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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 16

ΒΑΣΙΛΕΙΩΝ Δ' ΙΖ'

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

Ahaz answers crisis with Assyria and remakes Judah's worship after a foreign altar.

Translation & textual notes

The Greek text of 4 Kingdoms 16 (= 2 Kings 16 in the Hebrew/English versification) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates the reign of AHAZ of Judah, son of Jotham, who reigned in Jerusalem and did not do τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου (v. 2): he walked in the way of the kings of Israel and even passed his son through the fire (διῆγεν ἐν πυρί, v. 3), sacrificing and burning incense at the high places (vv. 3–4). The SYRO-EPHRAIMITE WAR follows (vv. 5–9): Rezin king of Aram (Ραασων βασιλεὺς Συρίας) and Pekah son of Remaliah

king of Israel besiege Jerusalem but cannot prevail; Rezin recovers Ailath for Syria (v. 6). Ahaz appeals to TIGLATH-PILESER of Assyria (Θαγλαθφελλασαρ), declaring δοῦλός σου καὶ υἱός σου ἐγώ ('I am your servant and your son', v. 7), and sends him the silver and gold from the temple and palace treasuries as δῶρα (v. 8); the Assyrian king takes Damascus, deports it, and kills Rezin (v. 9). The chapter's center (vv. 10–16) concerns the DAMASCUS ALTAR: at Damascus Ahaz sees a pagan altar and sends its ὁμοίωμα ('likeness/pattern') to Uriah the priest, who builds a copy; Ahaz himself ascends and offers on it (vv. 12–13), displaces the bronze altar that stood ἀπέναντι κυρίου to the north side (v. 14), and commands Uriah to make the great new altar the locus of all the daily and royal and popular offerings, reserving the bronze altar 'for my inquiry' (vv. 15–16). The closing section (vv. 17–20) records Ahaz's stripping and rearrangement of the temple furnishings — the panels of the stands (τὰ συγκλείσματα τῶν μεχωνωθ), the laver, and the bronze Sea taken down from its bronze oxen onto a stone base — done 'because of the king of Assyria' (ἀπὸ προσώπου βασιλέως Ἀσσυρίων, v. 18), followed by the regnal-death formula: Ahaz slept with his fathers and Hezekiah his son reigned in his stead (v. 20). The transliterated furnishing-term μεχωνωθ (Hebrew מַכְנֹוֹת, 'stands/bases') is left untranslated, a sign of the Greek translator's technical-cultic reticence.

Discourse structure of the chapter

A · 16:1–4

Ahaz of Judah: accession and apostasy

In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham becomes king of Judah at twenty and reigns sixteen years in Jerusalem (vv. 1–2a). Unlike David his father, he does not do τὸ εὐθεὲς ἐν ὀφθαλμοῖς κυρίου (v. 2b): he walks in the way of Jeroboam and the kings of Israel, even passing his son through the fire after the abominations of the nations YHWH had dispossessed (v. 3), and he sacrifices and burns incense at the high places, on the hills, and under every leafy tree (v. 4).

B · 16:5–9

The Syro-Ephraimite war and the appeal to Assyria

Rezin of Aram and Pekah of Israel march up against Jerusalem to war and besiege Ahaz but cannot fight against him (v. 5); Rezin recovers Ailath for Syria, expelling the Judeans, and Edomites settle there (v. 6). Ahaz then sends messengers to Tiglath-Pileser of Assyria with a vassal's confession — δοῦλός σου καὶ υἱός σου ἐγώ — begging deliverance from the kings of Aram and Israel (v. 7), and dispatches the temple and palace silver and gold as a gift (v. 8). The Assyrian king complies: he goes up against Damascus, captures and deports it, and puts Rezin to death (v. 9).

C · 16:10–16

The Damascus altar copied and installed

Going to meet Tiglath-Pileser at Damascus, Ahaz sees the altar there and sends its pattern (ὁμοίωμα) and full design to Uriah the priest (v. 10), who builds a replica before the king returns (v. 11). Ahaz ascends the new altar and offers his whole-burnt offering, grain offering, and libation upon it, pouring out the blood of his peace-offerings (vv. 12–13). He moves the bronze altar that stood before the LORD to the north flank (v. 14) and commands Uriah to offer all the morning and evening, royal and popular offerings on the great new altar, while the bronze altar is reserved 'for my inquiry'; Uriah does all the king commanded (vv. 15–16).

D · 16:17–20

Temple furnishings stripped, and Ahaz's death

Ahaz cuts off the panels of the stands and removes the laver from them, takes down the bronze Sea from the bronze oxen beneath it and sets it on a stone base (v. 17), and alters the foundation of the seat and the king's outer entry in the house of the LORD 'because of the king of Assyria' (v. 18). The regnal closure follows: the rest of Ahaz's acts are written in the chronicle of the kings of Judah (v. 19); he sleeps with his fathers, is buried in the city of David, and Hezekiah his son reigns in his place (v. 20).

1 ἐν ἔτει ἑπτακαιδεκάτῳ Φακεε υἱοῦ Ρομελίου ἐβασίλευσεν Αχαζ υἱὸς Ἰωαθαμ βασιλέως Ἰουδα

In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham king of Judah began to reign.

Synchronistic regnal-accession formula (new reign opened)

ἐν ἔτει ἑπτακαιδεκάτῳ

The chapter opens with the Deuteronomistic synchronism dating Ahaz's accession to a regnal year of the northern king (Pekah of Israel), the standard framing device of 3–4 Kingdoms; the genitive chain Φακεε υἱοῦ Ρομελίου fixes the northern counterpart against whom Judah's chronology is plotted.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

ἐν + dative of time: 'in (the year)'; the synchronistic dating formula ἐν ἔτει + ordinal + regnal name is the recurring chronological scaffold of 3–4 Kingdoms.

ἔτει

year

Dative

dative of time (point of time)

→ sphere or reference

ἔτος: 'year'; renders תַּשָּׁנָה; the dative locates the accession within the reign of the synchronized northern king.

ἐπτακαιδεκάτω

seventeenth

Dative

ordinal adjective (agreeing with ἔτει)

→ sphere or reference

ἐπτακαιδέκατος: 'seventeenth'; the compound ordinal (ἐπτά + καί + δέκατος) renders the Hebrew 'in the seventeenth year'; agrees with ἔτει in dative.

Φακεε

Pekah

genitive of relationship (indeclinable proper noun: the year belongs to his reign)

→ participant identification

Φακεε: transliteration of Hebrew פִּקְחִי (Pekah), king of Israel; indeclinable in the LXX; here functioning as a genitive of the synchronizing reign.

υἱοῦ

son

Genitive

genitive in apposition to Φακεε (patronymic)

→ relational specification

υἱός: 'son'; the patronymic chain υἱοῦ Ρομελίου ('son of Remaliah') identifies Pekah, distinguishing him from other bearers of the name.

Ρομελίου

of Remaliah

Genitive

genitive (father's name, dependent on υἱοῦ)

→ relational specification

Ρομελίας: transliteration of Hebrew רִמְלִיָּה (Remaliah); here declined as a first-declension genitive (Ρομελίου), the father of Pekah.

ἐβασίλευσεν

began to reign

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession statement)

→ ingressive aorist (entry into the kingship)

βασιλεύω: 'be king / reign / become king'; renders הָלַךְ; the aorist here is ingressive ('became king / began to reign'), the standard accession verb of the regnal formulae.

Αχαζ

Ahaz

subject (indeclinable proper noun)

→ participant identification

Αχαζ: transliteration of Hebrew אֲחָז (Ahaz), king of Judah; indeclinable in the LXX; the protagonist of the chapter.

υἱός

son

Nominative

nominative in apposition to Αχαζ (patronymic)

→ participant prominence

υἱός: 'son'; the patronymic υἱός Ἰωαθαμ situates Ahaz in the Davidic dynastic succession of Judah.

Ἰωαθαμ

Jotham

genitive of relationship (indeclinable: father of Ahaz)

→ participant identification

Ἰωαθαμ: transliteration of Hebrew יֹאחָז (Jotham), Ahaz's father and predecessor on Judah's throne; indeclinable in the LXX.

βασιλέως

king

Genitive

genitive in apposition (to Ἰωαθαμ or to Αχαζ: 'king of Judah')

→ relational specification

βασιλεύς: 'king'; renders הָמֶלֶךְ; the title 'king of Judah' attaches to the Davidic line, here in apposition within the patronymic formula.

Ιουδα

of Judah

genitive of relationship (indeclinable: the kingdom over which he rules)

→ participant identification

Ιουδα: transliteration of Hebrew הַיְּהוּדָה (Judah); indeclinable in the LXX; designates the southern kingdom of the Davidic dynasty.

2 υἱὸς εἴκοσι ἐτῶν ἦν Αχαζ ἐν τῷ βασιλεύειν αὐτὸν καὶ ἐκκαίδεκα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλημ καὶ οὐκ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου θεοῦ αὐτοῦ πιστῶς ὡς Δαυιδ ὁ πατὴρ αὐτοῦ

Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do what was right in the eyes of the LORD his God faithfully, as David his father had.

Regnal-summary formula (age, length, evaluation) υἱὸς εἴκοσι ἐτῶν

The threefold regnal summary — accession age, length of reign, and theological evaluation — is the Deuteronomistic template; the negated verdict οὐκ ἐποίησεν τὸ εὐθὲς, contrasted with the Davidic standard (ὡς Δαυιδ ὁ πατὴρ αὐτοῦ), marks Ahaz as a failed Davidide and sets up the apostasy catalogue of vv. 3–4.

υἱὸς

son / a man

Nominative

predicate nominative (idiom: 'son of twenty years' = twenty years old)

→ participant prominence

υἱός: in the idiom υἱὸς εἴκοσι ἐτῶν ('a son of twenty years') the noun renders the Hebrew יָדָא with a number to express age; a Hebraism for 'twenty years old'.

εἴκοσι

twenty

indeclinable cardinal numeral (modifying ἐτῶν)

→ measure or count

εἴκοσι: 'twenty'; an indeclinable cardinal; specifies Ahaz's age at accession.

ἐτῶν

years

Genitive

genitive of measure (with the age idiom)

→ relational specification

ἔτος: 'year'; genitive plural in the age-idiom 'son of twenty years'.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copular verb (linking Αχαζ to the age-predicate)

→ stative imperfect (state at the time of accession)

εἰμί (impf. ἦν): 'be / exist'; the imperfect supplies the durative background state ('was twenty years old') for the accession.

Αχαζ

Ahaz

subject (indeclinable proper noun)

→ participant identification

Αχαζ: see v. 1; indeclinable subject of the regnal summary.

ἐν

in / when

preposition + articular infinitive (temporal)

→ spatial or relational framing

ἐν τῷ + infinitive: a temporal construction ('when / while'), the LXX's standard rendering of Hebrew אֲשֶׁר + infinitive construct.

τῷ

the

Dative

article (with articular infinitive βασιλεύειν)

→ noun-phrase marking

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

βασιλεύειν

to become king

Pres Act Inf · βασιλεύω

articular infinitive (temporal: 'when he became king')

→ ingressive present infinitive (at his accession)

βασιλεύω: here the articular infinitive in the temporal idiom ἐν τῷ βασιλεύειν αὐτόν, 'when he began to reign'.

αὐτὸν

he

Accusative

accusative subject of the articular infinitive

→ participant reference

αὐτός: the accusative subject of the infinitive in the ἐν τῷ + inf. construction, referring to Ahaz.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

έκκαίδεκα

sixteen

indeclinable cardinal numeral (modifying ἔτη)

→ clausal contribution

έκκαίδεκα: 'sixteen' (έξ + καί + δέκα); indeclinable; gives the length of Ahaz's reign.

ἔτη

years

Accusative

accusative of extent of time (duration of reign)

→ object specification

ἔτος: 'year'; accusative of duration, 'sixteen years' the length of the reign.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (length-of-reign statement)

→ constative aorist (the reign viewed as a whole)

βασιλεύω: here constative ('reigned'), summing up the whole sixteen-year reign in Jerusalem.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

dative of place (indeclinable; locus of the reign)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable in the LXX; the Davidic capital and seat of Ahaz's reign.

καὶ

and

coordinate conjunction (introducing the evaluation)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (negating ἐποίησεν)

→ discourse linkage or contrast

οὐ: the negative; the negated verdict οὐκ ἐποίησεν τὸ εὐθές is the Deuteronomistic condemnation formula for an apostate king.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (theological evaluation)

→ constative aorist (summary verdict on the reign)

ποιέω: 'do / make'; renders תַּעֲשֶׂה; the evaluative formula (οὐκ) ἐποίησεν τὸ εὐθές ἐν ὀφθαλμοῖς κυρίου measures each king against covenant fidelity.

τὸ

the

Accusative

article (substantivizing εὐθές)

→ noun-phrase marking

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

εὐθές

right thing

Accusative

substantivized adjective (direct object of ἐποίησεν)

→ object specification

εὐθές: 'straight / upright / right'; the neuter substantive τὸ εὐθές renders תָּיִתֵּב ('what is right'); the standard object of the regnal evaluation formula.

ἐν

in

preposition + dative (sphere of judgment)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative of sphere (idiom: 'in the eyes of')

→ sphere or reference

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

κυρίου

of the LORD

Genitive

genitive (possessor of the evaluating 'eyes')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the LORD is the standard against whom the king is measured.

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the LORD his God')

→ relational specification

θεός: 'God'; renders ׀הָיָה; the appositional κυρίου θεοῦ underscores the covenant bond Ahaz violates.

αὐτοῦ

his

Genitive

genitive of possession (modifying θεοῦ)

→ relational specification

αὐτός: 'his'; the possessive marks YHWH as Ahaz's own covenant God, sharpening the indictment.

