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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 18

ΒΑΣΙΛΕΙΩΝ Δ' ΙΗ'

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

Hezekiah reforms Judah, but Assyria presses Jerusalem with blasphemy and siege.

Translation & textual notes

The Greek text of 4 Kingdoms 18 (= 2 Kings 18 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter falls within the so-called καίγε section of Kingdoms, marked by its strongly Hebraizing, formally equivalent translation technique. It narrates the reign of HEZEKIAH (ΕΖΕΚΙΑΣ) of Judah, the great reformer who 'hoped in the LORD' (ἐν κυρίῳ ... ἤλπισεν, v. 5): he removed the high places (τὰ ὑψηλά), shattered the pillars (στήλας), cut down the sacred groves (ἄλση), and BROKE THE BRONZE SERPENT (τὸν ὄφιν τὸν χαλκοῦν) that Moses had made, which

had become an object of incense and which he renamed Νεεσθαν (Nehushtan, v. 4). The narrator recalls the fall of SAMARIA (Σαμάρεια) under Shalmaneser and the deportation of the northern kingdom (vv. 9–12). SENNACHERIB (Σενναχηριμ) king of the Assyrians (Ἀσσυρίων) then invades Judah, captures the fortified cities, and exacts crushing tribute (vv. 13–16). The bulk of the chapter (vv. 17–37) is given to the embassy of the RABSHAKEH (Ραψακης) at the conduit of the upper pool: his taunting speech mocks Judah's trust in the 'bruised reed' (ράβδον τὴν καλαμίνην τὴν τεθλασμένην) of Egypt and in the LORD whose high places Hezekiah had removed, urges surrender under a promise of exile to a land 'like your own land', and climaxes in the blasphemous boast that no national god has delivered his land from the king of Assyria — so neither will the LORD deliver Jerusalem. Hezekiah's officials (Eliakim, Shebna/Σομνας, Joah) beg the Rabshakeh to speak Aramaic (Συριστί) rather than Judean (Ιουδαϊστί) within earshot of the people on the wall; he answers with a crude refusal; the people keep silence at the king's command, and the officials return with torn garments to report. The chapter is closely parallel to Isaiah 36 and to the Chronicler's account (2 Chr 32).

Discourse structure of the chapter

A · 18:1–8

Hezekiah's accession and reform: trust in the LORD and the breaking of Nehushtan

Hezekiah son of Ahaz becomes king of Judah in the third year of Hoshea of Israel (vv. 1–2). He does 'the right thing in the eyes of the LORD' like David his father (v. 3): he removes the high places, shatters the pillars, destroys the groves, and breaks in pieces the bronze serpent of Moses, which Israel had been burning incense to, renaming it Νεεσθαν (v. 4). His incomparable trust in YHWH (vv. 5–6) is rewarded: the LORD is with him, he rebels successfully against the king of Assyria, and he strikes the Philistines as far as Gaza (vv. 7–8).

B · 18:9–12

The fall of Samaria recalled

A dated flashback: in Hezekiah's fourth year (Hoshea's seventh) Shalmaneser king of Assyria besieges Samaria; after three years, in Hezekiah's sixth year, the city is taken (vv. 9–10). The king of Assyria deports the northern kingdom to Assyria, settling them by the Gozan and in the mountains of the Medes (v. 11). The narrator supplies the theological cause: because they did not obey the voice of the LORD their God but transgressed his covenant — all that Moses the servant of the LORD commanded (v. 12).

C · 18:13–16

Sennacherib's invasion and Hezekiah's tribute

In Hezekiah's fourteenth year Sennacherib king of Assyria comes up against the fortified cities of Judah and seizes them (v. 13). Hezekiah sends to Lachish confessing 'I have sinned' and offering submission; the king imposes three hundred talents of silver and thirty of gold (v. 14). Hezekiah hands over all the silver in the house of the LORD and the royal treasuries (v. 15), even stripping the gold from the temple doors and doorposts he himself had overlaid (v. 16).

D · 18:17–25

The Rabshakeh's embassy and first taunt: the bruised reed of Egypt and trust in the LORD

The king of Assyria sends the Tartan, the Rabsaris, and the Rabshakeh with a heavy force to Jerusalem; they take their stand at the conduit of the upper pool (v. 17). Hezekiah's three officials come out (v. 18). The Rabshakeh delivers the words of 'the great king, the king of Assyria': what is this confidence? (v. 19); mere words are no strategy for war (v. 20); Egypt is a bruised reed that pierces the hand that leans on it (v. 21); and if you say 'we trust in the LORD' — is he not the one whose high places Hezekiah removed? (v. 22). He offers a mocking wager of horses (v. 23), belittles Judah's military weakness and reliance on Egypt (v. 24), and claims to come up against the place at the LORD's own command (v. 25).

E · 18:26–27

The plea for Aramaic and the Rabshakeh's crude refusal

The officials beg the Rabshakeh to speak Aramaic (Συριστί) — which they understand — rather than Judean (Ιουδαϊστί) in the hearing of the people on the wall (v. 26). The Rabshakeh refuses with a deliberately crude retort: was it to your master and to you that my lord sent me, and not to the men on the wall, who are doomed to eat their own dung and drink their own urine with you? (v. 27).

F · 18:28–35

The Rabshakeh's public proclamation: surrender, and the boast that no god delivers

The Rabshakeh stands and cries aloud in Judean (v. 28). He proclaims the great king's word: let not Hezekiah deceive you, for he cannot deliver you (v. 29); let him not make you trust in the LORD (v. 30). Make peace with me and come out, and each will eat from his own vine and fig tree (v. 31), until I take you to a land like your own (v. 32). Then the climactic blasphemy: have the gods of the nations delivered their lands from the king of Assyria? (v. 33); where are the gods of Hamath and Arpad and Sepharvaim — did they deliver Samaria? (v. 34); which of all the gods of the lands has delivered his land, that the LORD should deliver Jerusalem? (v. 35).

G · 18:36–37

The people's silence and the officials' report

The people keep silent and answer not a word, for the king's command was 'You shall not answer him' (v. 36). Eliakim, Shebna, and Joah come to Hezekiah with their garments torn and report to him the words of the Rabshakeh (v. 37) — setting up Hezekiah's recourse to the LORD and to Isaiah in chapter 19.

1 καὶ ἐγένετο ἐν ἔτει τρίτῳ τῷ Ὡσηε υἱῷ Ἠλα βασιλεῖ Ἰσραηλ ἐβασίλευσεν Εζεκίας υἱὸς Ἀχαζ βασιλέως Ἰουδα

And it came to pass in the third year of Hoshea son of Elah, king of Israel, that Hezekiah son of Ahaz, king of Judah, began to reign.

Opening regnal-synchronism formula (main narrative onset)

καὶ ἐγένετο

The chapter opens with the LXX's stereotyped regnal-formula καὶ ἐγένετο ... ἐβασίλευσεν, rendering the Hebrew $\text{וַיְהִי} \dots \text{יָהִי}$. The reign of Hezekiah is synchronized with the northern king Hoshea (a hallmark of the Kingdoms editorial frame), and his paternity and realm are specified. The καίγε translator renders the Hebrew syntax with strict formal equivalence.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-frame formula)

→ constative aorist (narrative setting)

γίνομαι: 'become / happen / come to pass'; the formula καὶ ἐγένετο renders Hebrew יָהִי , the standard narrative opener marking a new temporal episode; it sets the chronological frame within which the main clause (ἐβασίλευσεν Εζεκίας) unfolds.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ἔτει

year

Dative

dative of time (locative-temporal)

→ sphere or reference

ἔτος: 'year'; renders שָׁנָה ; the dative of time within the synchronistic formula dates Hezekiah's accession against the reign of the northern king.

τρίτω

third

Dative

attributive ordinal adjective (modifying ἔτει)

→ sphere or reference

τρίτος: ordinal 'third'; renders תשי"ש; specifies the regnal year of Hoshea in which Hezekiah's reign began.

τῷ

of

Dative

article (dative, with the indeclinable name Ὡσηε)

→ noun-phrase marking

the article supplies declension to the indeclinable name Ὡσηε, marking it as the genitive-equivalent reference point ('the third year belonging to Hoshea').

Ὡσηε

Hoshea

indeclinable proper noun (king of Israel, dated against)

→ participant identification

Ὡσηε: transliteration of Hebrew עֲשֵׂה (Hoshea son of Elah), the last king of the northern kingdom; indeclinable in the LXX, its case supplied by the article τῷ.

υἱῷ

son

Dative

dative in apposition to Ὡσηε

→ sphere or reference

υἱός: 'son'; the patronymic 'son of Elah' identifies Hoshea precisely within the dynastic record.

Ἠλα

Elah

indeclinable proper noun (genitive of relationship: father of Hoshea)

→ participant identification

Ἠλα: transliteration of Hebrew הֶלֶא (Elah); indeclinable; the father of Hoshea.

βασιλεῖ

king

Dative

dative in apposition to Ὡσηε ('king of Israel')

→ sphere or reference

βασιλεύς: 'king'; renders מֶלֶךְ; here designates Hoshea's office over the northern kingdom.

Ἰσραηλ

Israel

indeclinable proper noun (genitive of relationship: realm of Hoshea)

→ participant identification

Ἰσραηλ: transliteration of Hebrew מְלִכְיָהּ; here the northern kingdom specifically, as distinct from Judah.

ἐβασίλευσεν

began to reign

Aor Act Indic 3 Sg · βασιλεύω

main verb of the apodosis (accession)

→ ingressive aorist (entered upon kingship)

βασιλεύω: 'reign / be king'; renders מֶלֶךְ; the aorist here is ingressive, marking the inception of Hezekiah's reign — the main statement governed by the temporal frame.

Εζεκιᾶς

Hezekiah

Nominative

subject (declined nominative)

→ participant prominence

Εζεκιᾶς: Graecized form of Hebrew יְהוֹשִׁעַ ('YHWH strengthens'); in this chapter it is declined as a first-declension masculine (gen. Εζεκιᾶ, dat. Εζεκιᾶ, acc. Εζεκιᾶν); the nominative here marks him as subject of the accession.

υἱός

son

Nominative

nominative in apposition to Εζεκιᾶς

→ participant prominence

υἱός: the patronymic links Hezekiah to his father Ahaz, the apostate king of 4 Kgdms 16, against whom Hezekiah's reform stands in pointed contrast.

Αχαζ

Ahaz

indeclinable proper noun (genitive of relationship: father of Hezekiah)

→ participant identification

Αχαζ: transliteration of Hebrew אֲחָז (Ahaz); indeclinable; the father whose idolatries (ch. 16) Hezekiah will reverse.

βασιλέως

king

Genitive

genitive in apposition (Ahaz / Hezekiah as 'king of Judah')

→ relational specification

βασιλεύς (gen. βασιλέως): the title attaches the southern throne to the line of Ahaz and Hezekiah.

Ιουδα

Judah

indeclinable proper noun (genitive of relationship: realm of Judah)

→ participant identification

Ιουδα: transliteration of Hebrew יהודה; the southern kingdom over which Hezekiah reigns.

2 υἱὸς εἴκοσι καὶ πέντε ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ εἴκοσι καὶ ἑννέα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλημ καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ἀβου θυγάτηρ Ζαχαρίου

He was a son of twenty-five years when he became king, and twenty-nine years he reigned in Jerusalem; and his mother's name was Abi, daughter of Zechariah.

Regnal-data formula (age at accession, length of reign, queen-mother)

υἱὸς ... ἐτῶν ἦν

The standard Kingdoms accession notice: age at accession, regnal length, capital, and the queen-mother's name. The idiom υἱὸς ... ἐτῶν ('a son of ... years') is a Hebraism rendering בן ... שנה for stating age, retained literally by the καίγε translator.

