocative epithet ('O murderer'), hurled at Jehu.

τοῦ

of the

Genitive

article (with κυρίου)

→ noun-phrase marking

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

κυρίου

lord

Genitive

objective genitive (with φονευτής)

→ relational specification

κύριος: here the human-master sense ('his lord' = king Joram), not the Tetragrammaton; Jezebel charges Jehu with killing his royal master, just as Zimri killed Elah.

αὐτοῦ

his

Genitive

possessive genitive (Jehu's lord)

→ relational specification

αὐτός (gen.): Jehu; 'the murderer of his (own) lord' — the accusation of treasonous regicide.

32 καὶ ἐπῆρεν τὸ πρόσωπον αὐτοῦ εἰς τὴν θυρίδα καὶ εἶδεν αὐτὴν καὶ εἶπεν τίς εἶ σύ κατάβηθι μετ' ἐμοῦ καὶ κατέκυσαν πρὸς αὐτὸν δύο εὐνοῦχοι

And he lifted up his face to the window and saw her and said, 'Who are you? Come down to me!' And two eunuchs looked down toward him.

Jehu summons help against Jezebel

καὶ ἐπῆρεν τὸ πρόσωπον

Jehu looks up, spots Jezebel, and dismissively challenges her (τίς εἶ σύ; 'who are you?') before summoning whoever is loyal to him in the palace. Two (or three) eunuchs peer down — the instruments of Jezebel's imminent defenestration (v. 33).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπῆρεν

lifted up

Aor Act Indic 3 Sg · ἐπαίρω

main verb

→ constative aorist

ἐπαίρω: 'lift up / raise'; ἐπῆρεν τὸ πρόσωπον ('raised his face') renders נָשָׂא פָּנָיו — Jehu looks up toward the window where Jezebel stands.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object

→ object specification

πρόσωπον: 'face' (see v. 7); here literally the face Jehu raises toward the window.

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

θυρίδα

window

Accusative

accusative object of εἰς

→ object specification

θυρίς: 'window' (see v. 30); the window where Jezebel appears.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist

ὁράω: 'see'; Jehu catches sight of Jezebel at the window.

αὐτήν

her

Accusative

direct object

→ participant reference

αὐτός (acc. fem.): Jezebel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jehu's challenge and summons.

τίς

who

Nominative

interrogative pronoun (predicate)

→ participant reference

τίς: 'who?'; τίς εἶ σύ ('who are you?') is a contemptuous challenge — Jehu refuses to dignify the queen, or addresses the household at large.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

main verb of the question

→ present

εἰμί: 'be'; 'who are you?' — the copula of the dismissive question.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you'; sharpens the scorn of the challenge.

κατάβηθι

come down

Aor Act Impv 2 Sg · καταβαίνω

main verb (imperative)

→ aorist imperative

καταβαίνω: 'come/go down' (see v. 16); but here, as the sequel shows, Jehu's call is answered not by Jezebel descending but by the eunuchs hurling her down.

μετ'

to / with

preposition + genitive (association, elided)

→ spatial or relational framing

μετά (elided μετ) + gen.: 'with'; 'come down to my side' — a summons that becomes Jezebel's death-sentence.

ἐμοῦ

me

Genitive

genitive object of μετά

→ relational specification

ἐγώ (gen.): Jehu.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέκυψαν

looked down

Aor Act Indic 3 Pl · κατακύπτω

main verb

→ constative aorist

κατακύπτω: 'stoop down / peer down'; the eunuchs lean out of the window toward Jehu, signalling their readiness to obey him against their mistress.

πρὸς

toward

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς

→ participant reference

αὐτός (acc.): Jehu, toward whom the eunuchs look.

δύο

two

Nominative

numeral (with εὐνοῦχοι)

→ measure or count

δύο: 'two'; renders $\text{שְׁלֹשָׁה} / \text{שְׁנַיִם}$ ('two or three'); the few palace officials who side with Jehu.

εὐνοῦχοι

eunuchs

Nominative

subject of κατέκυψαν

→ participant prominence

εὐνοῦχος: 'eunuch / court-official'; renders סָרִיס ; the palace chamberlains who, switching allegiance, will throw Jezebel from the window (v. 33).