πιστῶς

faithfully

adverb of manner (qualifying ἐποίησεν, under the negation)

→ clausal contribution

πιστῶς: 'faithfully / reliably'; the adverb (rendering a sense of steadfast covenant loyalty) is governed by the negation — Ahaz did not act faithfully as David did.

ὥς

as

comparative particle (introducing the Davidic standard)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the comparison with David, the paradigm of the faithful Davidic king in the regnal evaluations.

Δαυιδ

David

subject of implied verb (comparative clause: indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; the dynastic ancestor and ideal standard of covenant fidelity.

ὁ

the

Nominative

article (with πατήρ in apposition to Δαυιδ)

→ noun-phrase marking

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

πατήρ

father

Nominative

nominative in apposition to Δαυιδ ('David his father')

→ participant prominence

πατήρ: 'father'; renders דָּוִד; 'David his father' is dynastic, naming David as ancestral founder rather than literal father, the standard idiom in the Judahite regnal formulae.

αὐτοῦ

his

Genitive

genitive of relationship (modifying πατήρ)

→ relational specification

αὐτός: 'his'; refers to Ahaz, identifying David as his dynastic father.

3 καὶ ἐπορεύθη ἐν ὁδῷ Ιεροβοαμ υἱοῦ Ναβατ βασιλέως Ισραηλ καὶ γε τὸν υἱὸν αὐτοῦ διῆγεν ἐν πυρὶ κατὰ τὰ βδελύγματα τῶν ἐθνῶν ὧν ἐξῆρεν κύριος ἀπὸ προσώπου τῶν υἱῶν Ισραηλ

And he walked in the way of Jeroboam son of Nebat king of Israel, and indeed he made his son pass through the fire, according to the abominations of the nations which the LORD had removed from before the sons of Israel.

Apostasy catalogue: northern paradigm and child-sacrifice

καὶ ἐπορεύθη ἐν ὁδῷ

The verdict of v. 2 is now specified: Ahaz walks ἐν ὁδῷ Ιεροβοαμ, assimilating a Davidic king to the archetypal northern apostate, and the intensifying καὶ γε ('and indeed / moreover') introduces the climactic horror — passing his son through the fire — assimilated explicitly to τὰ βδελύγματα τῶν ἐθνῶν that justified the Canaanite dispossession.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐπορεύθη

he walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (metaphor of conduct)

→ constative aorist (the course of his reign)

πορεύομαι: 'go / walk / proceed'; renders לָּחַק ; the idiom 'walk in the way of (a king)' is the Deuteronomistic metaphor for adopting another's pattern of (apostate) conduct; the deponent aorist passive ἐπορεύθη is standard.

ἐν

in

preposition + dative (manner/sphere of conduct)

→ spatial or relational framing

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

ὁδῷ

way

Dative

dative (with ἐπορεύθη: 'walked in the way')

→ sphere or reference

ὁδός: 'way / road / manner of life'; renders דֶּרֶךְ ; 'the way of Jeroboam' is the paradigmatic path of northern apostasy.

Ιεροβοαμ

Jeroboam

genitive of relationship (indeclinable: whose 'way' Ahaz follows)

→ participant identification

Ιεροβοαμ: transliteration of Hebrew ירבעם (Jeroboam I son of Nebat); indeclinable in the LXX; the founder of the northern cult and the archetype of idolatrous kingship.

υἱοῦ

son

Genitive

genitive in apposition to Ιεροβοαμ (patronymic)

→ relational specification

υἱός: 'son'; the patronymic υἱοῦ Ναβατ is the fixed epithet of Jeroboam I throughout Kingdoms.

Ναβατ

Nebat

genitive of relationship (indeclinable: father of Jeroboam)

→ participant identification

Ναβατ: transliteration of Hebrew נבט (Nebat), father of Jeroboam I; indeclinable in the LXX.

βασιλέως

king

Genitive

genitive in apposition (to Ιεροβοαμ: 'king of Israel')

→ relational specification

βασιλεύς: 'king'; here qualifying Jeroboam as 'king of Israel', anchoring the northern reference.

Ισραηλ

of Israel

genitive of relationship (indeclinable: the northern kingdom)

→ participant identification

Ισραηλ: transliteration of Hebrew ישראל; indeclinable in the LXX; here the northern kingdom, the realm of Jeroboam's apostate cult.

καί

and

intensifying conjunction (with γε: 'and indeed / moreover')

→ discourse linkage or contrast

καί: here part of the emphatic combination καί γε ('and indeed / even / moreover'), introducing the climactic act.

γε

indeed

emphatic particle (intensifying καί)

→ discourse linkage or contrast

γε: enclitic emphatic particle; καί γε renders the Hebrew וְגַם ('and even / moreover'), heightening the climactic horror of the child-offering.

τὸν

the

Accusative

article (with υἱόν)

→ noun-phrase marking

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

υἱόν

son

Accusative

direct object of διηγεν

→ object specification

υἱός: 'son'; τὸν υἱόν αὐτοῦ is the object of the child-sacrifice idiom, the most heinous of the imported abominations (cf. Lev 18:21; Deut 18:10).

αὐτοῦ

his

Genitive

genitive of possession (modifying υἱόν)

→ relational specification

αὐτός: 'his'; refers to Ahaz, whose own son is the victim.

διηγεν

he made pass through

Impf Act Indic 3 Sg · διάγω

main verb (child-sacrifice idiom)

→ iterative/conative imperfect (the cultic act of passing-through)

διάγω: 'lead / carry through'; renders הֵעָבִיר ('cause to pass over/through'); the idiom διηγεν ἐν πυρί ('made him pass through the fire') denotes the Molech-type child-offering condemned in the Torah; the imperfect marks the cultic act.

ἐν

in / through

preposition + dative (instrument/medium: 'through the fire')

→ spatial or relational framing

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

πυρὶ

fire

Dative

dative of medium (with διηγεν: 'through the fire')

→ sphere or reference

πῦρ: 'fire'; renders שָׁרָא; ἐν πυρί ('through the fire') is the technical phrase for the abominable child-offering.

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατὰ + accusative: 'according to / in accordance with'; introduces the pagan model (τὰ βδελύγματα) that Ahaz imitates.

τὰ

the

Accusative

article (with βδελύγματα)

→ noun-phrase marking

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

βδελύγματα

abominations

Accusative

accusative object of κατά (norm of imitation)

→ object specification

βδέλυγμα: 'abomination / detestable thing'; renders תּוֹעֵבָה; the standard LXX term for idolatrous cultic practices; here the practices of the dispossessed Canaanite nations.

τῶν

the

Genitive

article (with ἐθνῶν)

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive of source/possession (whose abominations)

→ relational specification

ἔθνος: 'nation / Gentile people'; renders יָג; here the Canaanite nations whose abominations occasioned their expulsion — the very practices Ahaz now adopts.

ὧν

which

Genitive

relative pronoun (object of ἐξῆρεν, genitive by attraction)

→ relational specification

ὧς: relative pronoun; here genitive plural (attracted to the case of its antecedent ἐθνῶν), object of ἐξῆρεν — 'the nations which the LORD removed'.

ἐξῆρεν

removed

Aor Act Indic 3 Sg · ἐξαίρω

verb of relative clause (the dispossession)

→ constative aorist (the past conquest/dispossession)

ἐξαίρω: 'remove / take away / destroy'; renders הִשְׁמִיד / הָרַח; here of YHWH's dispossession of the Canaanite nations before Israel — the theological warrant against the abominations Ahaz revives.

κύριος

the LORD

Nominative

subject of ἐξῆρεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD who dispossessed the nations is the agent whose covenant Ahaz now betrays.

ἀπὸ

from

preposition + genitive (source/removal)

→ spatial or relational framing

ἀπὸ προσώπου: 'from before / from the presence of'; a Hebraism rendering מִפְנֵי, idiomatic for dispossession.

προσώπου

face / presence

Genitive

genitive object of ἀπὸ (idiom: 'from before')

→ relational specification

πρόσωπον: 'face / presence'; in ἀπὸ προσώπου renders Hebrew מִפְנֵי in the idiom 'from before', here of removal/expulsion.

τῶν

the

Genitive

article (with νίων)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of relationship (with *Ισραηλ*: 'sons of Israel')

→ relational specification

υἱός: 'son'; the phrase *οἱ υἱοὶ Ἰσραηλ* ('the sons of Israel') renders *בְּנֵי יִשְׂרָאֵל*, the standard designation of the covenant people for whom the land was cleared.

Ισραηλ

of Israel

genitive of relationship (indeclinable: the covenant people)

→ participant identification

Ισραηλ: indeclinable; here in the phrase 'sons of Israel', the covenant nation in whose favor the Canaanites were dispossessed.

4 καὶ ἔθυσίαζεν καὶ ἔθυμία ἐν τοῖς ὑψηλοῖς καὶ ἐπὶ τῶν βουνῶν καὶ ὑποκάτω παντὸς ξύλου ἁλσώδους

And he was sacrificing and burning incense at the high places and on the hills and under every leafy tree.

Apostasy catalogue (continued): illegitimate worship sites καὶ ἔθυσίαζεν καὶ ἔθυμία

The catalogue closes with the stock triad of illicit cult-sites — high places, hills, and under every leafy tree — the standard Deuteronomistic shorthand for unauthorized worship; the two iterative imperfects (*ἔθυσίαζεν*, *ἔθυμία*) present Ahaz's apostate cult as a habitual practice of his reign, completing the indictment before the war narrative begins.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθυσίαζεν

he was sacrificing

Impf Act Indic 3 Sg · *θυσιάζω*

main verb (habitual cultic action)

→ iterative imperfect (customary apostate sacrifice)

θυσιάζω: 'sacrifice / offer sacrifice'; renders *קָרַב*; the imperfect marks repeated, habitual offering at the illegitimate sites — a characteristic failing of the kings who 'did not remove the high places'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔθυμία

he was burning incense

Impf Act Indic 3 Sg · *θυμιάω*

main verb (habitual cultic action, paired with *ἔθυσίαζεν*)

→ iterative imperfect (customary incense-offering)

θυμιάω: 'burn incense / make a smoke-offering'; renders *קָטַף*; the pairing 'sacrifice and burn incense' is a fixed idiom for the full apparatus of illegitimate worship.

ἐν

in / at

preposition + dative (place: the cult-sites)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (place: the cult-sites).

τοῖς

the

Dative

article (with ὑψηλοῖς)

→ noun-phrase marking

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

ὑψηλοῖς

high places

Dative

substantivized adjective (dative of place: 'the high places')

→ sphere or reference

ὑψηλός: 'high / lofty'; the substantive τὰ ὑψηλά renders תִּנְחָל ('high places'), the unauthorized open-air shrines that recur as the chief failing of even otherwise good Judahite kings.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

on

preposition + genitive (place: 'on the hills')

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (place: 'on the hills').

τῶν

the

Genitive

article (with βουνῶν)

→ noun-phrase marking

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

βουνῶν

hills

Genitive

genitive object of ἐπὶ (place)

→ relational specification

βουνός: 'hill / mound'; renders תְּלֵל; 'on the hills' is part of the stock triad of illicit worship-sites (cf. Deut 12:2; Hos 4:13).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὑποκάτω

under

improper preposition + genitive (place: 'under')

→ spatial or relational framing

ὑποκάτω: 'underneath / below'; an improper preposition governing the genitive; here 'under every leafy tree', completing the triad of cult-sites.

παντός

every

Genitive

attributive adjective (modifying ξύλου)

→ relational specification

πᾶς: 'all / every'; the universalizing παντός underscores the pervasiveness of the illicit tree-shrines.

ξύλου

tree

Genitive

genitive object of ὑποκάτω

→ relational specification

ξύλον: 'wood / tree'; renders יָד; ὑποκάτω παντός ξύλου ἁλσώδους ('under every leafy tree') is the fixed Deuteronomic phrase for arboreal pagan worship-sites.

ἁλσώδους

leafy / shady

Genitive

attributive adjective (modifying ξύλου)

→ relational specification

ἁλσώδης: 'leafy / shady / grove-like' (from ἄλσος, 'grove'); renders יְלֵל ('luxuriant / green'); the 'leafy tree' evokes the shaded groves associated with fertility-cult worship.

5 τότε ἀνέβη Ραασσων βασιλεὺς Συρίας καὶ Φακεε υἱὸς Ρομελίου βασιλεὺς Ἰσραὴλ εἰς Ἱερουσαλὴμ εἰς πόλεμον καὶ ἐπολιόρκουν ἐπὶ Ἀχαζ καὶ οὐκ ἐδύναντο πολεμεῖν

Then Rezin king of Aram and Pekah son of Remaliah king of Israel went up to Jerusalem for war, and they besieged Ahaz, but they were not able to fight against him.

Narrative shift: the Syro-Ephraimite siege of Jerusalem τότε ἀνέβη

τότε ('then') marks the pivot from the apostasy catalogue to the political crisis; the dual subject — Rezin of Aram and Pekah of Israel — forms the anti-Judah coalition of the Syro-Ephraimite war (cf. Isa 7), and the concessive close (οὐκ ἐδύναντο πολεμεῖν, 'they could not fight') signals the siege's failure, motivating Ahaz's appeal to Assyria in vv. 7–8.

τότε

then

temporal adverb (narrative pivot)

→ adverbial qualification

τότε: 'then / at that time'; marks the transition from the regnal/apostasy summary to the war narrative.

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (military advance; sg. with compound subject)

→ constative aorist (the campaign as a single event)

ἀναβαίνω: 'go up / ascend / march up'; renders תָּלַךְ; the standard verb for a military campaign 'going up' against a city; the singular verb precedes the compound subject (Hebraizing concord).