υἱός

son

Nominative

predicate nominative (idiom of age: 'a son of ... years')

→ participant prominence

υἱός: in the idiom υἱὸς ... ἐτῶν ('son of ... years') the noun renders the Hebrew בן used to express age; not literal sonship but a Hebraism for 'X years old'.

εἴκοσι

twenty

cardinal numeral (indeclinable, with πέντε: 'twenty-five')

→ measure or count

εἴκοσι: 'twenty'; indeclinable cardinal; combines with πέντε to give Hezekiah's age at accession (twenty-five).

καὶ

and

conjunction (joining numerals)

→ discourse linkage or contrast

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

πέντε

five

cardinal numeral (indeclinable)

→ measure or count

πέντε: 'five'; indeclinable cardinal; with εἴκοσι yields 'twenty-five'.

ἔτων

years

Genitive

genitive of measure (with the age-idiom)

→ relational specification

ἔτος (gen. pl. ἔτων): 'years'; the partitive/measure genitive completes the age-formula 'a son of twenty-five years'.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (copula of the age-notice)

→ stative imperfect (describing his state at accession)

εἰμί: 'be'; the imperfect ἦν supplies the durative background state ('he was ... years old') at the point of his accession.

ἐν

in / when

preposition + articular infinitive (temporal)

→ spatial or relational framing

ἐν τῷ + infinitive: a temporal construction ('when / while') rendering the Hebrew אַ + infinitive construct, common in the LXX.

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 clause: 'when he became king')

→ ingressive (entering upon reign)

βασιλεύω: 'reign'; the articular infinitive ἐν τῷ βασιλεύειν αὐτόν renders יָצַח ('when he became king'), with the accusative subject αὐτόν.

αὐτόν

he

Accusative

accusative subject of the articular infinitive

→ participant reference

αὐτός: the accusative subject of βασιλεύειν, normal Greek construction for the subject of an articular infinitive.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἴκοσι

twenty

cardinal numeral (indeclinable, with ἐννέα: 'twenty-nine')

→ measure or count

εἴκοσι: here combines with ἐννέα to state the length of Hezekiah's reign (twenty-nine years).

καὶ

and

conjunction (joining numerals)

→ discourse linkage or contrast

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

ἐννέα

nine

cardinal numeral (indeclinable)

→ measure or count

ἐννέα: 'nine'; indeclinable cardinal; with εἴκοσι gives the twenty-nine-year reign.

ἔτη

years

Accusative

accusative of duration (extent of time)

→ object specification

ἔτος (acc. pl. ἔτη): the accusative of extent measures the duration of the reign 'twenty-nine years'.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (summary of reign-length)

→ constative aorist (the reign as a whole)

βασιλεύω: the constative aorist sums up the full span of Hezekiah's rule from the vantage of the finished record.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

indeclinable proper noun (locative: capital of the reign)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable in this Hebraizing form; the Davidic capital, the focal point of the chapter's later siege-drama.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject of an implied copula ('the name ... was Abi')

→ participant prominence

ὄνομα: 'name'; the nominal clause καὶ ὄνομα τῇ μητρὶ αὐτοῦ renders the Hebrew יְמִן מִשְׁלָה, the standard queen-mother notice in the Kingdoms accession formula.

τῇ

the

Dative

article (dative of possession with μητρὶ)

→ noun-phrase marking

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

μητρὶ

mother

Dative

dative of possession ('to his mother [belonged] the name')

→ sphere or reference

μήτηρ (dat. μητρὶ): 'mother'; the dative of possession in the nominal clause; the queen-mother's name is a regular datum of the Judahite accession formulae.

αὐτοῦ

his

Genitive

genitive of possession (modifying μητρὶ)

→ relational specification

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

Ἀβου

Abi

indeclinable proper noun (predicate of the name-clause: the mother's name)

→ participant identification

Ἀβου: transliteration of Hebrew אָבִי (Abi, fuller form Abijah, 2 Chr 29:1); indeclinable; the name of Hezekiah's mother.

θυγάτηρ

daughter

Nominative

nominative in apposition to Ἀβου

→ participant prominence

θυγάτηρ: 'daughter'; renders בַּת; the patronymic identifies the queen-mother as daughter of Zechariah.

Ζαχαρίου

of Zechariah

Genitive

genitive of relationship (father of Abi)

→ relational specification

Ζαχαρίας (gen. Ζαχαρίου): Graecized form of Hebrew זְכַרְיָה ('YHWH remembers'); here declined as a first-declension genitive identifying the father of the queen-mother.

3 καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα ὅσα ἐποίησεν Δαυιδ ὁ πατὴρ αὐτοῦ

And he did what was right in the eyes of the LORD, according to all that David his father had done.

Regnal evaluation formula (Deuteronomistic verdict)

καὶ ἐποίησεν τὸ εὐθὲς

The Deuteronomistic verdict formula ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου ('did the right in the eyes of the LORD') renders יהוה בְּעֵינֵי הַיָּשָׁר עָשָׂה. Hezekiah is measured by the Davidic standard (κατὰ πάντα ὅσα ἐποίησεν Δαυιδ) — the highest commendation in Kings, shared with few kings of Judah.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (evaluation formula)

→ constative aorist (his reign summarized morally)

ποιέω: 'do / make'; renders עָשָׂה; the standard verb of the Deuteronomistic evaluation formula, summing up the moral character of a reign.

τὸ

the

Accusative

article (substantivizing εὐθὲς)

→ noun-phrase marking

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

εὐθὲς

right / upright thing

Accusative

substantivized adjective (direct object: 'the right')

→ object specification

εὐθύς (neut. εὐθές): 'straight / right / upright'; renders יָשָׁר; the substantivized neuter τὸ εὐθές denotes morally right conduct as judged by YHWH's covenant standard.

ἐν

in

preposition + dative (sphere/perspective)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

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

→ sphere or reference

ὀφθαλμός (dat. pl. ὀφθαλμοῖς): 'eye'; the idiom ἐν ὀφθαλμοῖς κυρίου renders בְּעֵינֵי יְהוָה ('in the eyes of the LORD'), i.e. in his estimation/judgment.

κυρίου

of the LORD

Genitive

genitive of possession (with ὀφθαλμοῖς)

→ relational specification

κύριος (gen. κυρίου): here the standard LXX rendering of the Tetragrammaton יהוה; the genitive marks YHWH as the one whose evaluative 'eyes' set the moral standard for Hezekiah's reign.

κατὰ

according to

preposition + accusative (standard of comparison)

→ spatial or relational framing

κατὰ + accusative: 'according to'; introduces the Davidic measure by which Hezekiah's righteousness is gauged.

πάντα

all

Accusative

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

→ object specification

παῖς (acc. pl. n. πάντα): 'all'; together with the relative ὅσα forms 'according to all that ...!'

ὅσα

as much as

Accusative

relative pronoun (introducing comparison clause)

→ participant reference

ὅσος: 'as much/many as'; renders כל / רשָׁא רשָׁא; the neuter plural ὅσα governs the relative clause specifying David's conduct as the standard.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (David's deeds)

→ constative aorist (David's reign as completed model)

ποιέω: repeated to set David's conduct as the benchmark; the comparison κατὰ ... ὅσα ἐποίησεν Δαυὶδ is the highest Deuteronomistic accolade.

Δαυὶδ

David

indeclinable proper noun (subject of the relative clause)

→ participant identification

Δαυὶδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; the founding king and the covenant standard against which Judah's kings are judged.

ὁ

the

Nominative

article (with πατήρ in apposition to Δαυὶδ)

→ noun-phrase marking

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

πατήρ

father

Nominative

nominative in apposition to Δαυὶδ ('his father')

→ participant prominence

πατήρ: 'father'; here 'forefather/ancestor', since David is Hezekiah's dynastic forebear, not literal father; renders אָב, used broadly of royal ancestry.

αὐτοῦ

his

Genitive

genitive of relationship (modifying πατήρ)

→ relational specification

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

4 αὐτὸς ἐξῆρεν τὰ ὑψηλὰ καὶ συνέτριψεν πάσας τὰς στήλας καὶ ἐξωλέθρευσεν τὰ ἄλση καὶ τὸν ὄφιν τὸν χαλκοῦν ὃν ἐποίησεν Μωσῆς ὅτι ἕως τῶν ἡμερῶν ἐκείνων ἦσαν οἱ υἱοὶ Ἰσραὴλ θυμιῶντες αὐτῷ καὶ ἐκάλεσεν αὐτὸν Νεεσθαν

He himself removed the high places, and shattered all the pillars, and utterly destroyed the sacred groves and the bronze serpent that Moses had made — for until those days the sons of Israel had been burning incense to it — and he called it Nehushtan.

Reform-summary: the cultic purge (climaxing in the breaking of Nehushtan)

αὐτὸς ἐξῆρεν

The emphatic αὐτός ('he himself') heads a chain of three reform-verbs (ἐξῆρεν ... συνέτριψεν ... ἐξωλέθρευσεν) cataloguing Hezekiah's cultic purge. The climax is the breaking of Moses' bronze serpent (Num 21:8–9), which had degenerated into an idol receiving incense; Hezekiah renames it Νεεσθαν ('a bronze thing'), a contemptuous demystification. The ὅτι-clause is an explanatory aside accounting for the serpent's destruction.

αὐτός

he himself

Nominative

emphatic subject pronoun (foregrounding the reformer)

→ participant reference

αὐτός; the intensive nominative 'he himself' foregrounds Hezekiah as the personal agent of reform, rendering the Hebrew emphatic **אֲנִי**; it sets him apart from his predecessors who tolerated the high places.

ἐξῆρεν

removed

Aor Act Indic 3 Sg · ἐξαίρω

main verb (first reform act)

→ constative aorist (decisive removal)

ἐξαίρω: 'remove / take away / abolish'; renders **רָצַח**; the standard verb for dismantling illicit cult installations; the high places (**תְּהִמָּה**) had been tolerated even under good kings before Hezekiah.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὑψηλὰ

high places

Accusative

substantivized adjective (direct object: the shrines)

→ object specification

ὑψηλός (neut. pl. ὑψηλά): 'high'; the substantivized τὰ ὑψηλά renders **תְּהִמָּה** ('the high places'), the local hilltop sanctuaries; their removal is the signature act of Hezekiah's (and later Josiah's) centralizing reform.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

συνέτριψεν
shattered

Aor Act Indic 3 Sg · συντρίβω

main verb (second reform act)

→ constative aorist (violent breaking)

συντρίβω: 'break in pieces / shatter / crush'; renders שִׁבַּץ; a forceful verb of demolition, used of smashing the sacred standing-stones; the same root will describe the broken reed of Egypt (τεθλασμένην, v. 21) by thematic resonance.

πάσας
all

Accusative

attributive adjective (modifying στήλας)

→ object specification

πᾶς (acc. pl. f. πάσας): 'all'; emphasizes the comprehensiveness of the purge — no pillar left standing.

τὰς
the

Accusative

article

→ noun-phrase marking

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

στήλας
pillars

Accusative

direct object of συνέτριψεν

→ object specification

στήλη (acc. pl. στήλας): 'pillar / standing-stone'; renders תִּבְּזִי, the cultic massebot associated with Canaanite and syncretistic worship; prohibited in Deut 16:22.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξωλέθρευσεν
utterly destroyed

Aor Act Indic 3 Sg · ἐξολεθρεύω

main verb (third reform act)

→ constative aorist (total destruction)

ἐξολεθρεύω: 'utterly destroy / exterminate'; renders כָּרַת ('cut down/off'); the ἐξ- prefix intensifies to total annihilation; a charged covenant verb often used of the destruction of idols and idolaters.