33 καὶ εἶπεν κυλίσατε αὐτήν καὶ ἐκύλισαν αὐτήν καὶ ἔρραντίσθη τοῦ αἵματος αὐτῆς πρὸς τὸν τοῖχον καὶ πρὸς τοὺς ἵππους καὶ συνεπάτησαν αὐτήν

And he said, 'Throw her down!' And they threw her down, and some of her blood was spattered on the wall and on the horses, and they trampled her.

The death of Jezebel: defenestration and trampling καὶ εἶπεν κυλίσατε

Jehu's blunt command κυλίσατε αὐτήν ('roll/throw her down') is instantly executed. The grisly detail — her blood spattering the wall and the horses, and the trampling underfoot (συνεπάτησαν) — fulfils the prophetic word with brutal literalism; the painted queen who looked down from the window now lies crushed beneath the chariot-horses.

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 Jehu's death-command.

κυλίσατε

throw down

Aor Act Impv 2 Pl · κυλίω

main verb (imperative)

→ aorist imperative

κυλίω: 'roll / tumble down'; renders ὑψῶ ('let drop / throw down'); Jehu commands the eunuchs to pitch Jezebel from the window.

αὐτήν

her

Accusative

direct object

→ participant reference

αὐτός (acc. fem.): Jezebel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκύλισαν

they threw down

Aor Act Indic 3 Pl · κυλίω

main verb

→ constative aorist

κυλίω: 'throw/roll down'; the eunuchs obey instantly — Jezebel is hurled from the upper window to the ground.

αὐτήν

her

Accusative

direct object

→ participant reference

αὐτός (acc. fem.): Jezebel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρραντίσθη

was spattered

Aor Pass Indic 3 Sg · ῥαντίζω

main verb

→ constative aorist (passive)

ῥαντίζω: 'sprinkle / spatter'; the passive ἐρραντίσθη ('was spattered'), with the partitive genitive τοῦ αἵματος ('with [some] of her blood'); renders ἡβή; the violence of the fall splashes her blood on wall and horses.

τοῦ

the / some of

Genitive

article (with partitive αἵματος)

→ noun-phrase marking

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

αἵματος

blood

Genitive

partitive genitive (with ἐρραντίσθη)

→ relational specification

αἷμα: 'blood' (see v. 7); the partitive genitive 'some of her blood' was spattered about — a gruesome inversion: the queen who shed the prophets' blood now sheds her own.

αὐτῆς

her

Genitive

possessive genitive

→ relational specification

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

πρὸς

on / against

preposition + accusative (direction)

→ spatial or relational framing

πρὸς: meaning 'on'; 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.

τοῖχον

wall

Accusative

accusative object of πρὸς

→ object specification

τοῖχος: 'wall' (see v. 8); the palace wall on which her blood is splashed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

on

preposition + accusative (direction)

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἵππους

horses

Accusative

accusative object of πρὸς

→ object specification

ἵππος: 'horse' (see v. 18); the chariot-horses, spattered with Jezebel's blood as she falls among them.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνεπάτησαν

they trampled

Aor Act Indic 3 Pl · συμπατέω

main verb

→ constative aorist

συνπατέω: 'trample down / tread underfoot'; the compound συν- intensifies; renders $\Sigma\text{I}\beta$ / $\Sigma\text{H}\beta$; the horses trample Jezebel's body — the ultimate degradation of the fallen queen.

αὐτήν

her

Accusative

direct object

→ participant reference

αὐτός (acc. fem.): Jezebel, trodden underfoot.

34 καὶ εἰσῆλθεν Ιου καὶ ἔφαγεν καὶ ἔπιεν καὶ εἶπεν ἐπισκέψασθε δὴ τὴν κατηραμένην ταύτην καὶ θάψατε αὐτήν ὅτι θυγάτηρ βασιλέως ἐστίν

And Jehu went in and ate and drank, and said, 'See now to this cursed woman and bury her, for she is a king's daughter.'