Ραασσων

Rezin

subject (indeclinable proper noun)

→ participant identification

Ραασσων: transliteration of Hebrew רִיזַן (Rezin), the last king of Aram-Damascus; indeclinable in the LXX; the chief antagonist of the Syro-Ephraimite coalition.

βασιλεὺς

king

Nominative

nominative in apposition to Ραασσων

→ participant prominence

βασιλεὺς: 'king'; the title 'king of Aram/Syria' identifies Rezin's realm.

Συρίας

of Aram / Syria

Genitive

genitive of relationship (the kingdom of Rezin)

→ relational specification

Συρία: the LXX rendering of ܐܪܡ (Aram); declined as a first-declension noun (gen. Συρίας); the Aramean kingdom centered on Damascus.

καὶ

and

coordinate conjunction (joining the second king)

→ discourse linkage or contrast

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

Φακεε

Pekah

subject (second member of compound subject; indeclinable)

→ participant identification

Φακεε: see v. 1; here the northern ally of Rezin in the coalition against Judah.

υἱός

son

Nominative

nominative in apposition to Φακεε (patronymic)

→ participant prominence

υἱός: 'son'; the patronymic υἱός Ρομελίου identifies Pekah.

Ρομελίου

of Remaliah

Genitive

genitive (father's name, dependent on υἱός)

→ relational specification

Ρομελίας: see v. 1; the genitive Ρομελίου names Pekah's father.

βασιλεὺς

king

Nominative

nominative in apposition to Φακεε

→ participant prominence

βασιλεὺς: 'king'; the title 'king of Israel' identifies Pekah's realm.

Ισραηλ

of Israel

genitive of relationship (indeclinable: the northern kingdom)

→ participant identification

Ισραηλ: indeclinable; here the northern kingdom of Pekah, ally of Aram against Judah.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

accusative of direction (indeclinable: the target city)

→ participant identification

Ιερουσαλημ: indeclinable; the Davidic capital, the objective of the coalition's campaign.

εἰς

for

preposition + accusative (purpose: 'for war')

→ spatial or relational framing

εἰς + accusative: here expressing purpose, 'for war'.

πόλεμον

war

Accusative

accusative of purpose (with εἰς)

→ object specification

πόλεμος: 'war / battle'; renders ܡܠܚܡܐ; εἰς πόλεμον ('for war / to make war') states the hostile intent of the advance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπολιόρκουν

they were besieging

Impf Act Indic 3 Pl · πολιορκέω

main verb (the siege; pl. with compound subject)

→ durative imperfect (the ongoing blockade)

πολιορκέω: 'besiege / blockade a city'; the imperfect depicts the protracted siege of Jerusalem by the coalition forces.

ἐπὶ

against

preposition + accusative (hostile direction: 'against Ahaz')

→ spatial or relational framing

ἐπί + accusative: here in a hostile sense, 'against'; the siege targets Ahaz personally as the besieged king.

Αχαζ

Ahaz

object of ἐπί (indeclinable: the besieged king)

→ participant identification

Αχαζ: see v. 1; the object of the siege.

καὶ

but

conjunction (adversative-consequential here)

→ discourse linkage or contrast

καί: here adversative in force ('but'), introducing the failure of the siege.

οὐκ

not

negative particle (negating ἐδύναντο)

→ discourse linkage or contrast

οὐ: the negative; the failure οὐκ ἐδύναντο πολεμεῖν explains why the coalition's effort was abortive.

ἐδύναντο

they were able

Impf Mid Indic 3 Pl · δύναμαι

main verb (modal: ability, governing infinitive)

→ durative imperfect (sustained inability)

δύναμαι: 'be able / can'; the imperfect (with the negation) marks the coalition's sustained inability to take the city; governs the complementary infinitive πολεμεῖν.

πολεμεῖν

to fight / overcome it

Pres Act Inf · πολεμέω

complementary infinitive (with ἐδύναντο)

→ verbal action or state

πολεμέω: 'wage war / fight / prevail in battle'; renders $\square\eta\lambda\theta$; here the infinitive complements ἐδύναντο, 'they were not able to fight (i.e., to subdue Jerusalem)'.

- 6 ἐν τῷ καιρῷ ἐκεῖνῳ ἐπέστρεψεν Ραασων βασιλεὺς Συρίας τὴν Αἰλαθ τῇ Συρίᾳ καὶ ἐξέβαλεν τοὺς Ιουδαίους ἐξ Αἰλαθ καὶ Ἰδουμαῖοι ἦλθον εἰς Αἰλαθ καὶ κατώκησαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης

At that time Rezin king of Aram recovered Ailath for Aram and drove the Judeans out of Ailath; and Edomites came to Ailath and settled there to this day.

Concurrent military result: the loss of Ailath

ἐν τῷ καιρῷ ἐκεῖνῳ

The temporal frame ἐν τῷ καιρῷ ἐκεῖνῳ ('at that time') marks a concurrent territorial loss accompanying the siege: Rezin recovers the southern Red-Sea port of Ailath; the etiological coda ἕως τῆς ἡμέρας ταύτης ('to this day') betrays the narrator's later vantage and the permanence of the loss to the Edomites.

ἐν

in / at

preposition + dative (temporal)

→ spatial or relational framing

ἐν + dative of time: 'at (that time)'; the phrase ἐν τῷ καιρῷ ἐκείνῳ frames a concurrent event.

τῷ

the

Dative

article (with καιρῷ)

→ noun-phrase marking

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

καιρῷ

time

Dative

dative of time (point of time)

→ sphere or reference

καιρός: 'time / season / appointed moment'; renders Πε; here in the temporal formula 'at that time'.

ἐκείνῳ

that

Dative

demonstrative adjective (modifying καιρῷ)

→ sphere or reference

ἐκεῖνος: 'that'; the distal demonstrative pointing back to the time of the siege.

ἐπέστρεψεν

recovered / restored

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (territorial recovery)

→ constative aorist (single decisive recovery)

ἐπιστρέφω: 'turn back / restore / bring back'; here transitive, 'recovered/restored (Ailath) to Aram'; i.e., wrested the port back to Aramean control; renders עָשָׂה.

Ραασσων

Rezin

subject (indeclinable proper noun)

→ participant identification

Ραασσων: see v. 5; the Aramean king who recovers Ailath.

βασιλεὺς

king

Nominative

nominative in apposition to Ραασσων

→ participant prominence

βασιλεὺς: 'king'; 'king of Aram'.

Συρίας

of Aram

Genitive

genitive of relationship (Rezin's kingdom)

→ relational specification

Συρία: see v. 5; the Aramean realm.

τήν

the

Accusative

article (with the place-name Αἰλαθ, marking its case)

→ noun-phrase marking

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

Αἰλαθ

Ailath

direct object of ἐπέστρεψεν (indeclinable place-name, marked accusative by τήν)

→ participant identification

Αἰλαθ: transliteration of Hebrew עֵלָת (Elath/Eloth), the Red-Sea port near the Gulf of Aqaba; indeclinable, its case shown by the article τήν.

τῇ

for

Dative

article (with Συρία, dative of advantage)

→ noun-phrase marking

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

Συρία

Aram / Syria

Dative

dative of advantage (recovered 'for Aram')

→ sphere or reference

Συρία: here dative of advantage, 'for/to Aram' — the beneficiary of the recovery of the port.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξέβαλεν
drove out

Aor Act Indic 3 Sg · ἐκβάλλω

main verb (expulsion)

→ constative aorist (the expulsion)

ἐκβάλλω: 'throw out / drive out / expel'; renders לַשֹּׁרֶץ / שֹׁרֶץ; here of the expulsion of the Judean population from the recovered port.

τοὺς
the

Accusative

article (with Ἰουδαίους)

→ noun-phrase marking

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

Ἰουδαίους
Judeans

Accusative

direct object of ἐξέβαλεν (gentilic substantive)

→ object specification

Ἰουδαῖος: 'Judean / Jew'; gentilic adjective used substantively; renders יְהוּדִי; here the Judahites garrisoning/inhabiting Ailath who are expelled.

ἐξ
out of

preposition + genitive (separation)

→ spatial or relational framing

ἐκ (ἐξ before vowel): 'out of / from'; marks the place of expulsion.

Αἰλαθ
Ailath

genitive object of ἐξ (indeclinable place-name)

→ participant identification

Αἰλαθ: see above; the port from which the Judeans are driven.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

Ἰδουμαῖοι
Edomites

Nominative

subject of ἦλθον (gentilic substantive)

→ participant prominence

Ἰδουμαῖος: 'Edomite / Idumean'; gentilic substantive rendering מִדְּמָא; the textual variant Aram/Edom reflects the graphic similarity of Hebrew מִדְּמָא/מִדְּמָא; here Edomites resettle the port.

ἦλθον
came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (resettlement movement)

→ constative aorist (the influx)

ἔρχομαι: 'come / go'; renders נִבֵּן; here of the Edomites' arrival to occupy the vacated port.

εἰς
to

preposition + accusative (direction)

→ spatial or relational framing

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

Αἰλαθ
Ailath

accusative of direction (indeclinable place-name)

→ participant identification

Αἰλαθ: see above; the destination of the Edomite resettlement.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

κατώκησαν

settled

Aor Act Indic 3 Pl · κατοικέω

main verb (settlement)

→ constative aorist (permanent settlement)

κατοικέω: 'dwell / settle / inhabit'; renders כּוּשׁ; the aorist with the 'to this day' coda marks the settlement as permanent.

ἐκεῖ

there

adverb of place (locating the settlement)

→ adverbial qualification

ἐκεῖ: 'there'; locates the Edomite settlement in Ailath.

ἕως

until

preposition + genitive (temporal extent)

→ spatial or relational framing

ἕως: 'until / as far as'; in ἕως τῆς ἡμέρας ταύτης ('to this day') it is the standard etiological formula marking a lasting state from the narrator's vantage.

τῆς

the

Genitive

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἕως (temporal terminus)

→ relational specification

ἡμέρα: 'day'; renders יוֹם; in the formula ἕως τῆς ἡμέρας ταύτης it marks the narrator's present as the terminus of the enduring situation.

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας)

→ relational specification

οὗτος: 'this'; the proximal demonstrative in the etiological formula 'to this day'.

7 καὶ ἀπέστειλεν Αχαζ ἀγγέλους πρὸς Θαγλαθφελλασαρ βασιλέα Ἀσσυρίων λέγων δοῦλός σου καὶ υἱός σου ἐγὼ ἀνάβηθι καὶ σῶσόν με ἐκ χειρὸς βασιλέως Συρίας καὶ ἐκ χειρὸς βασιλέως Ἰσραηλ τῶν ἐπανισταμένων ἐπ' ἐμέ

And Ahaz sent messengers to Tiglath-Pileser king of the Assyrians, saying, 'I am your servant and your son; come up and save me from the hand of the king of Aram and from the hand of the king of Israel, who are rising up against me.'

Ahaz's appeal to Assyria (vassal embassy and plea)

καὶ ἀπέστειλεν Αχαζ

The crisis prompts the fateful embassy to Assyria; the self-abasing vassal confession δοῦλός σου καὶ υἱός σου ἐγὼ ('I am your servant and your son') makes Ahaz a political and theological client of Tiglath-Pileser rather than of YHWH (contrast Isaiah's counsel of faith, Isa 7), and the imperatives ἀνάβηθι ... σῶσόν transfer to the Assyrian the deliverance language properly owed to God.

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 (dispatch of embassy)

→ constative aorist (the sending of the embassy)

ἀποστέλλω: 'send / send off (with a commission)'; renders πλψ; the verb of official dispatch, here of the diplomatic embassy to Assyria.

Αχαζ

Ahaz

subject (indeclinable proper noun)

→ participant identification

Αχαζ: see v. 1; the sender of the embassy.

ἀγγέλους

messengers

Accusative

direct object of ἀπέστειλεν

→ object specification

ἄγγελος: 'messenger / envoy' (here human, not angelic); renders מַלְאכִים; the diplomatic envoys carrying Ahaz's plea.

πρὸς

to

preposition + accusative (direction/recipient)

→ spatial or relational framing

πρὸς + accusative: 'to / toward'; marks the recipient of the embassy.

Θαγλαθφελλασαρ

Tiglath-Pileser

object of πρὸς (indeclinable proper noun)

→ participant identification

Θαγλαθφελλασαρ: transliteration of Hebrew תִּגְלַתְפִּלְסֵר (Tiglath-Pileser III), king of Assyria; indeclinable in the LXX; the imperial overlord whose aid Ahaz seeks.

βασιλέα

king

Accusative

accusative in apposition to Θαγλαθφελλασαρ

→ object specification

βασιλεύς: 'king'; the title 'king of the Assyrians' in apposition to Tiglath-Pileser.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (gentilic: the people he rules)

→ relational specification

Ἀσσύριος: 'Assyrian'; gentilic substantive rendering רַשְׁשָׁא; βασιλεὺς Ἀσσυρίων ('king of the Assyrians') is the standard LXX title for the Assyrian monarch.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ verbal action or state

λέγω: the participle λέγων is the LXX's standard speech-introducing device (rendering לְאמֹר), introducing the verbatim content of the message.

δοῦλος

servant

Nominative

predicate nominative (with implied 'I am')

→ participant prominence

δοῦλος: 'slave / servant'; renders טַבָּל; the vassal self-designation δοῦλος σου ('your servant') is the formal language of submission to a suzerain.

σου

your

Genitive

genitive of possession (modifying δοῦλος)

→ relational specification

σύ: 'you'; the genitive σου marks Ahaz as Tiglath-Pileser's own servant.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

υἱός

son

Nominative

predicate nominative (with implied 'I am')

→ participant prominence

υἱός: 'son'; in suzerain-vassal treaty language 'son' designates the subordinate party; here Ahaz's abasement intensifies (servant and son), surrendering Judah's covenant sonship to YHWH for political clientship.