τὰ
the

Accusative

article

→ noun-phrase marking

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

ἅλση

sacred groves

Accusative

direct object of ἐξωλέθρευσεν

→ object specification

ἅλσος (acc. pl. ἅλση): lit. 'grove / sacred wood'; the LXX's standard rendering of אֲשֵׁרָה / אֲשֵׁרָה־פְּלִשְׁתִּים (Asherah-poles/images); the cultic objects of the goddess Asherah.

καὶ

and

coordinate conjunction (extending the object of ἐξωλέθρευσεν to the serpent)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ὄφιν

serpent

Accusative

direct object (the bronze serpent)

→ object specification

ὄφις (acc. ὄφιν): 'serpent / snake'; renders שֶׁנָּחָשׁ; this is the very bronze serpent Moses made in the wilderness (Num 21:8–9), originally an instrument of healing that had become an idol — its destruction marks the boldest stroke of the reform.

τὸν

the

Accusative

article (attributive position with χαλκοῦν)

→ noun-phrase marking

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

χαλκοῦν

bronze

Accusative

attributive adjective (modifying ὄφιν)

→ object specification

χαλκοῦς (acc. χαλκοῦν): 'made of bronze/copper'; renders תְּנַחֲלֶנּוּ; the material descriptor anticipates the contemptuous name Νεεσθάν ('mere bronze thing') at the verse's end.

ὃν

which

Accusative

relative pronoun (object of ἐποίησεν, modifying ὄφιν)

→ participant reference

ὃς (acc. ὃν): relative pronoun introducing the clause identifying the serpent as Mosaic in origin — heightening the scandal that even a Mosaic relic had become idolatrous.

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (Moses' fashioning of the serpent)

→ constative aorist (the original making)

ποιέω: recalls the making of the bronze serpent at Num 21:9; the relic's sacred pedigree makes Hezekiah's willingness to destroy it all the more striking.

Μωσῆς

Moses

Nominative

subject of the relative clause

→ participant prominence

Μωσῆς: transliteration of Hebrew מֹשֶׁה; declined as a second-declension noun in the LXX; the maker of the bronze serpent whose misused relic Hezekiah now destroys.

ὅτι

for / because

causal conjunction (introducing explanatory aside)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders כִּי; introduces the narrator's explanation for why the serpent had to be destroyed — it had become an object of incense.

ἕως

until

preposition + genitive (temporal extent)

→ spatial or relational framing

ἕως: 'until / up to'; here marking the temporal extent of the abuse ('until those days').

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive object of ἕως (temporal)

→ relational specification

ἡμέρα (gen. pl. ἡμερῶν): 'day'; the idiom ἕως τῶν ἡμερῶν ἐκείνων ('until those days') renders הַמָּוֶלֶת יְמֵי הַדָּבָר, marking how long the idolatrous abuse of the serpent had persisted.

ἐκείνων

those

Genitive

demonstrative adjective (modifying ἡμερῶν)

→ relational specification

ἐκεῖνος (gen. pl. ἐκείνων): 'those'; the remote demonstrative points to the period up to Hezekiah's reform, when the practice was finally ended.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

auxiliary of periphrastic imperfect (with θυμιῶντες)

→ durative imperfect (habitual past practice)

εἰμί: the imperfect ἦσαν with the participle θυμιῶντες forms a periphrastic construction expressing the ongoing, habitual practice of incense-burning over a long period.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject (of the periphrastic verb)

→ participant prominence

υἱός (nom. pl. υἱοὶ): 'sons'; the idiom οἱ υἱοὶ Ἰσραὴλ ('the sons/children of Israel') renders לְאֶרְצָךְ יִבְנֵי, the standard designation of the covenant people.

Ἰσραὴλ

of Israel

indeclinable proper noun (genitive of relationship)

→ participant identification

Ἰσραὴλ: here the covenant nation as a whole, who had perverted the bronze serpent into an object of worship.

θυμιῶντες

burning incense

Pres Act Ptcp Nom Masc Pl · θυμιᾶω

participle (with ἦσαν: periphrastic imperfect)

→ imperfective (habitual cultic action)

θυμιᾶω: 'burn incense / offer sacrifice by burning'; renders הָטַבַּח (Piel); incense-offering signals full cultic worship — the bronze serpent had become a divine object, not merely a memorial; this idolatry is precisely what Hezekiah's reform abolishes.

αὐτῷ

to it

Dative

dative (recipient of the incense: the serpent)

→ participant reference or interest

αὐτός (dat. αὐτῷ): the dative of the recipient of cultic offering — the people burned incense 'to it' (the serpent), treating the relic as a deity.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

he called

Aor Act Indic 3 Sg · καλέω

main verb (naming act)

→ constative aorist (act of renaming)

καλέω: 'call / name'; renders קָרָא; the renaming is a speech-act of demystification — to call the idol by a merely descriptive name strips it of its false numinous aura.

αὐτόν

it

Accusative

direct object (the serpent, now renamed)

→ participant reference

αὐτός (acc. αὐτόν): the object of renaming — the formerly venerated serpent, now reduced to 'Nehushtan'.

Νεεσθαν

Nehushtan

indeclinable proper noun (predicate accusative: the new name)

→ participant identification

Νεεσθαν: transliteration of Hebrew נֶחֱשְׁטָן (Nehushtan), a wordplay on נֶחֱשֶׁת ('bronze') and שָׂרָף ('serpent'); the name is contemptuous — 'mere bronze thing' — reducing the venerated relic to its base metal and denying it any divine status.

5 ἐν κυρίῳ θεῷ Ἰσραὴλ ἤλπισεν καὶ μετ' αὐτὸν οὐκ ἐγενήθη ὅμοιος αὐτῷ ἐν βασιλεῦσιν Ἰουδα καὶ ἐν τοῖς γενομένοις ἔμπροσθεν αὐτοῦ

In the LORD, the God of Israel, he hoped; and after him there was none like him among the kings of Judah, nor among those who were before him.

Theological commendation: Hezekiah's incomparable trust

ἐν κυρίῳ ... ἤλπισεν

The fronted prepositional phrase ἐν κυρίῳ θεῷ Ἰσραὴλ ('in the LORD, God of Israel') gives emphatic prominence to the object of Hezekiah's trust. The incomparability formula (οὐκ ἐγενήθη ὅμοιος αὐτῷ) — applied both forward and backward through the line of Judah's kings — is the strongest such praise in Kings, paralleled (with a different emphasis) only of Josiah at 23:25.

ἐν

in

preposition + dative (object of trust, fronted for emphasis)

→ spatial or relational framing

ἐν + dative with ἐλπίζω marks the object of trust ('to hope in'); the fronting of the whole phrase before the verb gives YHWH rhetorical prominence as the ground of Hezekiah's confidence.

κύριῳ

the LORD

Dative

dative object of ἐν (the one trusted)

→ sphere or reference

κύριος (dat. κυρίῳ): the Tetragrammaton יהוה; the divine name as the object of Hezekiah's hope sets the theological keynote of the chapter — trust in YHWH against the Assyrian threat.

θεῷ

God

Dative

dative in apposition to κυρίῳ ('God of Israel')

→ sphere or reference

θεός (dat. θεῷ): 'God'; renders יְהוָה; the appositional title κύριος θεὸς Ἰσραὴλ ('the LORD, God of Israel') is a covenant formula binding YHWH to his people.

Ἰσραὴλ

of Israel

indeclinable proper noun (genitive of relationship with θεῷ)

→ participant identification

Ἰσραὴλ: here the covenant people as a whole; the title 'God of Israel' affirms that Judah's king trusts the same covenant Lord.

ἤλπισεν

he hoped / trusted

Aor Act Indic 3 Sg · ἐλπίζω

main verb (Hezekiah's defining act of trust)

→ constative aorist (the settled disposition of his reign)

ἐλπίζω: 'hope / trust / put confidence in'; renders נִצַּח ; the verb is thematically central — the whole chapter turns on the question of where trust is placed (cf. פְּעוּלֹתַי , vv. 19–24, of misplaced trust in Egypt).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μετ'

after

preposition + accusative (temporal: 'after him')

→ spatial or relational framing

μετά + accusative (elided μετ' before vowel): 'after'; here temporal, opening the incomparability formula projected forward through later kings.

αὐτὸν

him

Accusative

accusative object of μετά

→ participant reference

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

οὐκ

not

negative particle (with ἐγενήθη)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): the negation forming the incomparability statement 'there was none like him'.

ἐγενήθη

was / arose

Aor Pass Indic 3 Sg · γίνομαι

main verb (incomparability formula)

→ constative aorist (no comparable king ever arose)

γίνομαι (aor. pass. ἐγενήθη): 'become / come to be'; renders הָיָה ; in the incomparability formula 'there did not come to be one like him' — a superlative verdict on Hezekiah's faith.

ὅμοιος

like

Nominative

predicate adjective ('[none] like [him]')

→ participant prominence

ὅμοιος: 'like / similar'; renders כְּמִצָּח ; the predicate of the incomparability formula, governing the dative αὐτῷ ('like him').

αὐτῷ

to him

Dative

dative of comparison (with ὅμοιος)

→ participant reference or interest

αὐτός (dat. αὐτῷ): the dative governed by ὅμοιος, the standard construction for 'like/similar to him'.

ἐν

among

preposition + dative (sphere: among the kings)

→ spatial or relational framing

ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (sphere: among the kings).

βασιλεῦσιν

kings

Dative

dative object of ἐν (the comparison-set)

→ sphere or reference

βασιλεὺς (dat. pl. βασιλεῦσιν): the body of Judah's kings against whom Hezekiah is measured and found unequalled.

Ιουδα

of Judah

indeclinable proper noun (genitive of relationship with βασιλεῦσιν)

→ participant identification

Ιουδα: the southern kingdom; the comparison is restricted to the Davidic line of Judah's kings.

καὶ

and

coordinate conjunction (adding the backward comparison)

→ discourse linkage or contrast

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

ἐν

among

preposition + dative (sphere: those before him)

→ spatial or relational framing

ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (sphere: those before him).

τοῖς

those

Dative

article (substantivizing the participle γενομένοις)

→ noun-phrase marking

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

γενομένοις

who were

Aor Mid Ptcp Dat Masc Pl · γίνομαι

substantival participle (with τοῖς: 'those who were [before him]')

→ verbal action or state

γίνομαι (aor. mid. ptcp.): 'become / come to be'; substantivized as 'those who came to be' = his predecessors; the formula thus reaches both forward (μετ' αὐτόν) and backward (ἔμπροσθεν αὐτοῦ) across Judah's whole royal history.

ἔμπροσθεν

before

preposition + genitive (temporal: 'before him')

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; here temporal, 'before him', completing the comprehensive both-directions incomparability claim.

αὐτοῦ

him

Genitive

genitive object of ἔμπροσθεν

→ relational specification

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

6 καὶ ἐκολλήθη τῷ κυρίῳ οὐκ ἀπέστη ὀπισθεν αὐτοῦ καὶ ἐφύλαξεν τὰς ἐντολάς αὐτοῦ ὅσας ἐνετείλατο Μωυσῆ

And he clung to the LORD; he did not turn away from following him, and he kept his commandments, as many as he commanded Moses.

Elaboration of Hezekiah's faithfulness (covenant fidelity)

καὶ ἐκολλήθη τῷ κυρίῳ

Three covenant-loyalty statements expand v. 5: he 'clung' to YHWH (ἐκολλήθη, a Deuteronomic term for covenant attachment, Deut 10:20), did not 'turn aside' from him, and 'kept' his Mosaic commandments. The triad casts Hezekiah as the ideal Deuteronomic king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκολληθή

he clung

Aor Pass Indic 3 Sg · κολλάω

main verb (covenant attachment)

→ constative aorist (settled allegiance)

κολλάω (aor. pass. with mid. sense): 'join / cleave / cling to'; renders קָדַךְ, the classic Deuteronomic verb for covenant devotion ('cleave to the LORD', Deut 10:20; 11:22; 13:5); the passive form has the reflexive sense 'attached himself'.