Jehu's callous banquet and belated burial-order

καὶ εἰσῆλθεν Ιου

Jehu's chilling composure — he goes in and feasts (ἔφαγεν καὶ ἔπιεν) over the corpse — frames his order to bury 'this cursed woman' (τὴν κατηραμένην ταύτην). The grudging concession θυγάτηρ βασιλέως ('a king's daughter') acknowledges Jezebel's royal Sidonian lineage, but the burial comes too late (v. 35).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist

εἰσέρχομαι: 'enter' (see v. 5); Jehu enters the palace, master of Jezreel.

Ιου

Jehu

subject (indeclinable)

→ participant identification

Ιου: Jehu (see v. 2).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔφαγεν

ate

Aor Act Indic 3 Sg · ἐσθίω

main verb

→ constative aorist

ἐσθίω: 'eat'; renders יָכַל; Jehu feasts in cold triumph while Jezebel's body lies in the courtyard.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔπιεν

drank

Aor Act Indic 3 Sg · πίνω

main verb

→ constative aorist

πίνω: 'drink'; renders ἤψ; 'ate and drank' marks Jehu's callous unconcern — a victor's banquet over the slain.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the burial-order.

ἐπισκέψασθε

see to

Aor Mid Impv 2 Pl · ἐπισκέπτομαι

main verb (imperative)

→ aorist imperative

ἐπισκέπτομαι: 'look after / attend to / see to'; renders רָא; 'see to this cursed woman' — Jehu orders her body dealt with (i.e. buried).

δὴ

now

emphatic particle (urging the imperative)

→ discourse linkage or contrast

δὴ: particle of urgency (see v. 12).

τὴν

the

Accusative

article (substantivizing participle)

→ noun-phrase marking

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

κατηραμένην

cursed woman

Perf Mid Part Acc Sg Fem · καταράομαι

substantival participle (direct object)

→ resultative perfect participle

καταράομαι: 'curse'; the perfect passive participle ἡ κατηραμένη ('the cursed [woman]') brands Jezebel as one under a divine curse; renders אֲרֻרָה; the epithet captures Jehu's contempt even as he orders her buried.

ταύτην

this

Accusative

demonstrative (with the participle)

→ participant reference

οὗτος: 'this'; 'this cursed woman' — dismissive deixis.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θάψατε

bury

Aor Act Impv 2 Pl · θάπτω

main verb (imperative)

→ aorist imperative

θάπτω: 'bury' (see v. 10); Jehu's order to bury her — which the discovery of v. 35 renders impossible, fulfilling the no-burial prophecy of v. 10.

αὐτήν

her

Accusative

direct object

→ participant reference

αὐτός (acc. fem.): Jezebel.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason for the burial — her royal birth.

θυγάτηρ

daughter

Nominative

predicate nominative

→ participant prominence

θυγάτηρ: 'daughter'; renders ΠΞ; Jezebel was daughter of Ethbaal king of Sidon (3 Kgdms 16:31) — royal birth warranting burial.

βασιλέως

of a king

Genitive

genitive of relationship (with θυγάτηρ)

→ relational specification

βασιλεύς (gen.): 'king'; Jezebel's father, the Sidonian king Ethbaal — her royal status is the ground of the (failed) burial-order.

ἐστίν

she is

Pres Act Indic 3 Sg · εἰμί

main verb (predication)

→ present (statement of status)

εἰμί: 'be'; 'for she is a king's daughter' — the rationale Jehu offers, ironically undercut by the verse that follows.

35 καὶ ἐπορεύθησαν θάψαι αὐτήν καὶ οὐχ εὔρον ἐν αὐτῇ ἄλλο τι ἢ τὸ κρανίον καὶ οἱ πόδες καὶ τὰ ἴχνη τῶν χειρῶν

And they went to bury her, but they found nothing of her except the skull and the feet and the palms of the hands.

The grim discovery: only fragments remain καὶ ἐπορεύθησαν

The attempt to bury Jezebel founders on the dogs' work: nothing remains but the skull, the feet, and the palms of the hands. The macabre inventory both confirms the trampling and devouring and fulfils to the letter the prophecy that there would be no body to bury (v. 10; cf. vv. 36–37).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθησαν

they went

Aor Pass Indic 3 Pl · πορεύομαι

main verb

→ constative aorist

πορεύομαι: 'go' (see v. 4); the servants go out to carry out the burial-order.