σου

your

Genitive

genitive of possession (modifying υἱός)

→ relational specification

σύ: 'you'; the genitive completes the vassal-son formula.

ἐγώ

I

Nominative

subject (emphatic personal pronoun, supplying the copular 'am')

→ participant reference

ἐγώ: emphatic 'I'; the pronoun fronts/closes the verbless confession 'your servant and your son [am] I', heightening the self-subordination.

ἀνάβηθι

come up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb (imperative plea)

→ aorist imperative (urgent request for action)

ἀναβαίνω: 'go up / march up'; the aorist imperative ἀνάβηθι summons the Assyrian to a military campaign of relief — the same verb used of the coalition's advance in v. 5, now turned against them.

καὶ

and

coordinate conjunction (joining imperatives)

→ discourse linkage or contrast

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

σῶσον

save

Aor Act Impv 2 Sg · σῶζω

main verb (imperative plea)

→ aorist imperative (urgent appeal for deliverance)

σῶζω: 'save / deliver / rescue'; renders גִּזְלוּ; the imperative σῶσον με directs to Assyria the deliverance-language ordinarily addressed to YHWH — the theological irony of Ahaz's faithlessness.

με

me

Accusative

direct object of σῶσον

→ participant reference

ἐγώ: 'me'; the enclitic accusative object of the plea for rescue.

ἐκ

from

preposition + genitive (separation/deliverance)

→ spatial or relational framing

ἐκ: 'from / out of'; in ἐκ χειρός ('from the hand of') it renders the Hebrew דָּגַל, the idiom for deliverance from an enemy's power.

χειρὸς

hand

Genitive

genitive object of ἐκ (idiom: 'from the hand/power of')

→ relational specification

χείρ: 'hand'; ἐκ χειρός is a Hebraism (דָּגַל) for 'from the power/grip of', the standard deliverance idiom.

βασιλέως

king

Genitive

genitive of possession (whose hand: 'the king of Aram')

→ relational specification

βασιλεύς: 'king'; here Rezin, 'the king of Aram', the first enemy named.

Συρίας

of Aram

Genitive

genitive of relationship (the kingdom)

→ relational specification

Συρία: see v. 5; Rezin's Aramean kingdom.

καὶ

and

coordinate conjunction (joining the two foes)

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (separation/deliverance, repeated)

→ spatial or relational framing

ἐκ: the repeated ἐκ χειρός parallels the two enemy kings, emphasizing the double threat.

χειρὸς

hand

Genitive

genitive object of ἐκ (idiom, repeated)

→ relational specification

χείρ: see above; the second 'hand' of the deliverance idiom.

βασιλέως

king

Genitive

genitive of possession (whose hand: 'the king of Israel')

→ relational specification

βασιλεύς: 'king'; here Pekah, 'the king of Israel', the second enemy.

Ισραηλ

of Israel

genitive of relationship (indeclinable: the northern kingdom)

→ participant identification

Ισραηλ: indeclinable; Pekah's northern kingdom.

τῶν

the

Genitive

article (with the participle ἐπανισταμένων)

→ noun-phrase marking

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

ἐπανισταμένων

who are rising up

Pres Mid Ptcp Gen Pl Masc · ἐπανίσταμαι

attributive participle (describing the two kings)

→ durative present participle (ongoing hostility)

ἐπανίσταμαι: 'rise up against / attack'; the articular participle τῶν ἐπανισταμένων ἐπ' ἐμέ ('who are rising up against me') characterizes the two enemy kings as aggressors; the genitive plural is loosely construed with the preceding kings.

ἐπ'

against

preposition + accusative (hostile direction, elided before vowel)

→ spatial or relational framing

ἐπί + accusative: here hostile, 'against'; ἐπ' ἐμέ completes the participial phrase.

ἐμέ

me

Accusative

object of ἐπ' (emphatic accusative)

→ participant reference

ἐγώ: the emphatic accusative ἐμέ; Ahaz casts himself as the personal target of the coalition's aggression.

8 καὶ ἔλαβεν Αχαζ τὸ ἀργύριον καὶ τὸ χρυσίον τὸ εὑρεθὲν ἐν θησαυροῖς οἴκου κυρίου καὶ οἴκου τοῦ βασιλέως καὶ ἀπέστειλεν τῷ βασιλεῖ δῶρα

And Ahaz took the silver and the gold that was found in the treasuries of the house of the LORD and of the house of the king, and he sent them to the king as a gift.

The temple tribute: payment for Assyrian aid

καὶ ἔλαβεν Αχαζ

Ahaz funds his appeal by plundering both the temple treasury (οἴκου κυρίου) and the royal treasury (οἴκου τοῦ βασιλέως); the term δῶρα ('gift / present') euphemizes the tribute that purchases Assyrian intervention, foreshadowing the temple's later subordination 'because of the king of Assyria' (v. 18).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (seizure of treasury wealth)

→ constative aorist (the act of taking)

λαμβάνω: 'take / seize'; renders תָּקַח; here of Ahaz's appropriation of the temple and palace bullion for tribute.

Αχαζ

Ahaz

subject (indeclinable proper noun)

→ participant identification

Αχαζ: see v. 1; the agent of the temple plunder.

τὸ

the

Accusative

article (with ἀργύριον)

→ noun-phrase marking

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

ἄργύριον

silver

Accusative

direct object of ἔλαβεν

→ object specification

ἄργύριον: 'silver / money'; renders אֲרָבָה; the silver-and-gold pairing denotes the precious-metal reserves of the temple and palace.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with χρυσίον)

→ noun-phrase marking

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

χρυσίον

gold

Accusative

direct object of ἔλαβεν (coordinate with ἄργύριον)

→ object specification

χρυσίον: 'gold'; renders כֶּהֱנִי; the second component of the bullion taken as tribute.

τὸ

the

Accusative

article (with the participle εὑρεθέν)

→ noun-phrase marking

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

εὑρεθέν

that was found

Aor Pass Ptcp Acc Sg Neut · εὕρισκω

attributive participle (modifying silver/gold: 'that was found')

→ constative aorist participle (the treasure as located)

εὕρισκω: 'find'; the passive participle τὸ εὑρεθέν ('that which was found') qualifies the silver and gold as the whole available reserve in the treasuries.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

θησαυροῖς

treasuries

Dative

dative of place (where the wealth was stored)

→ sphere or reference

θησαυρός: 'treasury / storehouse / treasure'; renders תֹּרְנָפֶת / אֲצִיָּה; the temple and palace strongrooms holding the precious-metal reserves.

οἴκου

house

Genitive

genitive of possession (whose treasuries: 'of the house of the LORD')

→ relational specification

οἶκος: 'house'; οἶκος κυρίου ('house of the LORD') is the standard LXX designation of the Jerusalem temple.

κυρίου

of the LORD

Genitive

genitive of possession (whose house: the LORD's)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the temple is YHWH's house, making Ahaz's plundering of it a sacrilege.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἴκου

house

Genitive

genitive of possession (coordinate: 'of the house of the king')

→ relational specification

οἶκος: here οἶκος τοῦ βασιλέως ('house of the king') is the royal palace and its treasury, the second source of the tribute.

τοῦ the Genitive <i>article (with βασιλέως)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	βασιλέως king Genitive <i>genitive of possession (whose house: the king's)</i> → relational specification βασιλεύς: 'king'; here Ahaz himself, whose palace treasury is also tapped.	καὶ and <i>narrative conjunction</i> → 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 <i>main verb (dispatch of tribute)</i> → constative aorist (the sending) ἀποστέλλω: 'send'; here of the dispatch of the tribute to the Assyrian king, parallel to the embassy of v. 7.
τῷ the Dative <i>article (with βασιλεῖ)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	βασιλεῖ king Dative <i>dative of recipient (to the Assyrian king)</i> → sphere or reference βασιλεύς: 'king'; the dative recipient is Tiglath-Pileser, to whom the tribute is sent.	δῶρα a gift / presents Accusative <i>accusative in apposition / object (the tribute sent)</i> → object specification δῶρον: 'gift / present / tribute'; renders הַתְּרִיבָּה / תְּרִיבָּה; the plural δῶρα euphemistically designates the tribute-payment that secures Assyrian intervention — politically a bribe, theologically a betrayal of trust in YHWH.	

9 καὶ ἤκουσεν αὐτοῦ βασιλεὺς Ἀσσυρίων καὶ ἀνέβη βασιλεὺς Ἀσσυρίων εἰς Δαμασκὸν καὶ συνέλαβεν αὐτὴν καὶ ἀπώκισεν αὐτὴν καὶ τὸν Ραασσων ἐθανάτωσεν

And the king of the Assyrians listened to him, and the king of the Assyrians went up to Damascus and captured it and deported it, and he put Rezin to death.

Assyrian response: the fall of Damascus and death of Rezin

καὶ ἤκουσεν αὐτοῦ

The Assyrian king's compliance (ἤκουσεν αὐτοῦ, 'listened to him') triggers a swift chain of conquest verbs — captured, deported, killed — that dismantles the Aramean threat; the deportation (ἀπώκισεν) and execution of Rezin fulfill Ahaz's plea of v. 7 but bind Judah ever more tightly to Assyrian overlordship.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤκουσεν

listened / heeded

Aor Act Indic 3 Sg · ἀκούω

main verb (favorable response)

→ constative aorist (the act of heeding)

ἀκούω: 'hear / listen / heed'; renders ὕψ; with the genitive object αὐτοῦ it means 'listened to / granted the request of' — the Assyrian accedes to Ahaz's plea.

αὐτοῦ

him

Genitive

genitive object of ἤκουσεν (the person heeded)

→ relational specification

αὐτός: 'him'; the genitive complement of ἀκούω ('listened to him'), i.e., to Ahaz.

βασιλεὺς

king

Nominative

subject of ἤκουσεν

→ participant prominence

βασιλεὺς: 'king'; the Assyrian monarch (Tiglath-Pileser) is the subject.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (gentilic title)

→ relational specification

Ἀσσύριος; see v. 7; βασιλεὺς Ἀσσυρίων is the fixed Assyrian royal title.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (military campaign)

→ constative aorist (the campaign)

ἀναβαίνω: 'go up / march up'; the campaign verb, here fulfilling the ἀνάβηθι of Ahaz's plea (v. 7).

βασιλεὺς

king

Nominative

subject of ἀνέβη (resumptive repetition)

→ participant prominence

βασιλεὺς: the Assyrian king, restated as subject of the campaign — a Hebraizing resumptive repetition.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (gentilic title, repeated)

→ relational specification

Ἀσσύριος; the repeated title; the doubling 'king of the Assyrians ... king of the Assyrians' is characteristic Hebraizing redundancy.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Δαμασκὸν

Damascus

Accusative

accusative of direction (the target city)

→ object specification

Δαμασκός: 'Damascus' (Hebrew דַּמָּשֵׁק), the Aramean capital; declined as a second-declension noun (acc. Δαμασκόν); the objective of the Assyrian campaign.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνέλαβεν

captured

Aor Act Indic 3 Sg · συλλαμβάνω

main verb (capture of the city)

→ constative aorist (the capture)

συλλαμβάνω: 'seize / capture / take'; renders דָּבַל / שָׁבַח; here of the military capture of Damascus.

αὐτήν

it

Accusative

direct object of συνέλαβεν (referring to Δαμασκόν, fem.)

→ participant reference

αὐτός: 'it / her'; the feminine pronoun refers to Damascus (feminine), the captured city.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπώκισεν

deported

Aor Act Indic 3 Sg · ἀποικίζω

main verb (deportation of the population)

→ constative aorist (the deportation)

ἀποικίζω: 'remove / send into exile / deport / resettle'; renders הִלְגִּיחַ; the standard Assyrian policy of population deportation, here applied to Damascus.

αὐτήν

it

Accusative

direct object of ἀπώκισεν (the city/its people)

→ participant reference

αὐτός: 'it / her'; refers to Damascus (by metonymy its inhabitants) carried off into exile.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with the proper noun Ραασσων, marking its case)

→ noun-phrase marking

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

Ραασσων

Rezin

direct object of ἐθανάτωσεν (indeclinable, marked accusative by τόν)

→ participant identification

Ραασσων: see v. 5; the Aramean king, here the object of execution; his case is shown by the article τόν.

ἐθανάτωσεν

put to death

Aor Act Indic 3 Sg · θανατόω

main verb (execution of Rezin)

→ constative aorist (the execution)

θανατόω: 'put to death / kill'; renders תָּמִית; the climactic verb closes the Aramean threat with Rezin's execution, completing the deliverance Ahaz had requested.

10 καὶ ἐπορεύθη βασιλεὺς Αχαζ εἰς ἀπαντὴν τῷ Θαγλαθφελλασαρ βασιλεῖ Ἀσσυρίων εἰς Δαμασκὸν καὶ εἶδεν τὸ θυσιαστήριον ἐν Δαμασκῷ καὶ ἀπέστειλεν ὁ βασιλεὺς Αχαζ πρὸς Ουριαν τὸν ἱερέα τὸ ὁμοίωμα τοῦ θυσιαστηρίου καὶ τὸν ῥυθμὸν αὐτοῦ εἰς πᾶσαν ποίησιν αὐτοῦ

And King Ahaz went to Damascus to meet Tiglath-Pileser king of the Assyrians, and he saw the altar that was in Damascus; and King Ahaz sent to Uriah the priest the likeness of the altar and its design, for its whole construction.