τῷ

the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

to the LORD

Dative

dative object of ἐκολληθή (object of devotion)

→ sphere or reference

κύριος (dat. κυρίῳ): the Tetragrammaton יהוה; the dative governed by κολλάω ('cling to'); Hezekiah's fidelity is to YHWH alone.

οὐκ

not

negative particle (with ἀπέστη)

→ discourse linkage or contrast

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

ἀπέστη

he turned away

Aor Act Indic 3 Sg · ἀφίστημι

main verb (negated apostasy)

→ constative aorist (he never defected)

ἀφίστημι (aor. ἀπέστη): 'withdraw / depart / fall away'; renders נָסָה; with οὐκ it denies any apostasy — Hezekiah never turned from following YHWH; the same root will describe Hezekiah's earlier 'removing' of the high places' (ἀπέστησεν, v. 22) ironically in the Rabshakeh's mouth.

ὅπισθεν

from following

preposition + genitive (idiom: 'from behind him')

→ spatial or relational framing

ὅπισθεν: 'behind / after'; the idiom οὐκ ἀπέστη ὅπισθεν αὐτοῦ renders לֹא נָסָה מֵאַחֲרָיו ('did not turn from after him'), i.e. did not cease to follow YHWH; a Hebraism for discipleship/allegiance.

αὐτοῦ

him

Genitive

genitive object of ὅπισθεν

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐφύλαξεν

he kept

Aor Act Indic 3 Sg · φυλάσσω

main verb (covenant obedience)

→ constative aorist (sustained obedience)

φυλάσσω: 'guard / keep / observe'; renders נָחַץ; the standard covenant verb for keeping the commandments, sealing the portrait of Hezekiah as the Torah-obedient king.

τὰς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of ἐφύλαξεν

→ object specification

ἐντολή (acc. pl. ἐντολάς): 'commandment'; renders נְיָצְה; the Mosaic commandments, whose observance defines covenant faithfulness.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's commandments)

→ relational specification

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

ὅσας

as many as

Accusative

relative pronoun (introducing relative clause)

→ participant reference

ὅσος (acc. pl. f. ὅσας): 'as many as'; agreeing with ἐντολάς; renders ἡψλ, identifying the commandments as those given through Moses.

ἐνετείλατο

he commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (YHWH's commanding through Moses)

→ constative aorist (the giving of the law)

ἐντέλλομαι: 'command / charge / give orders'; renders ηἰχ; the subject is YHWH, who commanded these statutes to Moses; the deponent middle is the LXX's standard form for divine command.

Μωσῆ

Moses

Dative

dative indirect object (recipient of the command)

→ sphere or reference

Μωσῆς (dat. Μωσῆ): the mediator of the law; YHWH commanded the statutes 'to Moses', who delivered them to Israel; Hezekiah's fidelity is to this Mosaic Torah.

7 καὶ ἦν κύριος μετ' αὐτοῦ ἐν πᾶσιν οἷς ἐποίει συνῆκεν καὶ ἠθέτησεν ἐν τῷ βασιλεῖ Ἀσσυρίων καὶ οὐκ ἐδούλευσεν αὐτῷ

And the LORD was with him; in all that he did he prospered. And he rebelled against the king of the Assyrians and did not serve him.

Consequence of fidelity: divine presence, success, and political revolt

καὶ ἦν κύριος μετ' αὐτοῦ

The presence-formula ἦν κύριος μετ' αὐτοῦ ('the LORD was with him') is the covenant reward for the faithfulness of vv. 5–6 and the ground of his success (συνῆκεν, here 'he prospered'). On that basis he 'rebelled' (ἠθέτησεν) against Assyria — the political act that triggers Sennacherib's invasion later in the chapter.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦν
was

Impf Act Indic 3 Sg · εἰμί

main verb (presence-formula)

→ durative imperfect (ongoing divine presence)

εἰμί: the imperfect ἦν in the presence-formula κύριος μετ' αὐτοῦ ('the LORD was with him') renders עִמּוֹ הָיָה, a covenant idiom of divine accompaniment and favor (cf. Gen 39:2; 1 Sam 18:14).

κύριος
the LORD

Nominative

subject (of the presence-formula)

→ participant prominence

κύριος: the Tetragrammaton יהוה; YHWH's accompanying presence is the source of Hezekiah's success and the warrant for his revolt against Assyria.

μετ'
with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + genitive (elided μετ'): 'with'; in the presence-formula denotes accompanying favor and protection.

αὐτοῦ
him

Genitive

genitive object of μετά

→ relational specification

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

ἐν
in

preposition + dative (sphere)

→ spatial or relational framing

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

πᾶσιν
all things

Dative

substantival adjective (object of ἐν: 'in all')

→ sphere or reference

πᾶς (dat. pl. n. πᾶσιν): 'all'; with the relative οἷς, 'in all that he did' — the comprehensiveness of his success.

οἷς
which

Dative

relative pronoun (dative by attraction, object of ἐποίει)

→ participant reference or interest

ὅς (dat. pl. οἷς): the relative attracted to the case of its antecedent πᾶσιν; 'in all (the things) which he did'.

ἐποίει
he did

Impf Act Indic 3 Sg · ποιέω

verb of relative clause (his ongoing undertakings)

→ customary imperfect (habitual activity)

ποιέω: the imperfect ἐποίει expresses Hezekiah's habitual undertakings, all of which prospered under YHWH's blessing.

συνῆκεν
he prospered / had success

Aor Act Indic 3 Sg · συνήμι

main verb (result of divine presence)

→ constative aorist (achieved success)

συνήμι: lit. 'understand / perceive'; here the καίτε translator renders כָּשָׁה in its sense 'act wisely / have success / prosper' (cf. the same verb-equivalence at 1 Sam 18:14–15); 'in all he did he prospered' — divine accompaniment yielding effective wisdom and success.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἠθέτησεν
he rebelled

Aor Act Indic 3 Sg · ἄθετέω

main verb (political revolt)

→ constative aorist (decisive act of rebellion)

ἄθετέω: 'set at nought / repudiate / rebel against'; renders דָּרַךְ; the verb of breaking a vassal-treaty; Hezekiah's repudiation of Assyrian overlordship; the same verb recurs on the Rabshakeh's lips (ἠθέτησας, v. 20) accusing him of treaty-breaking.

ἐν

against

preposition + dative (Hebraism: object of rebellion)

→ spatial or relational framing

ἐν + dative here renders the Hebrew אַחֲרֵי (after) after מִלְחָמָה ('rebel against'); a Hebraistic construction where Greek would normally take a simple object or κατὰ + genitive.

τῷ

the

Dative

article (with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative object (the one rebelled against)

→ sphere or reference

βασιλεὺς (dat. βασιλεῖ): the Assyrian overlord (Sennacherib, or his predecessor); the suzerain whose yoke Hezekiah throws off.

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship: 'king of the Assyrians')

→ participant identification

Ἀσσύριοι: 'Assyrians'; the gentilic for the people of Assyria; in this Hebraizing text it functions indeclinably as a fixed genitive plural in the recurring title βασιλεὺς Ἀσσυρίων ('king of the Assyrians'), the dominant imperial power of the chapter.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἐδούλευσεν)

→ discourse linkage or contrast

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

ἐδούλευσεν

he served

Aor Act Indic 3 Sg · δουλεύω

main verb (negated: refused vassalage)

→ constative aorist (refusal of servitude)

δουλεύω: 'serve / be a slave/vassal to'; renders מִלְחָמָה; with οὐκ, Hezekiah refused to render the tribute-service of an Assyrian vassal — the concrete form his rebellion took.

αὐτῷ

him

Dative

dative object of ἐδούλευσεν (the Assyrian king)

→ participant reference or interest

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

8 αὐτὸς ἐπάταξεν τοὺς ἀλλοφύλους ἕως Γάζης καὶ ἕως ὁρίου αὐτῆς ἀπὸ πύργου φυλασσόντων καὶ ἕως πόλεως ὀχυρᾶς

He himself struck the Philistines as far as Gaza and its border, from the watchtower to the fortified city.

Military summary: Hezekiah's victory over the Philistines

αὐτὸς ἐπάταξεν

The emphatic αὐτός again foregrounds Hezekiah's personal agency (cf. v. 4). His defeat of the Philistines as far as Gaza demonstrates the concrete fruit of YHWH's presence (v. 7). The merism ἀπὸ πύργου φυλασσόντων ... ἕως πόλεως ὀχυρᾶς ('from watchtower to fortified city') denotes comprehensive conquest of every settlement type.

αὐτὸς

he himself

Nominative

emphatic subject pronoun

→ participant reference

αὐτός; the intensive 'he himself', echoing v. 4, foregrounds Hezekiah as the active agent of military success — the human counterpart of YHWH's enabling presence.

ἐπάταξεν

he struck

Aor Act Indic 3 Sg · πατάσσω

main verb (military defeat)

→ constative aorist (decisive victory)

πατάσσω: 'strike / smite / defeat'; renders הָרָה (Hiphil of הָרָה); the standard verb for military defeat in the historical books; here Hezekiah's victorious campaign against Philistia.

τοὺς

the

Accusative

article (with ἀλλοφύλους)

→ noun-phrase marking

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

ἀλλοφύλους

Philistines

Accusative

direct object of ἐπάταξεν

→ object specification

ἀλλόφυλος (acc. pl. ἀλλοφύλους): lit. 'of another tribe / foreigner'; the LXX's regular rendering of אֲשֵׁרִי (‘Philistines’); the perennial enemy on Judah's coastal flank.

ἕως

as far as

preposition + genitive (extent of conquest)

→ spatial or relational framing

ἕως; 'as far as / up to'; marks the geographical reach of the campaign — to Gaza, the southernmost Philistine city.

Γάζης

Gaza

Genitive

genitive object of ἕως (limit of the campaign)

→ relational specification

Γάζα (gen. Γάζης): the chief southern Philistine city; here declined as a first-declension noun (gen. Γάζης); the campaign's southern terminus.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἕως

as far as

preposition + genitive (extent)

→ spatial or relational framing

ἕως; meaning 'as far as'; here it marks the relation signaled by preposition + genitive (extent).

ὀρίου

border

Genitive

genitive object of ἕως

→ relational specification

ὄριον (gen. ὀρίου): 'boundary / territory / border'; renders לְבִגְדֵי; the conquest extended to Gaza's surrounding territory, not merely the city.

αὐτῆς

its

Genitive

genitive of possession (Gaza's border)

→ relational specification

αὐτός (gen. f. αὐτῆς): 'its', referring to Gaza (feminine); the border belonging to the city.

ἀπὸ

from

preposition + genitive (start of merism)

→ spatial or relational framing

ἀπό: the construction ἀπὸ ... ἕως ('from ... to') forms a merism for totality — every kind of settlement from smallest to greatest was struck.

πύργου

watchtower

Genitive

genitive object of ἀπό (first pole of merism)

→ relational specification

πύργος (gen. πύργου): 'tower / watchtower'; renders לְטָגֶמ; the phrase πύργος φυλασσόντων ('tower of watchmen/guards') denotes an isolated guard-post, the smallest defended structure.

φυλασσόντων

of watchmen

Pres Act Ptcp Gen Masc Pl · φυλάσσω

substantival participle (genitive: 'of those keeping watch')

→ verbal action or state

φυλάσσω (pres. act. ptcp.): 'guard / keep watch'; substantivized 'watchmen'; the idiom πύργος φυλασσόντων renders לְטָגֶמ מִצָּנִי ('watchtower of guards'), an outpost — the lowest end of the settlement merism.