θάψαι

to bury

Aor Act Infin · θάπτω

infinitive of purpose

→ purpose infinitive

θάπτω: 'bury' (see v. 10); the purpose of their going — but the body is gone.

αὐτήν

her

Accusative

direct object of θάψαι

→ participant reference

αὐτός (acc. fem.): Jezebel.

καὶ

and / but

coordinate conjunction (adversative nuance)

→ discourse linkage or contrast

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

οὐχ

not

negative particle

→ discourse linkage or contrast

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

εὑρον

they found

Aor Act Indic 3 Pl · εὕρισκω

main verb (negated)

→ constative aorist

εὕρισκω: 'find' (see v. 21); they found nothing of her — the dogs had done their work.

ἐν

of / in

preposition + dative (partitive: 'of her')

→ spatial or relational framing

ἐν + dat.: here 'in / of her' — what remained of her body.

αὐτῇ

her

Dative

dative with ἐν

→ participant reference or interest

αὐτός (dat. fem.): Jezebel's remains.

ἄλλο

other / else

Accusative

direct object (with τι)

→ object specification

ἄλλος: 'other / another'; ἄλλο τι ... ἢ ('anything else than') frames the grim exception that follows.

τι

anything

Accusative

indefinite pronoun (with ἄλλο)

→ participant reference

τις: indefinite 'anything'; 'nothing else than' — only fragments survive.

ἢ

than / except

comparative/exceptive particle

→ discourse linkage or contrast

ἢ: 'than / except'; after the negative + ἄλλο, 'except' — introducing the macabre remnant.

τὸ

the

Nominative

article

→ noun-phrase marking

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

κρανίον

skull

Nominative

nominative (in the exceptive list)

→ participant prominence

κρανίον: 'skull'; renders Πῶλλον; the first of the three remnants (the same word that names Golgotha, Matt 27:33) — all that is left of the queen's head she had so carefully adorned (v. 30).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

πόδες

feet

Nominative

nominative (in the exceptive list)

→ participant prominence

πούς (pl. πόδες): 'foot'; renders Πῶλλον; the second remnant — the extremities the dogs left.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article

→ noun-phrase marking

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

ἴχνη

palms / tracks

Nominative

nominative (in the exceptive list)

→ participant prominence

ἴχνη: 'track / sole / palm'; renders Πῶλλον; ('palm / sole'); τὰ ἴχνη τῶν χειρῶν ('the palms of the hands') — the third remnant; the hand-palms, like the skull and feet, untouched by the dogs.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

χειρῶν

hands

Genitive

genitive of relationship (with ἴχνη)

→ relational specification

χείρ (gen. pl. χειρῶν): 'hand' (see v. 1); 'the palms of the hands' — completing the gruesome trio of surviving fragments.

36 καὶ ἐπέστρεψαν καὶ ἀνήγγειλαν αὐτῷ καὶ εἶπεν λόγος κυρίου ὃν ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Ηλίου τοῦ Θεσβίτου λέγων ἐν τῇ μερίδι Ιεζραελ καταφάγονται οἱ κύνες τὰς σάρκας Ιεζαβελ

And they returned and reported to him, and he said, 'This is the word of the LORD that he spoke by the hand of his servant Elijah the Tishbite, saying: In the plot of Jezreel the dogs shall devour the flesh of Jezebel.'

Fulfilment-formula: Elijah's word realized καὶ ἐπέστρεψαν

The servants report; Jehu recognizes the event as the fulfilment of Elijah's prophecy (3 Kgdms 21:23). The citation — ἐν τῇ μερίδι Ιεζραελ καταφάγονται οἱ κύνες τὰς σάρκας Ιεζαβελ — verbally echoes the disciple's oracle at v. 10, closing the narrative arc of prophecy and fulfilment that governs the whole chapter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψαν

returned

Aor Act Indic 3 Pl · ἐπιστρέφω

main verb

→ constative aorist

ἐπιστρέφω: 'turn back / return' (see v. 18); the servants return to Jehu with the news.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνήγγειλαν

reported

Aor Act Indic 3 Pl · ἀναγγέλλω

main verb

→ constative aorist

ἀναγγέλλω: 'report / announce / bring back word'; renders Τλῆ; the servants report the grim discovery to Jehu.