Narrative shift: the Damascus altar and its replication ordered

καὶ ἐπορεύθη βασιλεὺς Αχαζ

The central panel of the chapter opens: Ahaz's homage-visit to his overlord at Damascus becomes the occasion for cultic innovation; seeing a foreign altar, he dispatches its ὁμοίωμα ('likeness') and ῥυθμός ('design/proportion') to Uriah the priest — the king, not the priest, initiates and specifies the new temple altar, inverting proper cultic authority.

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 (journey to Damascus)

→ constative aorist (the journey)

πορεύομαι: 'go / travel'; the deponent aorist passive ἐπορεύθη of Ahaz's journey to render homage to his Assyrian suzerain.

βασιλεὺς

king

Nominative

subject (in apposition to Αχαζ)

→ participant prominence

βασιλεύς: 'king'; the title 'King Ahaz' (βασιλεὺς Αχαζ) recurs as a fixed designation through the central panel.

Αχαζ

Ahaz

subject (indeclinable proper noun)

→ participant identification

Αχαζ: see v. 1; the traveler to Damascus.

εἰς

to / for

preposition + accusative (purpose: 'to meet')

→ spatial or relational framing

εἰς ἀπαντήν: 'to meet / to a meeting with', a Hebraism (תִּקְרָךְ) for going to encounter someone.

ἀπαντήν

a meeting

Accusative

accusative of purpose (with εἰς: 'to meet')

→ object specification

ἀπάντησις / ἀπαντή: 'meeting / encounter'; in the idiom εἰς ἀπαντήν ('to meet') it renders תִּקְרָךְ, the standard Hebraism for going out to meet a person.

τῷ

the

Dative

article (with the dative of the one met)

→ noun-phrase marking

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

Θαγλαθφελλασαρ

Tiglath-Pileser

dative of the person met (indeclinable, marked dative by τῷ)

→ participant identification

Θαγλαθφελλασαρ: see v. 7; the Assyrian overlord whom Ahaz goes to meet; case shown by the article τῷ.

βασιλεῖ

king

Dative

dative in apposition to Θαγλαθφελλασαρ

→ sphere or reference

βασιλεῦς: 'king'; in apposition, 'king of the Assyrians'.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (gentilic title)

→ relational specification

Ἀσσύριος: see v. 7; the royal title.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Δαμασκόν

Damascus

Accusative

accusative of direction (destination)

→ object specification

Δαμασκός: see v. 9; the place of the meeting, now under Assyrian control.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg· ὁράω

main verb (perception that prompts the innovation)

→ constative aorist (the act of seeing)

ὁράω (aor. εἶδεν): 'see / behold'; renders הִרְאָה; Ahaz's seeing of the foreign altar is the catalyst for the cultic innovation that follows.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

direct object of εἶδεν

→ object specification

θυσιαστήριον: 'altar' (lit. 'place of sacrifice'); renders זֶבֶח; the foreign altar at Damascus that Ahaz will have copied for the Jerusalem temple.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

Δαμασκῷ

Damascus

Dative

dative of place (where the altar stood)

→ sphere or reference

Δαμασκός: see v. 9; here dative of place, locating the altar Ahaz saw.

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 (dispatch of the altar pattern)

→ constative aorist (the sending)

ἀποστέλλω: 'send'; here of sending the altar's design to the priest in Jerusalem ahead of the king's return.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (resumptive: 'King Ahaz')

→ participant prominence

βασιλεὺς: 'king'; the resumptive subject ὁ βασιλεὺς Ἀχαζ emphasizes the king's personal initiative in the cultic change.

Ἀχαζ

Ahaz

subject (indeclinable, in apposition to ὁ βασιλεὺς)

→ participant identification

Ἀχαζ: see v. 1; the initiator of the altar project.

πρός

to

preposition + accusative (recipient)

→ spatial or relational framing

πρός + accusative: 'to'; marks the recipient of the dispatched design.

Ουριαν

Uriah

Accusative

object of πρὸς (recipient of the design)

→ object specification

Ουρίας: transliteration of Hebrew יְרִיָּא (Uriah), the priest; declined as a first-declension masculine (acc. Ουριαν); the compliant priest who executes the king's cultic order.

τὸν

the

Accusative

article (with ἱερέα)

→ noun-phrase marking

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

ἱερέα

priest

Accusative

accusative in apposition to Ουριαν

→ object specification

ἱερεύς: 'priest'; renders יֹהֵב; Uriah's priestly office makes his compliance with the king's altar-order all the more significant a cultic capitulation.

τὸ

the

Accusative

article (with ὁμοίωμα)

→ noun-phrase marking

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

ὁμοίωμα

likeness / pattern

Accusative

direct object of ἀπέστειλεν (what was sent)

→ object specification

ὁμοίωμα: 'likeness / copy / model / pattern'; renders תְּבִינָה / תְּמוּנָה; the scale-model or drawing of the Damascus altar sent to the priest as a template.

τοῦ

the

Genitive

article (with θυσιαστηρίου)

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive of relationship (whose likeness)

→ relational specification

θυσιαστήριον: see above; the foreign altar of which the ὁμοίωμα is a copy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with ῥυθμόν)

→ noun-phrase marking

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

ῥυθμόν

design / proportion

Accusative

direct object (coordinate with ὁμοίωμα: 'its design')

→ object specification

ῥυθμός: 'measured form / proportion / design / structure'; here the detailed specifications/proportions of the altar accompanying the model, ensuring an exact replica.

αὐτοῦ

its

Genitive

genitive of possession (the altar's design)

→ relational specification

αὐτός: 'its'; refers to the altar, whose proportions are specified.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

εἰς + accusative: here expressing purpose, 'for (its whole construction)'.

πᾶσαν

whole / every

Accusative

attributive adjective (modifying ποίησιν)

→ object specification

πᾶς: 'all / whole'; here 'for its whole/entire construction', stressing complete fidelity to the model.

ποίησιν

construction / workmanship

Accusative

accusative of purpose (with εἰς)

→ object specification

ποίησις: 'making / construction / workmanship'; here the fabrication of the new altar according to the sent pattern and design.

αὐτοῦ

its

Genitive

genitive of possession (the altar's construction)

→ relational specification

αὐτός: 'its'; refers again to the altar to be built.

11 καὶ ὠκοδόμησεν Ουριας ὁ ἱερεὺς τὸ θυσιαστήριον κατὰ πάντα ὅσα ἀπέστειλεν ὁ βασιλεὺς Αἰαζ ἐκ Δαμασκοῦ

And Uriah the priest built the altar according to all that King Ahaz had sent from Damascus.

Priestly compliance: the altar built to specification

καὶ ὠκοδόμησεν Ουριας

Uriah's obedience is reported with the compliance-formula κατὰ πάντα ὅσα ('according to all that'), underscoring exact conformity to the king's instructions; the priest executes the project before Ahaz's return (the new altar is ready when the king arrives in v. 12), signaling the subordination of the priesthood to royal cultic will.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (construction of the altar)

→ constative aorist (the building completed)

οἰκοδομέω: 'build / construct'; renders ἵקב; here of Uriah's construction of the replica altar according to the sent design.

Ουριας

Uriah

Nominative

subject of ὠκοδόμησεν

→ participant prominence

Ουριας: see v. 10; here nominative subject, the priest who builds the altar.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

nominative in apposition to Ουριας

→ participant prominence

ἱερεὺς: 'priest'; the priestly title again marks the gravity of his compliance.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

direct object of ὠκοδόμησεν

→ object specification

θυσιαστήριον: 'altar'; the new altar built to the Damascus pattern.

κατὰ

according to

preposition + accusative (standard/norm)

→ spatial or relational framing

κατὰ + accusative: 'according to'; introduces the compliance-formula κατὰ πάντα ὅσα ('according to all that').

πάντα

all

Accusative

substantival adjective (object of κατά: 'all things')

→ object specification

παῖς: 'all / everything'; in κατὰ πάντα ὅσα the totalizing 'all that' stresses complete conformity to the royal directive.

ὅσα

whatever

Accusative

relative pronoun (introducing the content of the instructions)

→ participant reference

ὅσος: 'as much/many as / whatever'; the correlative relative completing the compliance-formula, 'all that (the king) sent'.

ἀπέστειλεν

had sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of relative clause (the instructions sent)

→ constative aorist (the prior dispatch)

ἀποστέλλω: 'send'; here of the instructions/design Ahaz had dispatched from Damascus (v. 10).

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject of ἀπέστειλεν (in apposition to Αχαζ)

→ participant prominence

βασιλεύς: 'king'; 'King Ahaz' as the source of the design.

Αχαζ

Ahaz

subject (indeclinable, in apposition to ὁ βασιλεύς)

→ participant identification

Αχαζ: see v. 1; the sender of the instructions.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

ἐκ: 'from'; marks Damascus as the place from which Ahaz sent the design.

Δαμασκοῦ

Damascus

Genitive

genitive object of ἐκ (source)

→ relational specification

Δαμασκός: see v. 9; here genitive of source, 'from Damascus', where Ahaz still was.

12 καὶ εἶδεν ὁ βασιλεύς τὸ θυσιαστήριον καὶ ἀνέβη ἐπ' αὐτό

And the king saw the altar, and he went up upon it.

Royal inspection and ascent of the new altar καὶ εἶδεν ὁ βασιλεύς

On his return the king inspects the finished altar and himself 'goes up' upon it (ἀνέβη ἐπ' αὐτό); the king's personal officiating at the altar — a priestly act — continues the theme of royal usurpation of cultic prerogative and prepares for the personal offerings he makes in v. 13.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (inspection)

→ constative aorist (the act of seeing)

ὁράω (aor. εἶδεν): 'see / behold'; here Ahaz inspects the completed altar on his return — an echo of his seeing the original in Damascus (v. 10).

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject of εἶδεν

→ participant prominence

βασιλεὺς: 'king'; Ahaz, who inspects and then officiates at the altar.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

direct object of εἶδεν

→ object specification

θυσιαστήριον: 'altar'; the newly built altar inspected by the king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (ascent to officiate)

→ constative aorist (the ascent)

ἀναβαίνω: 'go up / ascend'; here of Ahaz ascending the altar's ramp/steps to officiate — a king performing a priestly act.

ἐπὶ

upon

preposition + accusative (direction onto, elided before vowel)

→ spatial or relational framing

ἐπὶ + accusative: 'upon / onto'; ἐπὶ αὐτό marks the altar as the place ascended.

αὐτό

it

Accusative

object of ἐπὶ (the altar)

→ participant reference

αὐτό: 'it'; the neuter refers to τὸ θυσιαστήριον, the altar Ahaz ascends.

13 καὶ ἐθυμίασεν τὴν ὅλοκαύτωςιν αὐτοῦ καὶ τὴν θυσίαν αὐτοῦ καὶ τὴν σπονδὴν αὐτοῦ καὶ προσέχεεν τὸ αἶμα τῶν εἰρηνικῶν τῶν αὐτοῦ ἐπὶ τὸ θυσιαστήριον

And he offered up in smoke his whole-burnt offering and his grain offering and his libation, and he poured out the blood of his peace-offerings upon the altar.

The king's inaugural offerings on the new altar καὶ ἐθυμίασεν

Ahaz inaugurates the new altar with a full sacrificial sequence — whole-burnt offering, grain offering, libation, and the blood of peace-offerings — each marked 'his' (αὐτοῦ), stressing the king's personal officiation; the cluster of cultic technical terms (ὅλοκαύτωςις, θυσία, σπονδή, εἰρηνικά) shows the Greek translator deploying the standard Levitical sacrificial vocabulary.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐθυμίασεν

offered up in smoke

Aor Act Indic 3 Sg · θυμιάω

main verb (offering by burning)

→ constative aorist (the inaugural offering)

θυμιάω: 'burn (as incense/smoke) / offer up in smoke'; renders ἱγῆ; here extended to the burning of the whole-burnt and grain offerings on the new altar.

τὴν

the

Accusative

article (with ὅλοκαύτωςιν)

→ noun-phrase marking

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

ὅλοκαύτωςιν

whole-burnt offering

Accusative

direct object of ἐθυμίασεν

→ object specification

ὅλοκαύτωςις: 'whole-burnt offering / holocaust'; renders ἡζע; the offering wholly consumed by fire, the chief regular sacrifice.

αὐτοῦ

his

Genitive

genitive of possession (modifying ὅλοκαύτωςιν)

→ relational specification

αὐτός: 'his'; the possessive marks the king's personal offering.

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 (with θυσίαν)

→ noun-phrase marking

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

θυσίαν

grain offering

Accusative

direct object (coordinate with ὅλοκαύτωςιν)

→ object specification

θυσία: 'sacrifice / offering'; here specifically the cereal/grain offering (rendering תִּבְנָה), paired with the burnt offering in the regular cult.

αὐτοῦ

his

Genitive

genitive of possession (modifying θυσίαν)

→ relational specification

αὐτός: 'his'; the king's grain offering.

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 (with σπονδῆν)

→ noun-phrase marking

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

σπονδῆν

libation / drink offering

Accusative

direct object (coordinate with the others)

→ object specification

σπονδή: 'drink offering / libation'; renders ἵϐϛ; the wine poured out accompanying the burnt and grain offerings.

αὐτοῦ

his

Genitive

genitive of possession (modifying σπονδῆν)

→ relational specification

αὐτός: 'his'; the king's libation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσέχεεν

poured out

Aor Act Indic 3 Sg · προσχέω

main verb (blood manipulation)

→ constative aorist (the pouring)

προσχέω: 'pour upon / dash against'; renders ἵϐϛ; the technical verb for the blood-rite of dashing the sacrificial blood against the altar.

τὸ

the

Accusative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of προσέχεεν

→ object specification

αἷμα: 'blood'; renders ἵϐϛ; the sacrificial blood applied to the altar, the central element of the peace-offering rite.