καὶ

and

coordinate conjunction (to the merism's other pole)

→ discourse linkage or contrast

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

ἕως

to

preposition + genitive (second pole of merism)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition + genitive (second pole of merism).

πόλεως

city

Genitive

genitive object of ἕως

→ relational specification

πόλις (gen. πόλεως): 'city'; renders יָגִי; with ὀχυρᾶς, the 'fortified city' is the largest defended settlement — the upper end of the merism.

ὀχυρᾶς

fortified

Genitive

attributive adjective (modifying πόλεως)

→ relational specification

ὀχυρός (gen. f. ὀχυρᾶς): 'strong / fortified'; renders ܐܚܕܐ; the 'fortified city' completes the merism 'from watchtower to fortified city' (comprehensive conquest); the same adjective recurs of the cities Sennacherib takes (v. 13).

- 9 καὶ ἐγένετο ἐν τῷ ἔτει τῷ τετάρτῳ βασιλεῖ Εἰζεκια αὐτὸς ἐνιαυτὸς ὁ ἑβδόμος τῷ Ὠσηε υἱῷ Ηλα βασιλεῖ
Ισραηλ ἀνέβη Σαλαμανασσαρ βασιλεὺς Ἀσσυρίων ἐπὶ Σαμάρειαν καὶ ἐπολιόρκει ἐπ' αὐτήν

And it came to pass in the fourth year of king Hezekiah — that is, the seventh year of Hoshea son of Elah, king of Israel — that Shalmaneser king of the Assyrians came up against Samaria and laid siege to it.

Dated flashback: the siege of Samaria (synchronism)

καὶ ἐγένετο ἐν τῷ ἔτει τῷ τετάρτῳ

A retrospective dating notice (καὶ ἐγένετο ... ἀνέβη) opens the Samaria flashback, double-synchronized to Hezekiah's fourth year and Hoshea's seventh. The recollection of the North's fall (already narrated at ch. 17) functions as an ominous precedent: the Assyrian who destroyed Samaria for covenant infidelity now threatens Jerusalem.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-frame formula)

→ constative aorist (narrative setting)

γίνομαι: the formula καὶ ἐγένετο (Hebrew יָהִי) opens the dated flashback to the siege of Samaria, framing the synchronistic chronology that follows.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ἔτει)

→ noun-phrase marking

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

ἔτει

year

Dative

dative of time

→ sphere or reference

ἔτος (dat. ἔτει): 'year'; the dative of time dates the siege to Hezekiah's fourth regnal year.

τῷ

the

Dative

article (attributive, with τετάρτῳ)

→ noun-phrase marking

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

τετάρτῳ

fourth

Dative

attributive ordinal adjective (modifying ἔτει)

→ sphere or reference

τέταρτος: ordinal 'fourth'; the regnal year of Hezekiah pinpointing the start of the Samaria siege.

βασιλεῖ

king

Dative

dative of reference (Hebraism: 'belonging to king Hezekiah')

→ sphere or reference

βασιλεὺς (dat. βασιλεῖ): the dative βασιλεῖ Εζεκια ('to king Hezekiah') renders the Hebrew לְ of dating, attaching the year to the king's reign.

Εζεκια

Hezekiah

Dative

dative in apposition to βασιλεῖ (declined name)

→ sphere or reference

Εζεκιας (dat. Εζεκια): here declined in the dative; the reference-point for the synchronistic dating of the siege.

αὐτός

that [year]

Nominative

resumptive pronoun (subject of equational clause: 'it [is] ...')

→ participant reference

αὐτός: here resumptive/identifying ('that same [year]'), introducing the parallel synchronism with Hoshea's reign — a Hebraistic equational construction (אִי הָיָה שָׁנָה).

ἐνιαυτός

year

Nominative

predicate nominative (the equated year)

→ participant prominence

ἐνιαυτός: 'year'; a synonym of ἔτος used to vary the synchronistic equation ('that is the seventh year of Hoshea'); renders הַשָּׁנָה הַשִּׁבְעִיתָה.

ὁ

the

Nominative

article (attributive, with ἔβδομος)

→ noun-phrase marking

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

ἑβδομος

seventh

Nominative

*attributive ordinal adjective (modifying
ἐνιαυτός)*

→ participant prominence

ἑβδομος: ordinal 'seventh'; the regnal year of Hoshea synchronized with Hezekiah's fourth.

τῷ

of

Dative

article (with indeclinable Ὡσηε)

→ noun-phrase marking

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

Ὡσηε

Hoshea

*indeclinable proper noun (reference-point of the
second synchronism)*

→ participant identification

Ὡσηε: Hoshea son of Elah, the last northern king, in whose seventh year the siege began; case supplied by the article τῷ.

υἱῷ

son

Dative

dative in apposition to Ὡσηε

→ sphere or reference

υἱός: the patronymic 'son of Elah', identifying Hoshea (cf. v. 1).

Ηλα

Elah

*indeclinable proper noun (genitive of
relationship)*

→ participant identification

Ηλα: Elah, father of Hoshea (cf. v. 1).

βασιλεῖ

king

Dative

dative in apposition to Ὡσηε ('king of Israel')

→ sphere or reference

βασιλεὺς: Hoshea's title over the northern kingdom.

Ισραηλ

of Israel

*indeclinable proper noun (genitive of
relationship)*

→ participant identification

Ισραηλ: the northern kingdom whose capital is about to fall.

ἀνέβη

came up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (the Assyrian advance)

→ constative aorist (the campaign)

ἀναβαίνω: 'go up / advance'; renders הָלַךְ; the standard verb for a military campaign 'going up' against a target; the same verb introduces Sennacherib's advance (v. 13) and the Rabshakeh's claim to come up at YHWH's command (v. 25).

Σαλαμανασαρ

Shalmaneser

indeclinable proper noun (subject of ἀνέβη)

→ participant identification

Σαλαμανασαρ: transliteration of Hebrew שַׁלְמַנְעֶשֶׁר (Shalmaneser V), the Assyrian king who besieged Samaria; indeclinable.

βασιλεὺς

king

Nominative

nominative in apposition to Σαλαμανασαρ

→ participant prominence

βασιλεὺς: the title in the recurring formula βασιλεὺς Ἀσσυρίων ('king of the Assyrians').

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: 'Assyrians'; the fixed genitive plural in the title βασιλεὺς Ἀσσυρίων.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + accusative: 'against'; here marks the hostile object of the Assyrian campaign.

Σαμάρειαν

Samaria

Accusative

accusative object of ἐπί (target of attack)

→ object specification

Σαμάρεια (acc. Σαμάρειαν): the capital of the northern kingdom; here declined as a first-declension noun; the besieged city whose fall foreshadows the threat to Jerusalem.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπολιόρκει

he laid siege

Impf Act Indic 3 Sg · πολιορκέω

main verb (durative siege action)

→ durative imperfect (the protracted siege)

πολιορκέω: 'besiege / blockade a city'; renders צור (Qal); the imperfect captures the three-year duration of the siege (v. 10).

ἐπὶ

against

preposition + accusative (Hebraistic, with the siege-verb)

→ spatial or relational framing

ἐπί (elided ἐπ): the redundant ἐπ αὐτήν after the verb of besieging reflects the Hebrew וְעַל, a Hebraistic resumptive construction typical of the καίγε layer.

αὐτήν

it

Accusative

accusative object of ἐπ (the besieged city)

→ participant reference

αὐτός (acc. f. αὐτήν): 'it', referring to Samaria, the object of the siege.

10 καὶ κατελάβετο αὐτήν ἀπὸ τέλους τριῶν ἐτῶν ἐν ἔτει ἕκτῳ τῷ Εἰζεκια αὐτὸς ἐνιαυτὸς ἕνατος τῷ Ὡση βασιλεῖ Ἰσραηλ καὶ συνελήμφθη Σαμάρεια

And he captured it at the end of three years; in the sixth year of Hezekiah — that is, the ninth year of Hoshea king of Israel — Samaria was taken.

Outcome of the siege: the fall of Samaria (dated)

καὶ κατελάβετο αὐτήν

The siege's conclusion is again double-dated (Hezekiah's sixth year / Hoshea's ninth). The passive συνελήμφθη Σαμάρεια ('Samaria was taken') restates the capture in the passive voice, a solemn closural notice of the northern kingdom's end.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατελάβετο

he captured

Aor Mid Indic 3 Sg · καταλαμβάνω

main verb (the capture)

→ constative aorist (decisive seizure)

καταλαμβάνω: 'seize / capture / overtake'; renders תָּכַז; the middle κατελάβετο 'he took (for himself)'; the fall of Samaria, the climax of the three-year siege.

αὐτήν

it

Accusative

direct object (Samaria)

→ participant reference

αὐτός (acc. f. αὐτήν): 'it', the captured city.

ἀπὸ

at / from

preposition + genitive (temporal terminus)

→ spatial or relational framing

ἀπό: in the temporal phrase ἀπὸ τέλους τριῶν ἐτῶν ('from/at the end of three years') marks the point at which the siege concluded.

τέλους

end

Genitive

genitive object of ἀπό (temporal)

→ relational specification

τέλος (gen. τέλους): 'end / completion'; renders תְּצַקְנִי / יָקַץ; 'at the end of three years' specifies the siege's duration.

τριῶν

three

Genitive

cardinal numeral (modifying ἐτῶν)

→ relational specification

τρεῖς (gen. τριῶν): 'three'; here declined in the genitive with ἐτῶν; the three-year span of the siege.

ἐτῶν

years

Genitive

genitive of measure (with τέλους / τριῶν)

→ relational specification

ἔτος (gen. pl. ἐτῶν): 'years'; the measure of the siege's duration.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ἔτει

year

Dative

dative of time

→ sphere or reference

ἔτος (dat. ἔτει): the year of the capture, Hezekiah's sixth.

ἕκτω

sixth

Dative

attributive ordinal adjective (modifying ἔτει)

→ sphere or reference

ἕκτος: ordinal 'sixth'; Hezekiah's sixth regnal year, when Samaria fell.

τῷ

of

Dative

article (with declined name Εζεκια)

→ noun-phrase marking

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

Εζεκια

Hezekiah

Dative

dative of reference (the dating-king)

→ sphere or reference

Εζεκιας (dat. Εζεκια): the reference-king for the first synchronism of the capture.

αὐτός

that [year]

Nominative

resumptive pronoun (equational clause)

→ participant reference

αὐτός: resumptive 'that same [year]', introducing the parallel synchronism with Hoshea (cf. v. 9).

ἐνιαυτός

year

Nominative

predicate nominative (the equated year)

→ participant prominence

ἐνιαυτός: 'year', in the synchronistic equation with Hoshea's ninth year.

ἔνατος

ninth

Nominative

attributive ordinal adjective (modifying ἐνιαυτός)

→ participant prominence

ἔνατος: ordinal 'ninth'; Hoshea's ninth and final regnal year, when his capital fell.

τῷ

of

Dative

article (with indeclinable Ὡσηε)

→ noun-phrase marking

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

Ὡσηε

Hoshea

indeclinable proper noun (reference-point of second synchronism)

→ participant identification

Ὡσηε: Hoshea, the last king of Israel, in whose ninth year Samaria was captured.

βασιλεῖ

king

Dative

dative in apposition to Ὡσηε ('king of Israel')

→ sphere or reference

βασιλεὺς: Hoshea's title.