αὐτῷ

to him

Dative

dative indirect object

→ participant reference or interest

αὐτός (dat.): Jehu.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jehu's recognition of the fulfilled prophecy.

λόγος

word

Nominative

predicate nominative (verbless: 'this is the word')

→ participant prominence

λόγος: 'word' (see v. 5); λόγος κυρίου ('the word of the LORD') is the prophetic-fulfilment formula — what has happened is exactly what was foretold.

κυρίου

of the LORD

Genitive

possessive genitive

→ relational specification

κύριος (gen.): the Tetragrammaton; the word's divine origin.

ὃν

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὅς: relative pronoun, acc.; 'the word which he spoke.'

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist

λαλέω: 'speak' (see v. 12); the LORD spoke this word through Elijah.

ἐν

by

preposition + dative (Hebraism for agency)

→ spatial or relational framing

ἐν χειρί: 'by the hand of'; renders תְּיָדָא, a Hebraism for prophetic mediation — the word came through Elijah as the LORD's agent.

χειρὶ

hand

Dative

dative (in the idiom ἐν χειρί)

→ sphere or reference

χείρ (dat.): 'hand' (see v. 1); in the agency-idiom 'by the hand of his servant Elijah.'

δούλου

servant

Genitive

genitive of relationship (with χειρὶ)

→ relational specification

δοῦλος: 'servant' (see v. 7); Elijah as 'his servant', the prophetic title (cf. v. 7, 'my servants the prophets').

αὐτοῦ

his

Genitive

possessive genitive (the LORD's servant)

→ relational specification

αὐτός (gen.): the LORD; Elijah is 'his servant.'

Ἡλίου

Elijah

Genitive

genitive in apposition (to δούλου)

→ relational specification

Ἡλίου: Greek genitive of Ηλίας (Hebrew יְהִיְהוּא, 'Elijah'); declined as a first-declension masculine; the prophet through whom this doom on Jezebel was first spoken (3 Kgdms 21:23).

τοῦ

the

Genitive

article (with gentilic)

→ noun-phrase marking

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

Θεσβίτου

the Tishbite

Genitive

gentilic in apposition (to Ἡλίου)

→ relational specification

Θεσβίτης: 'Tishbite'; renders תִּשְׁבִּי, Elijah's standard epithet, from Tishbe in Gilead (3 Kgdms 17:1).

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle (introducing direct discourse)

→ circumstantial participle (quotative)

λέγω (part.): λέγων = the quotative (see v. 12); introduces the cited prophecy.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

μερίδι

plot

Dative

dative of place

→ sphere or reference

μερίς: 'plot' (see v. 10); the citation echoes v. 10's wording exactly.

Ιεζραελ

of Jezreel

genitive of relationship (indeclinable)

→ participant identification

Ιεζραελ: Jezreel (see v. 10).

καταφάγονται

shall devour

Fut Mid Indic 3 Pl · κατεσθίω

main verb of the cited prophecy

→ predictive future (now fulfilled)

κατεσθίω: 'devour' (see v. 10); the verbatim repetition of the oracle verb seals the fulfilment.

οἱ

the

Nominative

article

→ noun-phrase marking

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

κύνες

dogs

Nominative

subject

→ participant prominence

κύων (pl. κύνες): 'dog' (see v. 10); the agents of the prophesied dishonor, now realized.

τὰς

the

Accusative

article

→ noun-phrase marking

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

σάρκας

flesh

Accusative

direct object of καταφάγονται

→ object specification

σάρξ (pl. σάρκας): 'flesh'; renders ἡ ψαῖ, 'the flesh of Jezebel' the dogs devour — the prophecy made flesh-and-blood reality.

Ιεζαβελ

of Jezebel

genitive of relationship (indeclinable)

→ participant identification

Ιεζαβελ: Jezebel (see v. 7); her flesh the object of the dogs' devouring.