τῶν

the

Genitive

article (with εἰρηνικῶν)

→ noun-phrase marking

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

εἰρηνικῶν

peace-offerings

Genitive

genitive of source (whose blood: the peace-offerings')

→ relational specification

εἰρηνικός: 'pertaining to peace'; the substantive τὰ εἰρηνικά renders ἰמלץ ('peace/fellowship offerings'), the shared sacrifices whose blood is dashed on the altar.

τῶν

the

Genitive

article (with αὐτοῦ, resumptive: 'those of his')

→ noun-phrase marking

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

αὐτοῦ

his

Genitive

genitive of possession (in the articular phrase τῶν αὐτοῦ: 'his own')

→ relational specification

αὐτός: 'his'; the articular τῶν αὐτοῦ ('those that are his') reinforces that these are the king's own peace-offerings.

ἐπὶ

upon

preposition + accusative (direction onto)

→ spatial or relational framing

ἐπί + accusative: 'upon'; marks the altar as the surface on which the blood is dashed.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

object of ἐπί (the new altar)

→ object specification

θυσιαστήριον: 'altar'; the new Damascus-pattern altar receives the king's blood-offerings.

14 καὶ τὸ θυσιαστήριον τὸ χαλκοῦν τὸ ἀπέναντι κυρίου καὶ προσήγαγεν ἀπὸ προσώπου τοῦ οἴκου κυρίου ἀπὸ τοῦ ἀνά μέσον τοῦ θυσιαστηρίου καὶ ἀπὸ τοῦ ἀνά μέσον τοῦ οἴκου κυρίου καὶ ἔδωκεν αὐτὸ ἐπὶ μὴρὸν τοῦ θυσιαστηρίου κατὰ βορρᾶν

And as for the bronze altar that was before the LORD, he brought it forward from the front of the house of the LORD, from between the altar and the house of the LORD, and he placed it on the flank of the altar, toward the north.

Displacement of the legitimate bronze altar

καὶ τὸ θυσιαστήριον τὸ χαλκοῦν

The fronted, casus-pendens phrase τὸ θυσιαστήριον τὸ χαλκοῦν ('the bronze altar') topicalizes the legitimate Solomonic altar that stood ἀπέναντι κυρίου ('before the LORD'); Ahaz removes it from its central place between altar and temple to the subordinate northern flank, demoting the divinely sanctioned altar in favor of his pagan-modeled one.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

τὸ
the

Accusative

article (with θυσιαστήριον, fronted as topic)

→ noun-phrase marking

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

θυσιαστήριον
altar

Accusative

fronted object (casus pendens, resumed by αὐτό; object of προσήγαγεν)

→ object specification

θυσιαστήριον: 'altar'; here the original bronze altar, fronted as the topic of the displacement and resumed by αὐτό later in the verse.

τὸ
the

Accusative

article (with χαλκοῦν, attributive)

→ noun-phrase marking

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

χαλκοῦν
bronze

Accusative

attributive adjective (modifying θυσιαστήριον)

→ object specification

χαλκοῦς: 'made of bronze/copper'; renders תְּנִיכָה; identifies the Solomonic bronze altar, the legitimate altar now being displaced.

τὸ
the

Accusative

article (with the adverbial phrase ἀπέναντι κυρίου, attributive)

→ noun-phrase marking

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

ἀπέναντι
before / opposite

improper preposition + genitive (attributive: 'that was before the LORD')

→ spatial or relational framing

ἀπέναντι: 'opposite / before / in front of'; an improper preposition with the genitive; the articular phrase τὸ ἀπέναντι κυρίου ('the one before the LORD') marks the bronze altar's place of honor before YHWH.

κυρίου
of the LORD

Genitive

genitive object of ἀπέναντι

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the altar 'before the LORD' stood in YHWH's presence, sharpening the offense of its demotion.

καὶ
and

narrative conjunction (resuming after the fronted topic)

→ discourse linkage or contrast

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

προσήγαγεν
brought forward

Aor Act Indic 3 Sg · προσάγω

main verb (relocation of the altar)

→ constative aorist (the relocation)

προσάγω: 'bring near / bring forward / move'; here of moving the bronze altar away from its central position; the verb governs the fronted altar resumed by αὐτό.

ἀπὸ
from

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

→ spatial or relational framing

ἀπὸ προσώπου: 'from before / from the front of'; a Hebraism מִפְּנֵי / מֵאֲחֵרֵי for removal from a position.

προσώπου
face / front

Genitive

genitive object of ἀπὸ (idiom: 'from the front of')

→ relational specification

πρόσωπον: 'face / front'; in ἀπὸ προσώπου τοῦ οἴκου ('from the front of the house') it locates the original position the altar is moved from.

τοῦ

the

Genitive

article (with οἴκου)

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive of relationship (the temple's front)

→ relational specification

οἶκος: 'house'; the temple, before whose front (façade) the bronze altar had stood.

κυρίου

of the LORD

Genitive

genitive of possession (whose house)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; οἶκος κυρίου, the temple.

ἀπὸ

from

preposition + genitive (separation, with the articular ἀνὰ μέσον)

→ spatial or relational framing

ἀπὸ τοῦ ἀνὰ μέσον: 'from the space between'; the articular substantivization of the prepositional phrase ἀνὰ μέσον.

τοῦ

the

Genitive

article (substantivizing ἀνὰ μέσον)

→ noun-phrase marking

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

ἀνὰ

in

preposition (in the fixed phrase ἀνὰ μέσον: 'between')

→ spatial or relational framing

ἀνά: in the fixed locution ἀνὰ μέσον ('in the midst of / between') it renders Hebrew יְבַיִת, marking position between two points.

μέσον

midst / between

Accusative

accusative (in the fixed phrase ἀνὰ μέσον)

→ object specification

μέσος: 'middle / midst'; ἀνὰ μέσον τοῦ θυσιαστηρίου ('between the [new] altar...') marks the space the bronze altar is removed from.

τοῦ

the

Genitive

article (with θυσιαστηρίου)

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (one pole of the 'between': the new altar)

→ relational specification

θυσιαστήριον: 'altar'; here the new altar, one boundary of the space between which the bronze altar had stood.

καὶ

and

coordinate conjunction (joining the second 'between' phrase)

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (separation, repeated)

→ spatial or relational framing

ἀπὸ τοῦ ἀνὰ μέσον: the repeated phrase marks the second pole of the position.

τοῦ

the

Genitive

article (substantivizing ἀνὰ μέσον, repeated)

→ noun-phrase marking

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

ἀνὰ

in

preposition (in the fixed phrase ἀνὰ μέσον, repeated)

→ spatial or relational framing

ἀνά: see above; the repeated ἀνὰ μέσον marks the second boundary.

μέσον

midst / between

Accusative

accusative (in the fixed phrase, repeated)

→ object specification

μέσος: see above; 'between... and the house of the LORD'.

τοῦ

the

Genitive

article (with οἶκου)

→ noun-phrase marking

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

οἶκου

house

Genitive

genitive (the other pole of the 'between': the temple)

→ relational specification

οἶκος: 'house'; the temple, the other boundary; the bronze altar had stood between the new altar and the temple façade.

κυρίου

of the LORD

Genitive

genitive of possession (whose house)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; οἶκος κυρίου, the temple.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

placed / set

Aor Act Indic 3 Sg · δίδωμι

main verb (placement of the displaced altar)

→ constative aorist (the placement)

δίδωμι: 'give / put / place'; renders יָתַן, which in the locative sense means 'set/place'; here of setting the bronze altar in its new, subordinate position.

αὐτό

it

Accusative

direct object of ἔδωκεν (resuming the fronted θυσιαστήριον)

→ participant reference

αὐτό: 'it'; the neuter pronoun resumes the fronted bronze altar (casus pendens) as object of the placement.

ἐπὶ

on

preposition + accusative (position: 'on the flank')

→ spatial or relational framing

ἐπί + accusative: 'on / at'; marks the new, lateral position of the bronze altar.

μηρὸν

flank / side

Accusative

object of ἐπὶ (the lateral position)

→ object specification

μηρός: lit. 'thigh', here metaphorically 'flank / side'; renders יָרֵךְ ('side/flank'); the bronze altar is shunted to the side of the new altar.

τοῦ

the

Genitive

article (with θυσιαστηρίου)

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive of relationship (whose flank: the new altar's)

→ relational specification

θυσιαστήριον: 'altar'; here the new altar, on whose side the bronze altar is now positioned.

κατὰ

toward

preposition + accusative (direction: 'toward the north')

→ spatial or relational framing

κατὰ + accusative: here directional, 'toward / on the side of'; κατὰ βορρᾶν, 'toward the north'.

βορρᾶν

north

Accusative

accusative of direction (with κατὰ)

→ object specification

βορρᾶς: 'north / north wind'; renders נִדְבָּר; specifies the northern side as the bronze altar's demoted location.

- 15 καὶ ἐνετείλατο ὁ βασιλεὺς Αἰαζ τῷ Οὐρια τῷ ἱερεῖ λέγων ἐπὶ τὸ θυσιαστήριον τὸ μέγα πρόσφερε τὴν ὀλοκαύτως τὴν πρωινὴν καὶ τὴν θυσίαν τὴν ἑσπερινὴν καὶ τὴν ὀλοκαύτως τοῦ βασιλέως καὶ τὴν θυσίαν αὐτοῦ καὶ τὴν ὀλοκαύτως παντὸς τοῦ λαοῦ καὶ τὴν θυσίαν αὐτῶν καὶ τὴν σπονδὴν αὐτῶν καὶ πᾶν αἷμα ὀλοκαυτώσεως καὶ πᾶν αἷμα θυσίας ἐπ' αὐτὸ προσχεεῖς καὶ τὸ θυσιαστήριον τὸ χαλκοῦν ἔσται μοι εἰς τὸ πρῶν

And King Ahaz commanded Uriah the priest, saying, 'On the great altar offer the morning whole-burnt offering and the evening grain offering, and the king's whole-burnt offering and his grain offering, and the whole-burnt offering of all the people and their grain offering and their libation; and all the blood of the whole-burnt offering and all the blood of sacrifice you shall pour upon it; but the bronze altar shall be mine for the inquiry.'

Royal cultic decree: the new altar made the official altar καὶ ἐνετείλατο ὁ βασιλεὺς Αἰαζ

The longest verse of the chapter is the king's standing decree to Uriah: the new 'great altar' (τὸ θυσιαστήριον τὸ μέγα) is to receive every category of public sacrifice — morning and evening, royal and popular, with all the blood-rites — while the legitimate bronze altar is reserved for the king's private 'inquiry' (εἰς τὸ πρῶν / 'for me to inquire'). The decree institutionalizes the cultic reordering, completing the usurpation begun in v. 10.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (royal command)

→ constative aorist (the issuing of the decree)

ἐντέλλομαι: 'command / charge / give orders'; renders ἰβ; the verb of authoritative royal instruction, here establishing the new cultic order.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (in apposition to Αχαζ)

→ participant prominence

βασιλεύς: 'king'; King Ahaz, who issues the cultic decree.

Αχαζ

Ahaz

subject (indeclinable, in apposition to ὁ βασιλεύς)

→ participant identification

Αχαζ: see v. 1; the commanding king.

τῷ

the

Dative

article (with Ουρια, marking dative)

→ noun-phrase marking

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

Ουρια

Uriah

Dative

dative of indirect object (the one commanded)

→ sphere or reference

Ουρίας: see v. 10; here dative (Ουρια) as the recipient of the king's command.

τῷ

the

Dative

article (with ἱερεῖ)

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

dative in apposition to Ουρια

→ sphere or reference

ἱερεύς: 'priest'; Uriah's office, again stressed as he receives the cultic decree.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ verbal action or state

λέγων: the speech-introducing participle λέγων (rendering לֵאמֹר) introduces the verbatim royal decree.

ἐπὶ

on

preposition + accusative (fronted: 'on the great altar')

→ spatial or relational framing

ἐπὶ + accusative: 'on / upon'; the fronted prepositional phrase emphasizes the new altar as the locus of all offerings.

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

object of ἐπί (the locus of offerings)

→ object specification

θυσιαστήριον: 'altar'; the new altar, here titled 'the great altar'.

τὸ

the

Accusative

article (with μέγα, attributive)

→ noun-phrase marking

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

μέγα

great

Accusative

attributive adjective (modifying θυσιαστήριον)

→ object specification

μέγας: 'great / large'; τὸ θυσιαστήριον τὸ μέγα ('the great altar') is the new altar's official designation — its very title displaces the bronze altar's primacy.

πρόσφερε

offer

Pres Act Impv 2 Sg · προσφέρω

main verb of the decree (imperative)

→ durative present imperative (standing/habitual command)

προσφέρω: 'bring / offer / present (a sacrifice)'; renders בִּיָּקֵה; the present imperative gives a standing order for the regular offerings on the new altar.

τὴν

the

Accusative

article (with ὁλοκαύτωσιν)

→ noun-phrase marking

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

ὁλοκαύτωσιν

whole-burnt offering

Accusative

direct object of πρόσφερε

→ object specification

ὁλοκαύτωσις: 'whole-burnt offering'; see v. 13; here the morning burnt offering of the regular daily cult.

τὴν

the

Accusative

article (with πρωινήν, attributive)

→ noun-phrase marking

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

πρωινήν

morning

Accusative

attributive adjective (modifying ὁλοκαύτωσιν)

→ object specification

πρωινός: 'of the morning / early'; renders רֶקֶב; specifies the morning burnt offering (the טַמִּיד of dawn).

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 (with θυσίαν)

→ noun-phrase marking

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

θυσίαν

grain offering

Accusative

direct object (coordinate)

→ object specification

θυσία: see v. 13; here the evening grain offering of the daily cult.