Ἰσραηλ

of Israel

indeclinable proper noun (genitive of relationship)

→ participant identification

Ἰσραηλ: the northern kingdom, now fallen.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνελήμθη

was taken

Aor Pass Indic 3 Sg · συλλαμβάνω

main verb (passive restatement of the capture)

→ constative aorist (the city's fall)

συνλαμβάνω (aor. pass. συνελήμθη): 'seize / capture'; the passive restates the capture from the city's standpoint ('Samaria was taken'), a solemn closural notice of the northern kingdom's demise.

Σαμάρεια

Samaria

Nominative

subject of the passive verb (the fallen city)

→ participant prominence

Σαμάρεια (nom.): the capital of the North; here declined as nominative subject of the passive; its fall is the grim precedent invoked against Jerusalem later (v. 34).

11 καὶ ἀπώκισεν βασιλεὺς Ἀσσυρίων τὴν Σαμάρειαν εἰς Ἀσσυρίους καὶ ἔθηκεν αὐτοὺς ἐν Αλαε καὶ ἐν Ἀβωρ ποταμῷ Γωζαν καὶ Ὀρη Μήδων

And the king of the Assyrians carried Samaria away into Assyria, and settled them in Halah and in Habor, by the river Gozan, and in the mountains of the Medes.

The deportation of the northern kingdom καὶ ἀπώκισεν

The exile-notice (ἀπώκισεν ... ἔθηκεν) lists the resettlement sites of the deported northerners. The geographical specificity (Halah, Habor by the Gozan, the mountains of the Medes) gives documentary solemnity to the dispersion that ended the ten-tribe kingdom (cf. 17:6).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπώκισεν

carried away into exile

Aor Act Indic 3 Sg · ἀποικίζω

main verb (deportation)

→ constative aorist (the act of deportation)

ἀποικίζω: 'remove to a colony / deport / carry into exile'; renders הִלְכִּי (Hiphil of הלך); the technical term for the Assyrian policy of mass deportation that dissolved national identity.

βασιλεὺς

king

Nominative

subject of ἀπώκισεν

→ participant prominence

βασιλεὺς: the king of Assyria as the agent of deportation (the title's referent shifts to Sargon II historically, though unnamed here).

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

τὴν

the

Accusative

article (with Σαμάρειαν)

→ noun-phrase marking

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

Σαμάρειαν

Samaria

Accusative

direct object of ἀπώκισεν (the population deported)

→ object specification

Σαμάρεια (acc. Σαμάρειαν): by metonymy the city stands for its inhabitants, who are the ones deported.

εἰς

into

preposition + accusative (destination of exile)

→ spatial or relational framing

εἰς: 'into'; marks the destination of the deportation.

Ἀσσυρίους

Assyria / the Assyrians

Accusative

accusative object of εἰς (destination)

→ object specification

Ἀσσύριος (acc. pl. Ἀσσυρίους): here declined as accusative plural ('into [the land of] the Assyrians'); the exiles are removed to the Assyrian heartland.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔθηκεν

settled / placed

Aor Act Indic 3 Sg · τίθημι

main verb (resettlement)

→ constative aorist (the act of settling)

τίθημι (aor. ἔθηκεν): 'put / place / settle'; renders יָנַח / יָשָׁא; here the resettling of the deportees in specific Assyrian-controlled regions.

αὐτούς

them

Accusative

direct object (the deportees)

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them', the deported Israelites.

ἐν

in

preposition + dative (place of resettlement)

→ spatial or relational framing

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

Αλαε

Halah

indeclinable place name (locative)

→ participant identification

Αλαε: transliteration of Hebrew חֲלָהּ (Halah); indeclinable; a region of Assyrian resettlement (cf. 17:6).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in / by

preposition + dative (place)

→ spatial or relational framing

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

Αβωρ

Habor

indeclinable place name (locative)

→ participant identification

Αβωρ: transliteration of Hebrew חֲבוֹר (Habor); indeclinable; a river/region of resettlement.

ποταμῶ

river

Dative

dative in apposition (locating Habor / Gozan)

→ sphere or reference

ποταμός (dat. ποταμῶ): 'river'; renders נָחַר; in apposition designating the watercourse (the Habor/Gozan) along which the exiles were settled.

Γωζαν

Gozan

indeclinable place name (in apposition to ποταμῶ)

→ participant identification

Γωζαν: transliteration of Hebrew גּוֹזָן (Gozan); indeclinable; the region of the river by which the exiles dwelt.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ορη

mountains

Accusative

accusative (locative goal: 'the mountains of the Medes')

→ object specification

ὄρος (acc. pl. ὄρη): 'mountain(s)'; renders יְרֵי; the final resettlement zone, 'the mountains of the Medes', the easternmost reach of the dispersion.

Μήδων

of the Medes

Genitive

genitive of relationship (modifying ὅρη)

→ relational specification

Μῆδος (gen. pl. Μήδων): 'Medes'; renders Ἰμρ; the territory of the Medes, far to the east, underscoring the scattering of the northern tribes to the empire's distant frontiers.

12 ἀνθ' ὧν ὅτι οὐκ ἤκουσαν τῆς φωνῆς κυρίου θεοῦ αὐτῶν καὶ παρέβησαν τὴν διαθήκην αὐτοῦ πάντα ὅσα ἐνετείλατο Μωσῆς ὁ δοῦλος κυρίου καὶ οὐκ ἤκουσαν καὶ οὐκ ἐποίησαν

because they did not obey the voice of the LORD their God, but transgressed his covenant — all that Moses the servant of the LORD commanded — and they neither listened nor did it.

Theological cause of the exile (Deuteronomistic verdict)

ἀνθ' ὧν ὅτι

The causal formula ἀνθ' ὧν ('because / in return for which'), reinforced redundantly by ὅτι, supplies the theological rationale for the fall of Samaria: covenant disobedience. The four negated/transgression verbs (οὐκ ἤκουσαν ... παρέβησαν ... οὐκ ἤκουσαν ... οὐκ ἐποίησαν) hammer the point — the North fell not by Assyrian might alone but by its own apostasy, the implicit warning hovering over Judah.

ἀνθ

because

preposition + genitive (causal idiom, with ὧν)

→ spatial or relational framing

ἀντί (elided ἀνθ before rough breathing): in the idiom ἀνθ ὧν ('in return for which / because') renders אַחַד / אַחַד תַּחַת, a causal connective assigning the reason for judgment.

ὧν

which

Genitive

relative pronoun (object of ἀντί, forming the causal phrase)

→ relational specification

ὅς (gen. pl. ὧν): the relative within the fixed causal idiom ἀνθ ὧν.

ὅτι

that / because

causal conjunction (reinforcing ἀνθ ὧν, Hebraistic redundancy)

→ discourse linkage or contrast

ὅτι: 'because'; the redundant pairing ἀνθ ὧν ὅτι reflects the Hebrew כִּי ... אַחַד תַּחַת, a doubling typical of the strongly literal καίγε translation.

οὐκ

not

negative particle (with ἤκουσαν)

→ discourse linkage or contrast

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

ἤκουσαν

they obeyed / heard

Aor Act Indic 3 Pl · ἀκούω

verb of causal clause (negated obedience)

→ constative aorist (the people's persistent disobedience)

ἀκούω: 'hear / obey'; the idiom ἀκούειν τῆς φωνῆς ('hear/obey the voice') renders אָזְנוֹ בְּקוֹל מְעַשֵּׂה, where 'hearing the voice' means obeying; with οὐκ, their fundamental covenant failure.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἤκουσαν (the thing heard/obeyed)

→ relational specification

φωνή (gen. φωνῆς): 'voice'; renders קוֹל; ἀκούειν + genitive of the voice = to obey; the 'voice of the LORD' is his covenant command.

κυρίου

of the LORD

Genitive

genitive of possession (with φωνῆς)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה; the voice disobeyed is YHWH's own.

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('their God')

→ relational specification

θεός (gen. θεοῦ): 'God'; the appositional 'the LORD their God' underscores the covenant bond they broke — it was their own God they disobeyed.

αὐτῶν

their

Genitive

genitive of relationship (modifying θεοῦ)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'their'; binds YHWH to the people as their covenant God, aggravating the guilt of their disobedience.

καὶ

and

coordinate conjunction (adversative force: 'but rather')

→ discourse linkage or contrast

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

παρέβησαν

they transgressed

Aor Act Indic 3 Pl · παραβαίνω

verb of causal clause (active transgression)

→ constative aorist (covenant violation)

παραβαίνω: 'go aside / transgress / overstep'; renders עָבַר (in the sense of violating); the active counterpart to their failure to obey — they not only failed to hear but actively breached the covenant.

τὴν

the

Accusative

article (with διαθήκην)

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of παρέβησαν

→ object specification

διαθήκη (acc. διαθήκην): 'covenant'; renders תּוֹרַת; the Sinai covenant whose stipulations the North violated; its breach is the legal ground of the deportation.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's covenant)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his', referring to YHWH; the covenant belongs to him as the suzerain.

πάντα

all

Accusative

appositional accusative (summarizing the covenant content)

→ object specification

πᾶς (acc. pl. n. πάντα): 'all'; in loose apposition to διαθήκην — 'all that Moses commanded' = the full covenant law.

ὅσα

as much as

Accusative

relative pronoun (introducing relative clause)

→ participant reference

ὅσος (acc. pl. n. ὅσα): 'as much/many as'; identifies the covenant content as the Mosaic commandments.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (Moses' commanding)

→ constative aorist (the giving of the law)

ἐντέλλομαι: 'command / charge'; here Moses is the human agent who delivered the covenant commands; cf. the same verb of YHWH commanding Moses in v. 6.

Μωσῆς

Moses

Nominative

subject of the relative clause

→ participant prominence

Μωσῆς: the lawgiver through whom the covenant was mediated, here titled 'the servant of the LORD'.

ὁ

the

Nominative

article (with δοῦλος in apposition to Μωσῆς)

→ noun-phrase marking

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

δοῦλος

servant

Nominative

nominative in apposition to Μωσῆς

→ participant prominence

δοῦλος: 'slave / servant'; the honorific title ὁ δοῦλος κυρίου ('the servant of the LORD') renders יהוה יְבָדָה, a title of highest covenant dignity for Moses (cf. Deut 34:5; Josh 1:1).

κυρίου

of the LORD

Genitive

genitive of relationship (with δοῦλος)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה; Moses' lordship-bond as YHWH's authorized servant lends the commands their binding force.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἤκουσαν)

→ discourse linkage or contrast

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

ἤκουσαν

they listened

Aor Act Indic 3 Pl · ἀκούω

main verb (resumptive negation of obedience)

→ constative aorist (settled refusal to hear)

ἀκούω: the repeated οὐκ ἤκουσαν resumptively reinforces the indictment — a Hebraistic doubling stressing the totality of the people's refusal to obey.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἐποίησαν)

→ discourse linkage or contrast

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

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

main verb (final negation: failure to act)

→ constative aorist (failure to obey in deed)

ποιέω: 'do / perform'; with οὐκ, the climactic charge — they neither heard nor did the covenant commands; the pairing 'hear ... do' (הָשָׁמְעוּ ... עָשׂוּ) is the standard covenant idiom for full obedience, here wholly negated.

13 καὶ τῷ τεσσαρεσκαίδεκάτῳ ἔτει βασιλεῖ Εἰζεκιου ἀνέβη Σενναχηριμ βασιλεὺς Ἀσσυρίων ἐπὶ τὰς πόλεις Ιουδα τὰς ὀχυράς καὶ συνέλαβεν αὐτάς

And in the fourteenth year of king Hezekiah, Sennacherib king of the Assyrians came up against the fortified cities of Judah and seized them.