37 καὶ ἔσται τὸ θνησιμαῖον Ἰεζαβελ ὡς κοπρία ἐπὶ προσώπου τοῦ ἀγροῦ ἐν τῇ μερίδι Ἰεζραελ ὥστε μὴ εἰπεῖν αὐτούς Ἰεζαβελ

'And the corpse of Jezebel shall be as dung on the face of the field in the plot of Jezreel, so that they cannot say, "This is Jezebel!"'

Closing clause of the prophecy: total obliteration καὶ ἔσται

The oracle's final clause completes the dishonor: Jezebel's corpse will lie like dung (κοπρία) on the open field, so unrecognizable that none can even say 'this is Jezebel.' The chapter ends on the name Ἰεζαβελ — the once-feared queen reduced to an anonymous heap, her memory effaced; prophecy and fulfilment meet in total annihilation.

καὶ

and

narrative conjunction (continuing the cited oracle)

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive)

→ predictive future

εἰμί: 'be'; the future ἔσται continues the prophetic word — Jezebel's corpse 'shall be' as dung.

τὸ

the

Nominative

article

→ noun-phrase marking

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

θνησιμαῖον

corpse / carcass

Nominative

subject

→ participant prominence

θνησιμαῖον: 'dead body / carcass'; from θνήσκω ('die'); renders תבואה ('carcass'), a word often used of unclean animal carrion — its application to Jezebel's body conveys utter degradation.

Ἰεζαβελ

of Jezebel

genitive of relationship (indeclinable)

→ participant identification

Ἰεζαβελ: Jezebel (see v. 7); whose carcass is the subject.

ὡς

as / like

comparative particle

→ discourse linkage or contrast

ὡς: 'as / like' (see v. 9); introduces the simile 'like dung.'

κοπρία

dung

Nominative

predicate (in the simile)

→ participant prominence

κοπρία: 'dung / manure / refuse'; renders קִרְיָה; the corpse scattered like manure on a field is the image of total worthlessness and dishonor (cf. Jer 8:2; 9:22).

ἐπὶ

on

preposition + genitive (position)

→ spatial or relational framing

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

προσώπου

face / surface

Genitive

genitive object of ἐπί (Hebraism)

→ relational specification

πρόσωπον: 'face / surface'; ἐπὶ προσώπου τοῦ ἀγροῦ ('on the face/surface of the field') renders עַל־פְּנֵי הַשָּׂדֶה — the open, exposed surface of the field, denied the dignity of a grave.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀγροῦ

field

Genitive

genitive (defining προσώπου)

→ relational specification

ἀγρός: 'field' (see v. 25); the open ground on which the corpse lies like refuse.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

μερίδι

plot

Dative

dative of place

→ sphere or reference

μερίς: 'plot' (see v. 10); the plot of Jezreel — the prophesied place of judgment.

Ιεζραελ

of Jezreel

genitive of relationship (indeclinable)

→ participant identification

Ιεζραελ: Jezreel (see v. 10); the recurring place-name binding crime, judgment, and fulfilment.

ὥστε

so that

conjunction (result clause)

→ discourse linkage or contrast

ὥστε: 'so that / with the result that'; introduces the consequence — the body so destroyed that it cannot be identified.

μὴ

not

negative (with infinitive)

→ clausal qualification or emphasis

μὴ: negates the infinitive in the result clause.

εἰπεῖν

to say

Aor Act Infin · λέγω

infinitive (in the ὥστε result clause)

→ result infinitive

λέγω: 'say'; ὥστε μὴ εἰπεῖν αὐτούς ('so that they could not say') — the result is that no one can even identify the remains as Jezebel's.

αὐτούς

they

Accusative

accusative subject of the infinitive

→ participant reference

αὐτός (acc. pl.): 'they' (people in general); the accusative subject of εἰπεῖν in the result construction.

Ιεζαβελ

(This is) Jezebel

content of the (impossible) utterance (indeclinable)

→ participant identification

Ιεζαβελ: the final word of the chapter; the unspeakable identification 'this is Jezebel' — her remains so obliterated that her very name can no longer be attached to them. The queen who flaunted her name ends as an unrecognizable heap, her memory erased.

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.