τὴν

the

Accusative

article (with ἑσπερινήν, attributive)

→ noun-phrase marking

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

ἑσπερινήν

evening

Accusative

attributive adjective (modifying θυσίαν)

→ object specification

ἑσπερινός: 'of the evening'; renders בֹּרֵךְ; specifies the evening offering, completing the morning–evening daily pair (טַבַּח).

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 (with ὁλοκαύτωσιν)

→ noun-phrase marking

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

ὁλοκαύτωσιν

whole-burnt offering

Accusative

direct object (coordinate: the king's burnt offering)

→ object specification

ὁλοκαύτωσις: here the king's personal burnt offering, distinguished from the daily and popular ones.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of possession (whose burnt offering)

→ relational specification

βασιλεύς: 'king'; Ahaz himself, whose royal offering is also to be made on the new altar.

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 (with θυσίαν)

→ noun-phrase marking

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

θυσίαν

grain offering

Accusative

direct object (coordinate: the king's grain offering)

→ object specification

θυσία: 'grain offering'; the king's accompanying cereal offering.

αὐτοῦ

his

Genitive

genitive of possession (modifying θυσίαν)

→ relational specification

αὐτός: 'his'; refers to the king.

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 (with ὁλοκαύτωσιν)

→ noun-phrase marking

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

ὅλοκαύτωσιν

whole-burnt offering

Accusative

direct object (coordinate: the people's burnt offering)

→ object specification

ὅλοκαύτωσις: here the burnt offering of the whole people, the third category alongside daily and royal.

παντός

all

Genitive

attributive adjective (modifying λαοῦ)

→ relational specification

πᾶς: 'all / whole'; παντός τοῦ λαοῦ ('of all the people') universalizes the popular offering.

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of possession (whose burnt offering)

→ relational specification

λαός: 'people'; renders לֵוִי ; the whole congregation of Judah, whose offerings are now centralized on the new altar.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with θυσίαν)

→ noun-phrase marking

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

θυσίαν

grain offering

Accusative

direct object (coordinate: the people's grain offering)

→ object specification

θυσία: 'grain offering'; the people's accompanying cereal offering.

αὐτῶν

their

Genitive

genitive of possession (modifying θυσίαν)

→ relational specification

αὐτός: 'their'; refers to the people.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with σπονδὴν)

→ noun-phrase marking

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

σπονδὴν

libation

Accusative

direct object (coordinate: the people's libation)

→ object specification

σπονδή: 'libation / drink offering'; the people's accompanying wine offering.

αὐτῶν

their

Genitive

genitive of possession (modifying σπονδὴν)

→ relational specification

αὐτός: 'their'; refers to the people.

καὶ

and

coordinate conjunction (introducing the blood-rite clause)

→ discourse linkage or contrast

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

πᾶν

all

Accusative

attributive adjective (modifying αἷμα)

→ object specification

πᾶς: 'all'; πᾶν αἷμα ('all the blood') extends the blood-rite to every offering.

αἷμα

blood

Accusative

direct object of προσχεεῖς

→ object specification

αἷμα: 'blood'; the sacrificial blood of the burnt offering to be dashed on the altar.

όλοκαυτώσεως

of whole-burnt offering

Genitive

genitive of source (whose blood)

→ relational specification

όλοκαύτωσις: 'whole-burnt offering'; here the genitive source of the blood, 'the blood of the burnt offering'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶν

all

Accusative

attributive adjective (modifying αἷμα, repeated)

→ object specification

πᾶς: 'all'; the repeated πᾶν αἷμα stresses the totality of the blood-rite.

αἷμα

blood

Accusative

direct object of προσχεεῖς (coordinate)

→ object specification

αἷμα: 'blood'; the blood of the (slain) sacrifice, paired with that of the burnt offering.

θυσίας

of sacrifice

Genitive

genitive of source (whose blood)

→ relational specification

θυσία: 'sacrifice / slain offering'; here the genitive source of the second 'all the blood'.

ἐπὶ

upon

preposition + accusative (direction onto, elided before vowel)

→ spatial or relational framing

ἐπί + accusative: 'upon'; ἐπὶ αὐτό marks the new altar as the surface for the blood-rite.

αὐτό

it

Accusative

object of ἐπί (the new altar)

→ participant reference

αὐτός: 'it'; refers to the great new altar.

προσχεεῖς

you shall pour

Fut Act Indic 2 Sg · προσχέω

main verb (future with imperatival force)

→ imperatival future (binding command)

προσχέω: 'pour upon / dash against'; see v. 13; the future προσχεεῖς has imperatival force ('you shall pour'), binding Uriah to perform all blood-rites on the new altar.

καὶ

but

conjunction (adversative-contrastive here)

→ discourse linkage or contrast

καὶ: here adversative ('but'), introducing the contrasting fate of the bronze altar.

τὸ

the

Nominative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Nominative

subject of ἔσται

→ participant prominence

θυσιαστήριον: 'altar'; here the displaced bronze altar, the subject of the reservation clause.

τὸ

the

Nominative

article (with χαλκοῦν, attributive)

→ noun-phrase marking

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

χαλκοῦν

bronze

Nominative

attributive adjective (modifying θυσιαστήριον)

→ participant prominence

χαλκοῦς: 'bronze'; see v. 14; identifies the displaced Solomonic altar.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (copular, reservation clause)

→ predictive future (the altar's reserved future use)

εἰμί (fut. ἔσται): 'be'; the copula of the reservation: the bronze altar 'shall be mine for the inquiry'.

μοι

for me

Dative

dative of possession/advantage (the king reserves it)

→ participant reference or interest

ἐγώ: 'for me'; the dative of possession marks the king's private reservation of the bronze altar.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

εἰς + accusative: here of purpose, 'for (the inquiring)'.

τὸ

the

Accusative

article (with πρῶί, substantivizing it)

→ noun-phrase marking

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

πρῶί

inquiry / morning

Accusative

substantivized adverb (object of εἰς; 'for the inquiring')

→ object specification

πρῶί: lit. 'early / morning'; the substantivized τὸ πρῶί likely renders Hebrew לְבַקֵּר ('to inquire / seek an oracle'), the translator reading בַּקֵּר as 'inquire' rather than 'morning'; thus the bronze altar is reserved for the king's private divinatory 'inquiry' — a notable interpretive crux of the Greek.

16 καὶ ἐποίησεν Ουρίας ὁ ἱερεὺς κατὰ πάντα ὅσα ἐνετείλατο αὐτῷ ὁ βασιλεὺς Αχαζ

And Uriah the priest did according to all that King Ahaz had commanded him.

Priestly execution of the decree (compliance-formula)

καὶ ἐποίησεν Ουρίας

The compliance-formula κατὰ πάντα ὅσα ἐνετείλατο ('according to all that he commanded'), echoing v. 11, closes the central panel: the priest fully implements the king's cultic reordering, sealing the priesthood's subordination to royal innovation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (execution of the command)

→ constative aorist (the compliant action)

ποιέω: 'do / make'; renders ΠΨΥ; here of Uriah's full execution of the royal decree.

Ουρίας

Uriah

Nominative

subject of ἐποίησεν

→ participant prominence

Ουρίας: see v. 10; the compliant priest.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

nominative in apposition to Ουρίας

→ participant prominence

ἱερεὺς: 'priest'; the title again underscores the priestly compliance.

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατά + accusative: 'according to'; the compliance-formula κατὰ πάντα ὅσα.

πάντα

all

Accusative

substantival adjective (object of κατὰ)

→ object specification

πᾶς: 'all'; the totalizing 'all that' stresses complete compliance.

ὅσα

whatever

Accusative

relative pronoun (introducing the command's content)

→ participant reference

ὅσος: 'as much as / whatever'; the correlative relative completing the compliance-formula.

ἐνετείλατο

had commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (the prior command)

→ constative aorist (the prior decree)

ἐντέλλομαι: 'command / charge'; see v. 15; here of the king's decree that Uriah now carries out.

αὐτῷ

him

Dative

dative of indirect object (the one commanded)

→ participant reference or interest

αὐτός: 'him'; refers to Uriah, the recipient of the command.

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject of ἐνετείλατο (in apposition to Αχαζ)

→ participant prominence

βασιλεὺς: 'king'; King Ahaz, the source of the command.

Αχαζ

Ahaz

subject (indeclinable, in apposition to ὁ βασιλεὺς)

→ participant identification

Αχαζ: see v. 1; the commanding king.

17 καὶ συνέκοψεν ὁ βασιλεὺς Αχαζ τὰ συγκλείσματα τῶν μεχωνῶθ καὶ μετήρην ἀπ' αὐτῶν τὸν λουτήρα καὶ τὴν θάλασσαν καθεῖλεν ἀπὸ τῶν βοῶν τῶν χαλκῶν τῶν ὑποκάτω αὐτῆς καὶ ἔδωκεν αὐτὴν ἐπὶ βάσιν λιθίνην

And King Ahaz cut off the panels of the stands and removed the laver from them, and he took down the Sea from the bronze oxen that were beneath it and set it on a stone base.

Despoiling of the temple furnishings

καὶ συνέκοψεν ὁ βασιλεὺς Αχαζ

The final panel opens with Ahaz's dismantling of the temple's bronze furnishings — the decorated panels of the wheeled stands, the laver, and the great bronze Sea taken down from its twelve oxen onto a mere stone base; the destruction of these Solomonic masterpieces, motivated (v. 18) 'because of the king of Assyria', signals the cultic and political impoverishment that vassalage brings.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνέκοψεν

cut off / broke up

Aor Act Indic 3 Sg · συγκόπτω

main verb (dismantling of furnishings)

→ constative aorist (the act of cutting)

συγκόπτω: 'cut up / break in pieces / hack off'; here of Ahaz's stripping/cutting of the decorative bronze panels from the temple stands.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (in apposition to Αχαζ)

→ participant prominence

βασιλεύς: 'king'; King Ahaz, agent of the temple despoiling.

Αχαζ

Ahaz

subject (indeclinable, in apposition to ὁ βασιλεύς)

→ participant identification

Αχαζ: see v. 1; the despoiler of the temple furnishings.

τὰ

the

Accusative

article (with συγκλείσματα)

→ noun-phrase marking

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

συγκλείσματα

panels / borders

Accusative

direct object of συνέκοψεν

→ object specification

σύγκλεισμα: 'enclosed/inset panel / border-frame'; renders *תִּרְבָּנִים* ('panels/frames'), the decorated bronze plating set into the frames of the wheeled stands (cf. 1 Kgs 7:28–29).

τῶν

the

Genitive

article (with μεχωνωθ)

→ noun-phrase marking

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

μεχωνωθ

stands / bases

genitive of relationship (indeclinable transliteration: whose panels)

→ clausal contribution

μεχωνωθ: an untranslated transliteration of Hebrew *מַכְוֵנוֹת* ('stands / bases'), the ten wheeled bronze laver-stands of Solomon's temple (1 Kgs 7:27–37); the translator's reticent transliteration of the technical cultic term marks it as indeclinable (case shown by τῶν).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

μετήρην

removed

Aor Act Indic 3 Sg · μεταίρω

main verb (removal of the laver)

→ constative aorist (the removal)

μεταίρω: 'remove / take away / shift'; here of lifting the laver off its dismantled stands.

ἀπ'

from

preposition + genitive (separation, elided before vowel)

→ spatial or relational framing

ἀπό: 'from'; marks the stands as the place from which the laver is removed.

αὐτῶν

them

Genitive

genitive object of ἀπό (the stands)

→ relational specification

αὐτός: 'them'; refers to the μεχωνωθ (stands) from which the laver is taken.

τὸν

the

Accusative

article (with λουτήρα)

→ noun-phrase marking

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

λουτήρα

laver / basin

Accusative

direct object of μετήρην

→ object specification

λουτήρ: 'laver / washing-basin'; renders רִיבִי; the bronze basin mounted on the wheeled stands for cultic washing.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with θάλασσαν)

→ noun-phrase marking

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

θάλασσαν

Sea

Accusative

direct object of καθεῖλεν

→ object specification

θάλασσα: 'sea'; here the 'bronze Sea' (יָם־סוּף, the great laver of 1 Kgs 7:23–26), the huge basin resting on twelve bronze oxen — a centerpiece of Solomon's temple.

καθεῖλεν

took down

Aor Act Indic 3 Sg · καθαιρέω

main verb (taking down the Sea)

→ constative aorist (the act of lowering)

καθαιρέω: 'take down / pull down / remove'; here of lowering the bronze Sea from its supporting oxen.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό: 'from'; marks the oxen as the support removed from under the Sea.

τῶν

the

Genitive

article (with βοῶν)

→ noun-phrase marking

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

βοῶν

oxen

Genitive

genitive object of ἀπό (the supporting oxen)

→ relational specification

βοῦς: 'ox / bull'; renders רִבְבִּי; the twelve bronze oxen on which the Sea had rested (1 Kgs 7:25).

τῶν

the

Genitive

article (with χαλκῶν, attributive)

→ noun-phrase marking

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

χαλκῶν

bronze

Genitive

attributive adjective (modifying βοῶν)

→ relational specification

χαλκοῦς: 'bronze'; identifies the oxen as the bronze ones of Solomon's Sea.

τῶν

the

Genitive

article (with the adverbial ὑποκάτω, attributive)

→ noun-phrase marking

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

ὑποκάτω

underneath

improper preposition + genitive (attributive: 'that were beneath it')

→ spatial or relational framing

ὑποκάτω: 'underneath / below'; here in the articular phrase τῶν ὑποκάτω αὐτῆς ('those beneath it'), describing the oxen as supports under the Sea.

αὐτῆς

it

Genitive

genitive object of ὑποκάτω (the Sea, fem.)