New crisis: Sennacherib's invasion of Judah

καὶ τῷ τεσσαρεσκαίδεκάτῳ ἔτει

The narrative returns to Hezekiah's own reign with a fresh dated notice. Sennacherib's advance (ἀνέβη, echoing Shalmaneser's at v. 9) against Judah's fortified cities (τὰς πόλεις ... τὰς ὀχυράς) is the consequence of Hezekiah's rebellion (v. 7); the same Assyrian threat that destroyed the North now reaches the South.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τῷ

the

Dative

article (with τεσσαρεσκαίδεκάτῳ)

→ noun-phrase marking

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

τεσσαρεσκαίδεκάτῳ

fourteenth

Dative

attributive ordinal adjective (modifying ἔτει)

→ sphere or reference

τεσσαρεσκαίδεκάτος; ordinal 'fourteenth'; renders עָרְבַּע עָשָׂר; Hezekiah's fourteenth regnal year, the date of Sennacherib's invasion (701 BC).

ἔτει

year

Dative

dative of time

→ sphere or reference

ἔτος (dat. ἔτει): 'year'; the dative of time dating the invasion.

βασιλεῖ

king

Dative

dative of reference (the dating-king)

→ sphere or reference

βασιλεὺς (dat. βασιλεῖ): the dative βασιλεῖ Εζεκιου attaches the year to Hezekiah's reign.

Εζεκιου

Hezekiah

Genitive

genitive of relationship (declined name: 'of king Hezekiah')

→ relational specification

Εζεκιᾶς (gen. Εζεκιου): here declined in the genitive ('of Hezekiah'); the reference-point for dating the invasion.

ἀνέβη

came up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (the Assyrian campaign)

→ constative aorist (the invasion)

ἀναβαίνω: 'go up / advance against'; renders הָלַךְ; the standard verb for a military campaign; echoes Shalmaneser's advance on Samaria (v. 9), drawing the ominous parallel between North and South.

Σενναχηριμ

Sennacherib

indeclinable proper noun (subject of ἀνέβη)

→ participant identification

Σενναχηριμ: transliteration of Hebrew סַנְחֶרִיב (Sennacherib), king of Assyria (705–681 BC), whose 701 BC campaign against Judah forms the chapter's central crisis; indeclinable.

βασιλεὺς

king

Nominative

nominative in apposition to Σενναχηριμ

→ participant prominence

βασιλεὺς: the title in βασιλεὺς Ἀσσυρίων.

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ + accusative: 'against'; marks the cities as the target of the campaign.

τὰς

the

Accusative

article (with πόλεις)

→ noun-phrase marking

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

πόλεις

cities

Accusative

accusative object of ἐπί

→ object specification

πόλις (acc. pl. πόλεις): 'cities'; renders יָגֻ; the fortified towns of Judah, captured before Jerusalem itself is threatened (Sennacherib's annals claim forty-six).

Ιουδα

of Judah

indeclinable proper noun (genitive of relationship with πόλεις)

→ participant identification

Ιουδα: the southern kingdom whose cities are now under attack.

τὰς

the

Accusative

article (attributive repetition, with ὀχυράς)

→ noun-phrase marking

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

ὀχυράς

fortified

Accusative

*attributive adjective (modifying πόλεις, second-
attributive position)*

→ object specification

ὀχυρός (acc. pl. f. ὀχυράς): 'strong / fortified'; renders תְּיָצֻקָּה; the repeated article (τὰς πόλεις ... τὰς ὀχυράς) is the second-attributive construction emphasizing that even the strongest cities fell.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνέλαβεν

he seized

Aor Act Indic 3 Sg · συλλαμβάνω

main verb (capture of the cities)

→ constative aorist (the seizure)

συλλαμβάνω: 'seize / capture'; renders שָׁבַת; the active here (contrast the passive συνελήμφοθι of Samaria, v. 10) presents Sennacherib as the conquering agent.

αὐτάς

them

Accusative

direct object (the cities)

→ participant reference

αὐτός (acc. pl. f. αὐτάς): 'them', the captured cities of Judah.

14 καὶ ἀπέστειλεν Εζεκιᾶς βασιλεὺς Ιουδα ἀγγέλους πρὸς βασιλέα Ἀσσυρίων εἰς Λαχὶς λέγων ἡμάρτηκα ἀποστράφητι ἀπ' ἐμοῦ ὃ ἐὰν ἐπιθῇς ἐπ' ἐμέ βαστάσω καὶ ἐπέθηκεν ὁ βασιλεὺς Ἀσσυρίων ἐπὶ Εζεκιαν βασιλέα Ιουδα τριακόσια τάλαντα ἀργυρίου καὶ τριάκοντα τάλαντα χρυσοῦ

And Hezekiah king of Judah sent messengers to the king of the Assyrians at Lachish, saying, 'I have sinned; withdraw from me. Whatever you impose on me I will bear.' And the king of the Assyrians laid upon Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

Hezekiah's submission and the imposition of tribute

καὶ ἀπέστειλεν Εζεκιᾶς

Hezekiah sues for terms: the embassy to Lachish carries a confession (ἡμάρτηκα, 'I have sinned'), a plea for withdrawal, and an open-ended pledge of payment. The Assyrian responds with crushing tribute. This abject submission stands in tension with the trust-portrait of vv. 5–7 and sets up the later, more resolute reliance on YHWH (ch. 19).

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 envoys)

→ constative aorist (the embassy)

ἀποστέλλω: 'send / dispatch (on a mission)'; renders Πῶψ; the verb of formal diplomatic dispatch; the same verb introduces the Assyrian embassy in reverse (v. 17).

Εζεκιᾶς

Hezekiah

Nominative

subject (declined nominative)

→ participant prominence

Εζεκιᾶς: nominative subject; the king who now sues for peace.

βασιλεὺς

king

Nominative

nominative in apposition to Εζεκιᾶς

→ participant prominence

βασιλεὺς: the title 'king of Judah'.

Ιουδα

of Judah

indeclinable proper noun (genitive of relationship)

→ participant identification

Ιουδα: the southern kingdom.

ἄγγέλους

messengers

Accusative

direct object of ἀπέστειλεν

→ object specification

ἄγγελος (acc. pl. ἄγγέλους): 'messenger / envoy'; renders מַלְאָכִים; here human diplomatic envoys (not angels), the bearers of Hezekiah's submission.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

βασιλέα

king

Accusative

accusative object of πρὸς (the recipient)

→ object specification

βασιλεύς (acc. βασιλέα): the king of Assyria, the addressee of the embassy.

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

εἰς

to / at

preposition + accusative (location of the Assyrian camp)

→ spatial or relational framing

εἰς: here directional-locative, marking Lachish as where the Assyrian king was campaigning.

Λαχίς

Lachish

indeclinable place name (location)

→ participant identification

Λαχίς: transliteration of Hebrew לַחִישׁ (Lachish); indeclinable; the key fortified city of the Shephelah, Sennacherib's siege-base (famously depicted on his Nineveh reliefs).

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγων

participle of speech (introducing direct discourse)

→ imperfective participle (pleonastic speech-marker)

λέγω (pres. act. ptcp.): the participle λέγων ('saying') renders the Hebrew מְדַבֵּר, a stereotyped marker introducing direct speech in the LXX.

ἡμάρτηκα

I have sinned

Perf Act Indic 1 Sg · ἡμαρτάνω

main verb of direct speech (confession)

→ resultative perfect (a state of guilt confessed)

ἡμαρτάνω (perf. ἡμάρτηκα): 'sin / do wrong / offend'; renders חָטָאתִי; here political 'wrongdoing' — Hezekiah's confession of treaty-breaking against his overlord; the perfect stresses the abiding state of his offense.

ἀποστράφητι

withdraw

Aor Pass Impv 2 Sg · ἀποστρέφω

main verb of direct speech (imperative plea)

→ ingressive aorist imperative (a single act of withdrawal)

ἀποστρέφω (aor. pass. impv. with intransitive sense): 'turn back / withdraw / depart'; renders פָּנֵה; Hezekiah's plea that the Assyrian turn back from his land; the same root recurs (ἀποστρέψεις, v. 24) in the Rabshakeh's taunt.

ἀπ'

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό (elided ἀπ'): 'from'; marks the withdrawal away from Hezekiah.

ἐμοῦ

me

Genitive

genitive object of ἀπό (1st person pronoun)

→ relational specification

ἐγώ (gen. ἐμοῦ): 'me'; the emphatic first-person pronoun in Hezekiah's plea.

ὅ

whatever

Accusative

relative pronoun (object of ἐπιθῆς, antecedent of βασιτάσω)

→ participant reference

ὅς (acc. ὅ): the relative with ἐάν ('whatever') forms an indefinite condition — whatever burden is imposed will be borne.

ἐάν

ever

conditional particle (with subjunctive, indefinite relative)

→ discourse linkage or contrast

ἐάν: 'if / -ever'; with the relative ὅ and the subjunctive ἐπιθῆς, forms the indefinite 'whatever you may impose'.

ἐπιθῆς

you impose

Aor Act Subj 2 Sg · ἐπιτίθημι

verb of indefinite relative clause (subjunctive with ἐάν)

→ verbal action or state

ἐπιτίθημι (aor. subj.): 'lay/put upon / impose'; renders לָגַלְתָּ; the subjunctive in the indefinite condition; the same verb describes the actual imposition (ἐπέθηκεν) in the next clause.

ἐπὶ

upon

preposition + accusative (burden imposed upon)

→ spatial or relational framing

ἐπί (elided ἐπ): 'upon'; the burden laid 'upon me'.

ἐμέ

me

Accusative

accusative object of ἐπὶ (1st person pronoun)

→ participant reference

ἐγώ (acc. ἐμέ): 'me'; the emphatic accusative, the one on whom the burden is laid.

βασιτάσω

I will bear

Fut Act Indic 1 Sg · βασιτάζω

main verb of direct speech (apodosis: pledge to pay)

→ predictive future (commitment to pay)

βασιτάζω: 'bear / carry / endure'; renders נָשַׁךְ; Hezekiah pledges to 'bear' (pay) whatever tribute is demanded — an open-ended submission.

καὶ

and

narrative conjunction (resuming narrative after speech)

→ discourse linkage or contrast

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

ἐπέθηκεν

he laid upon

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb (imposition of tribute)

→ constative aorist (the levy)

ἐπιτίθημι (aor. ἐπέθηκεν): 'lay/impose upon'; renders לָגַלְתָּ; the Assyrian king takes Hezekiah at his word and imposes the tribute (the verb echoes Hezekiah's own ἐπιθῆς).

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 ἐπέθηκεν

→ participant prominence

βασιλεύς: the king of Assyria, who sets the tribute.

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

ἐπὶ

upon

preposition + accusative (the one taxed)

→ spatial or relational framing

ἐπί + accusative: 'upon'; marks Hezekiah as the one on whom the levy falls.

Εζεκιαν

Hezekiah

Accusative

accusative object of ἐπί (declined name)

→ object specification

Εζεκιας (acc. Εζεκιαν): here declined in the accusative; the one taxed by Assyria.

βασιλέα

king

Accusative

accusative in apposition to Εζεκιαν

→ object specification

βασιλεύς (acc. βασιλέα): 'king of Judah', appositional to Hezekiah.

Ιουδα

of Judah

indeclinable proper noun (genitive of relationship)

→ participant identification

Ιουδα: the southern kingdom.

τριακόσια

three hundred

Accusative

cardinal numeral (modifying τάλαντα)

→ object specification

τριακόσιοι (acc. n. τριακόσια): 'three hundred'; here declined agreeing with τάλαντα; the silver portion of the tribute.

τάλαντα

talents

Accusative

accusative of the levy (silver measure)

→ object specification

τάλαντον (acc. pl. τάλαντα): 'talent' (a large weight of precious metal); renders תַּרְבָּן; the standard unit of tribute-reckoning.