→ relational specification

αὐτός: 'it / her'; refers to the θάλασσα (Sea, feminine), beneath which the oxen stood.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

set / placed

Aor Act Indic 3 Sg · δίδωμι

main verb (placement of the Sea)

→ constative aorist (the placement)

δίδωμι: 'put / place'; see v. 14; here of setting the Sea on a humble stone base in place of its bronze oxen.

αὐτήν

it

Accusative

direct object of ἔδωκεν (the Sea)

→ participant reference

αὐτός: 'it / her'; refers to the bronze Sea now placed on stone.

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

ἐπί + accusative: 'on / upon'; marks the new stone base as the Sea's support.

βάσιν

base / pedestal

Accusative

object of ἐπὶ (the new support)

→ object specification

βάσις: 'base / pedestal / foot'; the plain support that replaces the artful bronze oxen — a marked aesthetic and cultic downgrade.

λιθίνην

of stone

Accusative

attributive adjective (modifying βάσιν)

→ object specification

λίθινος: 'made of stone'; renders λίθος; the stone base contrasts pointedly with the bronze oxen, emphasizing the impoverishment of the temple's appointments.

18 καὶ τὸν θεμέλιον τῆς καθέδρας ὠκοδόμησεν ἐν οἴκῳ κυρίου καὶ τὴν εἴσοδον τοῦ βασιλέως τὴν ἔξω ἐπέστρεψεν ἐν οἴκῳ κυρίου ἀπὸ προσώπου βασιλέως Ἀσσυρίων

And he altered the foundation of the seat that had been built in the house of the LORD, and the king's outer entrance he turned into the house of the LORD, because of the king of the Assyrians.

Further structural alterations, motivated by Assyrian overlordship

καὶ τὸν θεμέλιον τῆς καθέδρας

Ahaz alters two further temple structures — the foundation of the (royal Sabbath) seat and the king's outer entryway — and the verse closes with the chapter's interpretive key: ἀπὸ προσώπου βασιλέως Ἀσσυρίων ('because of / out of deference to the king of Assyria'), exposing the entire program of cultic alteration as an act of submission to the imperial overlord rather than of piety.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with θεμέλιον)

→ noun-phrase marking

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

θεμέλιον

foundation

Accusative

direct object of ὠκοδόμησεν

→ object specification

θεμέλιος: 'foundation / base'; here the substructure of the 'seat' (canopy/dais) that Ahaz reworks; renders מִנְדִּיחַ / a structural term of uncertain Hebrew reference.

τῆς

the

Genitive

article (with καθέδρας)

→ noun-phrase marking

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

καθέδρας

seat

Genitive

genitive of relationship (whose foundation)

→ relational specification

καθέδρα: 'seat / chair / sitting-place'; likely the covered royal seat/dais in the temple (the 'covered way for the Sabbath' of the Hebrew, מִנְדִּיחַ הַשַּׁבָּת); its foundation is reworked.

ὠκοδόμησεν

built / altered

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (structural alteration)

→ constative aorist (the reconstruction)

οἰκοδομέω: 'build / construct'; here of rebuilding/altering the foundation of the seat — part of the structural reorientation of the temple precinct.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

οἴκῳ

house

Dative

dative of place (where the seat was)

→ sphere or reference

οἶκος: 'house'; the temple, location of the seat's foundation.

κυρίου

of the LORD

Genitive

genitive of possession (whose house)

→ relational specification

κύριος: rendering of the Tetragrammaton
יהוה; οἶκος κυρίου, the temple.

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 (with εἴσοδον)

→ noun-phrase marking

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

εἴσοδον

entrance

Accusative

direct object of ἐπέστρεψεν

→ object specification

εἴσοδος: 'entrance / way in'; renders נִיבְנָה;
the king's private entryway to the temple,
here reoriented.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king's

Genitive

genitive of possession (whose entrance)

→ relational specification

βασιλεύς: 'king'; the royal entryway to the
temple precinct.

τὴν

the

Accusative

article (with ἔξω, attributive)

→ noun-phrase marking

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

ἔξω

outer

*adverb used attributively (τὴν ἔξω: 'the outer
one')*

→ clausal contribution

ἔξω: 'outside / outer'; the articular τὴν ἔξω
(*'the outer'*) specifies the external/outer
royal entrance that is reoriented.

ἐπέστρεψεν

turned / redirected

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (reorientation of the entrance)

→ constative aorist (the redirection)

ἐπιστρέφω: 'turn / turn back / redirect';
here of reorienting the king's outer
entrance into the temple, a structural
change made under Assyrian pressure.

ἐν

in / into

preposition + dative (place: 'in the house')

→ spatial or relational framing

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

οἴκῳ

house

Dative

dative of place (the temple)

→ sphere or reference

οἶκος: 'house'; the temple, into which the
entrance is reoriented.

κυρίου

of the LORD

Genitive

genitive of possession (whose house)

→ relational specification

κύριος: rendering of the Tetragrammaton
יהוה; οἶκος κυρίου, the temple.

ἀπὸ

because of / from

preposition + genitive (cause: 'because of')

→ spatial or relational framing

ἀπὸ προσώπου: 'from before / because of'; the Hebraism יָנֻחַ here has causal force ('because of / out of deference to'), the interpretive key to the whole chapter's alterations.

προσώπου

face / presence

Genitive

genitive object of ἀπό (idiom: 'because of')

→ relational specification

πρόσωπον: 'face / presence'; in ἀπὸ προσώπου βασιλέως Ἀσσυρίων it expresses cause/deference — the alterations are made 'on account of' the Assyrian king.

βασιλέως

king

Genitive

genitive of relationship (the Assyrian king)

→ relational specification

βασιλεύς: 'king'; the Assyrian overlord, in deference to whom the temple is reordered.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (gentilic title)

→ relational specification

Ἀσσύριος: see v. 7; βασιλεὺς Ἀσσυρίων, the imperial suzerain whose dominance reshapes Judah's temple.

19 καὶ τὰ λοιπὰ τῶν λόγων Αχαζ ὅσα ἐποίησεν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα

And the rest of the acts of Ahaz, all that he did — are they not written in the book of the chronicles of the kings of Judah?

Regnal-source citation formula

καὶ τὰ λοιπὰ τῶν λόγων Αχαζ

The Deuteronomistic source-citation formula — τὰ λοιπὰ τῶν λόγων ('the rest of the acts/words') referred to the 'book of the chronicles of the kings of Judah' — closes the reign; the rhetorical οὐχὶ ... γεγραμμένα ('are they not written?') is the stock formula presupposing the reader's access to the royal annals.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with λοιπά)

→ noun-phrase marking

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

λοιπὰ

rest / remainder

Nominative

substantivized adjective (subject: 'the rest')

→ participant prominence

λοιπός: 'remaining / rest'; the substantive τὰ λοιπά ('the rest') opens the standard source-citation formula, rendering רְשִׁי ('remainder').

τῶν

the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

acts / words

Genitive

genitive (partitive: 'of the acts')

→ relational specification

λόγος: 'word / account / deed'; here λόγοι renders **לְדִבְרֵי** in the sense of 'acts / affairs / history' — 'the rest of the acts of Ahaz'.

Αχαζ

of Ahaz

genitive of relationship (indeclinable: whose acts)

→ participant identification

Αχαζ: see v. 1; whose remaining deeds are referred to the chronicle.

ὅσα

whatever / all that

Nominative

relative pronoun (epexegetical: 'all that he did')

→ participant reference

ὅσος: 'as much/many as / whatever'; the relative ὅσα ἐποίησεν ('all that he did') amplifies τὰ λοιπά.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (the king's deeds)

→ constative aorist (the deeds as a whole)

ποιέω: 'do / make'; here summarizing all of Ahaz's remaining deeds.

οὐχί

not

interrogative negative (expecting 'yes' answer)

→ clausal contribution

οὐχί: emphatic form of οὐ; introduces the rhetorical question 'are they not written?', which presupposes an affirmative answer — the stock annalistic citation.

ταῦτα

these things

Nominative

demonstrative pronoun (subject of the implied 'are')

→ participant reference

οὗτος: 'these'; ταῦτα resumes τὰ λοιπά as the subject of the citation question.

γεγραμμένα

written

Perf Pass Ptcp Nom Pl Neut · γράφω

predicate participle (periphrastic with implied εἰσίν: 'are written')

→ resultative perfect (standing recorded)

γράφω (perf. pass. ptcp.): 'write'; the perfect γεγραμμένα ('having been written / standing recorded') marks the enduring documentation in the royal annals; renders the Niphal participle **נִכְתָּבִים**.

ἐπὶ

in / upon

preposition + dative (place: 'in the book')

→ spatial or relational framing

ἐπί + dative: 'on / in'; locates the record on/in the scroll of the chronicles.

βιβλίῳ

book / scroll

Dative

dative of place (the document)

→ sphere or reference

βιβλίον: 'book / scroll / document'; renders **רִשְׁוֹן**; the official annalistic record, βιβλίον λόγων τῶν ἡμερῶν ('book of the words/affairs of the days').

λόγων

words / affairs

Genitive

genitive (defining the book's content)

→ relational specification

λόγος: here in the title-phrase λόγοι τῶν ἡμερῶν ('words/affairs of the days' = chronicles/annals), rendering **דִּבְרֵי הַיָּמִים**.

τῶν

the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive (in the title: 'of the days')

→ relational specification

ἡμέρα: 'day'; λόγοι τῶν ἡμερῶν ('affairs of the days') is the LXX title for the royal annals/chronicles.

τοῖς

the

Dative

article (with βασιλεῦσιν)

→ noun-phrase marking

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

βασιλεῦσιν

kings

Dative

dative (of reference/possession: 'for/of the kings')

→ sphere or reference

βασιλεύς: 'king'; the dative τοῖς βασιλεῦσιν Ιουδα ('belonging to / concerning the kings of Judah') specifies the annals as the Judahite royal chronicle.

Ιουδα

of Judah

genitive of relationship (indeclinable: the southern kingdom)

→ participant identification

Ιουδα: indeclinable; the kings of Judah, whose chronicle records Ahaz's deeds.

20 καὶ ἐκοιμήθη Αχαζ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ καὶ ἐβασίλευσεν Εζεκιας υἱὸς αὐτοῦ ἀντ'αὐτοῦ

And Ahaz slept with his fathers and was buried in the city of David, and Hezekiah his son reigned in his place.

Death-and-succession formula (regnal closure)

καὶ ἐκοιμήθη Αχαζ

The chapter ends with the threefold death-burial-succession formula: Ahaz 'slept with his fathers' (the standard euphemism for a natural royal death), was buried in the city of David, and was succeeded by his son Hezekiah — whose accession sets up the great reforming reign that reverses Ahaz's apostasy in the following chapters.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

slept

Aor Pass Indic 3 Sg · κοιμάομαι

main verb (death euphemism)

→ constative aorist (the king's death)

κοιμάομαι: 'sleep / fall asleep'; the euphemism ἐκοιμήθη μετὰ τῶν πατέρων ('slept with his fathers') renders עָבַד בְּכֹהֵן יְהוָה, the standard formula for a king's natural death and burial in the ancestral tomb.

Αχαζ

Ahaz

subject (indeclinable proper noun)

→ participant identification

Αχαζ: see v. 1; the deceased king.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ + genitive: 'with'; in the death-formula 'with his fathers', i.e., joining his ancestors in death/burial.

τῶν

the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετὰ (the ancestors)

→ relational specification

πατήρ: 'father / ancestor'; οἱ πατέρες ('the fathers') are the royal Davidic ancestors with whom the king is gathered in death.

αὐτοῦ

his

Genitive

genitive of possession (modifying πατέρων)

→ relational specification

αὐτός: 'his'; refers to Ahaz, joined to his own ancestors.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐτάφη

was buried

Aor Pass Indic 3 Sg · θάπτω

main verb (burial)

→ constative aorist (the burial)

θάπτω: 'bury'; renders קָבַר; the burial 'in the city of David' confirms Ahaz's interment in the royal Davidic necropolis.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

πόλει

city

Dative

dative of place (place of burial)

→ sphere or reference

πόλις: 'city'; πόλις Δαυιδ ('the city of David') is the oldest part of Jerusalem (Zion), the royal burial place of the Davidic kings.

Δαυιδ

of David

genitive of relationship (indeclinable: David's city)

→ participant identification

Δαυιδ: indeclinable; in the place-name 'city of David', the royal quarter and dynastic burial site.

καὶ and <i>narrative conjunction (introducing succession)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐβασίλευσεν reigned / became king Aor Act Indic 3 Sg · βασιλεύω <i>main verb (succession statement)</i> → ingressive aorist (accession of the successor) βασιλεύω: 'reign / become king'; the ingressive aorist of Hezekiah's accession, completing the succession formula.	Εζεκιας Hezekiah Nominative <i>subject of ἐβασίλευσεν</i> → participant prominence Εζεκιας: transliteration of Hebrew יְחִזְקִיָּה (Hezekiah); declined as a first-declension masculine (nom. Εζεκιας); Ahaz's son and successor, the great reforming Davidic king.	υἱὸς son Nominative <i>nominative in apposition to Εζεκιας</i> → participant prominence υἱός: 'son'; identifies Hezekiah as Ahaz's son and dynastic heir.
αὐτοῦ his Genitive <i>genitive of relationship (modifying υἱός)</i> → relational specification αὐτός: 'his'; refers to Ahaz, Hezekiah's father.	ἀντ' in place of <i>preposition + genitive (substitution, elided before vowel)</i> → spatial or relational framing ἀντί: 'instead of / in place of'; renders תַּחַת; ἀντ' αὐτοῦ ('in his place') is the standard succession idiom.	αὐτοῦ him Genitive <i>genitive object of ἀντί (the one succeeded)</i> → relational specification αὐτός: 'him'; refers to Ahaz, whom Hezekiah succeeds on the throne.	

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.