ἀργυρίου

of silver

Genitive

genitive of material (with τάλαντα)

→ relational specification

ἀργύριον (gen. ἀργυρίου): 'silver / money'; renders הַכֶּסֶף; the metal of the larger portion of the tribute.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

триάκοντα

thirty

cardinal numeral (indeclinable, modifying τάλαντα)

→ measure or count

триάκοντα: 'thirty'; indeclinable cardinal; the gold portion of the tribute.

τάλαντα

talents

Accusative

accusative of the levy (gold measure)

→ object specification

τάλαντον (acc. pl. τάλαντα): the talents of gold; Sennacherib's own annals record a comparable (larger) figure of tribute.

χρυσίου

of gold

Genitive

genitive of material (with τάλαντα)

→ relational specification

χρυσίον (gen. χρυσίου): 'gold'; renders הַזָּהָב; the metal of the smaller portion of the tribute.

15 καὶ ἔδωκεν Εζεκιας πᾶν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ κυρίου καὶ ἐν θησαυροῖς οἴκου τοῦ βασιλέως

And Hezekiah gave all the silver that was found in the house of the LORD and in the treasuries of the king's house.

Hezekiah's payment of the tribute (temple and palace silver)

καὶ ἔδωκεν Εζεκιας

Hezekiah meets the levy by emptying both sacred and royal treasuries (οἶκῳ κυρίου ... οἴκου τοῦ βασιλέως). The detail that the silver came even from the house of the LORD signals the depth of the crisis — and prepares for the still more drastic stripping of the temple gold in v. 16.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (handing over the tribute)

→ constative aorist (the payment)

δίδωμι (aor. ἔδωκεν): 'give'; renders יָתַן; here the surrender of the tribute-silver to Assyria.

Εζεκιας

Hezekiah

Nominative

subject (declined nominative)

→ participant prominence

Εζεκιας: nominative subject; the king paying the tribute.

πᾶν

all

Accusative

attributive adjective (modifying ἀργύριον)

→ object specification

πᾶς (acc. n. πᾶν): 'all'; emphasizes that the entire silver reserve was given — nothing held back.

τὸ

the

Accusative

article (with ἀργύριον)

→ noun-phrase marking

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

ἀργύριον

silver

Accusative

direct object of ἔδωκεν

→ object specification

ἀργύριον: 'silver / money'; renders כֶּסֶף; the metal of the tribute, drawn from temple and palace stores.

τὸ

the

Accusative

article (attributive, with the participle εὑρεθὲν)

→ noun-phrase marking

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

εὑρεθὲν

that was found

Aor Pass Ptcp Acc Neut Sg · εὕρισκω

attributive participle (modifying ἀργύριον)

→ verbal action or state

εὕρισκω (aor. pass. ptcp.): 'find'; the passive participle τὸ εὑρεθὲν ('that was found') renders נִמְצָא, denoting the silver actually on hand in the treasuries.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

οἶκῳ

house

Dative

dative of place (with ἐν: the temple)

→ sphere or reference

οἶκος (dat. οἶκῳ): 'house'; the idiom οἶκος κυρίου ('house of the LORD') renders בית יהוה, the temple — that its silver was given underlines the severity of the levy.

κυρίου

of the LORD

Genitive

genitive of possession (with οἶκῳ)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton κύριος; the temple is YHWH's house, its treasury now drained for tribute.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

θησαυροῖς

treasuries

Dative

dative of place (with ἐν)

→ sphere or reference

θησαυρός (dat. pl. θησαυροῖς): 'treasury / storehouse'; renders תֹּזָזָא; the royal treasuries, the second source of the tribute.

οἴκου

house

Genitive

genitive of relationship (with θησαυροῖς: 'treasuries of the house')

→ relational specification

οἶκος (gen. οἴκου): 'house'; here the royal palace ('the king's house').

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 (the king's house)

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; the palace ('king's house') whose treasuries are emptied alongside the temple's.

16 ἐν τῷ καιρῷ ἐκείνῳ συνέκοψεν Εζεκιας τὰς θύρας ναοῦ κυρίου καὶ τὰ ἐστηριγμένα ἃ ἐχρύσωσεν Εζεκιας βασιλεὺς Ιουδα καὶ ἔδωκεν αὐτὰ βασιλεῖ Ἀσσυρίων

At that time Hezekiah cut off the doors of the temple of the LORD and the doorposts that Hezekiah king of Judah had overlaid with gold, and gave them to the king of the Assyrians.

Further stripping of the temple to meet the tribute ἐν τῷ καιρῷ ἐκείνῳ

The temporal marker ἐν τῷ καιρῷ ἐκείνῳ introduces the final, most painful measure: Hezekiah strips the gold overlay from the very temple doors and doorposts he himself had earlier gilded (ἃ ἐχρύσωσεν Εζεκιας) — an ironic self-undoing of his own pious adornment, exposing the futility of buying off Assyria.

ἐν

in / at

preposition + dative (temporal)

→ spatial or relational framing

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

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 (with ἐν)

→ sphere or reference

καιρός (dat. καιρῷ): 'time / season / occasion'; renders **תַּיָּ**; the phrase ἐν τῷ καιρῷ ἐκείνῳ ('at that time') marks the temporal setting of the temple-stripping.

ἐκείνῳ

that

Dative

demonstrative adjective (modifying καιρῷ)

→ sphere or reference

ἐκεῖνος (dat. ἐκείνῳ): 'that'; the remote demonstrative pointing to the crisis-moment of the tribute.

συνέκοψεν

cut off

Aor Act Indic 3 Sg · συγκόπτω

main verb (stripping the temple)

→ constative aorist (the act of cutting/stripping)

συγκόπτω: 'cut up / cut off / hack'; renders **גָּצַח** (Piel, 'cut off/strip'); here Hezekiah strips the gold from the temple doors and posts — the same gold he had earlier applied.

Εζεκιας

Hezekiah

Nominative

subject (declined nominative)

→ participant prominence

Εζεκιας: nominative subject; the king reduced to dismantling his own temple adornment.

τὰς

the

Accusative

article (with θύρας)

→ noun-phrase marking

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

θύρας

doors

Accusative

direct object of συνέκοψεν

→ object specification

θύρα (acc. pl. θύρας): 'door'; renders **תִּוְתִּלְתִּי**; the gold-plated temple doors, now stripped for tribute.

ναοῦ

temple

Genitive

genitive of relationship (with θύρας; 'doors of the temple')

→ relational specification

ναός (gen. ναοῦ): 'temple / sanctuary'; renders תִּבְיָה; the inner shrine of YHWH's house, whose doors Hezekiah strips.

κυρίου

of the LORD

Genitive

genitive of possession (with ναοῦ)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה; the temple is YHWH's, deepening the pathos of its plundering for a foreign king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (substantivizing the participle ἐστηριγμένα)

→ noun-phrase marking

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

ἐστηριγμένα

doorposts / supports

Perf Pass Ptcp Acc Neut Pl · στηρίζω

substantival participle (direct object: the fixed supports)

→ verbal action or state

στηρίζω (perf. pass. ptcp.): 'fix firmly / support'; the substantivized τὰ ἐστηριγμένα ('the things fixed/fastened') denotes the doorposts or pillar-supports of the temple, here rendering the Hebrew תְּנִיחִים ('pillars/doorposts'); also stripped of their gold.

ἃ

which

Accusative

relative pronoun (object of ἐχρύσωσεν)

→ participant reference

ἃ (acc. pl. n. ἃ): the relative referring back to the doorposts, introducing the poignant note that Hezekiah himself had gilded them.

ἐχρύσωσεν

had overlaid with gold

Aor Act Indic 3 Sg · χρυσόω

verb of relative clause (Hezekiah's prior gilding)

→ constative aorist (the earlier act of adornment)

χρυσόω: 'gild / overlay with gold'; renders חָפַץ (with gold); the relative clause recalls Hezekiah's earlier pious gilding of the temple, now undone — an ironic reversal of his own devotion.

Εζεκίας

Hezekiah

Nominative

subject of the relative clause (declined nominative)

→ participant prominence

Εζεκίας: the same king who once gilded the temple now strips it — the repeated naming sharpens the irony.

βασιλεὺς

king

Nominative

nominative in apposition to Εζεκίας

→ participant prominence

βασιλεὺς: 'king of Judah'.

Ιουδα

of Judah

indeclinable proper noun (genitive of relationship)

→ participant identification

Ιουδα: the southern kingdom.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (handing over the gold)

→ constative aorist (the payment)

δίδωμι (aor. ἔδωκεν): 'give'; the stripped gold is handed over to the Assyrian king as tribute.

αὐτά

them

Accusative

direct object (the gold from doors and posts)

→ participant reference

αὐτός (acc. pl. n. αὐτά): 'them', the gold stripped from the temple.

βασιλεῖ

king

Dative

dative indirect object (the recipient)

→ sphere or reference

βασιλεύς (dat. βασιλεῖ): the king of Assyria, recipient of the tribute.

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

17 καὶ ἀπέστειλεν βασιλεὺς Ἀσσυρίων τὸν Θαρθαν καὶ τὸν Ραφίς καὶ τὸν Ραψακην ἐκ Λαχίς πρὸς τὸν βασιλέα Εζεκιαν ἐν δυνάμει βαρεῖα ἐπὶ Ιερουσαλημ καὶ ἀνέβησαν καὶ ἦλθον εἰς Ιερουσαλημ καὶ ἔστησαν ἐν τῷ ὑδραγωγῷ τῆς κολυμβήθρας τῆς ἄνω ἣ ἐστὶν ἐν τῇ ὁδῷ τοῦ ἀγροῦ τοῦ γναφέως

And the king of the Assyrians sent the Tartan and the Rabsaris and the Rabshakeh from Lachish to king Hezekiah with a heavy force against Jerusalem; and they went up and came to Jerusalem and took their stand at the conduit of the upper pool, which is on the road of the fuller's field.

The Assyrian embassy to Jerusalem (scene-setting for the Rabshakeh's speech)

καὶ ἀπέστειλεν βασιλεὺς Ἀσσυρίων

Despite the tribute, the Assyrian sends a high-level delegation (the Tartan, Rabsaris, and Rabshakeh) with a heavy force to demand outright surrender. The precise topographical note — the conduit of the upper pool on the fuller's-field road — is verbatim the setting of Isaiah's earlier confrontation with Ahaz (Isa 7:3), binding this scene to the Isaianic tradition (cf. the parallel Isa 36:2).

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 delegation)

→ constative aorist (the dispatch)

ἀποστέλλω: 'send / dispatch'; renders πζψ; the Assyrian now sends envoys to Jerusalem (mirroring Hezekiah's embassy in reverse, v. 14), but to demand surrender, not negotiate tribute.

βασιλεὺς
king

Nominative

subject of ἀπέστειλεν

→ participant prominence

βασιλεὺς: the king of Assyria (Sennacherib), still at Lachish.

Ἀσσυρίων
of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

τὸν
the

Accusative

article (with θαρθαν, supplying case to the indeclinable title)

→ noun-phrase marking

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

Θαρθαν
Tartan

indeclinable title (accusative object of ἀπέστειλεν, case via article)

→ participant identification

Θαρθαν: transliteration of Hebrew תַּרְתָּן (Tartan), an Assyrian military title (the commander-in-chief / field marshal), treated here as a proper name; indeclinable, with case supplied by τὸν.

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 Ραφίς)

→ noun-phrase marking

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

Ραφίς
Rabsaris

indeclinable title (accusative object, case via article)

→ participant identification

Ραφίς: the LXX's rendering of Hebrew רַב־סָרִיס (Rab-saris), the 'chief eunuch / chief officer', another Assyrian court title functioning as a name; indeclinable.

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 Ραψακην)

→ noun-phrase marking

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

Ραψακην
Rabshakeh

Accusative

direct object of ἀπέστειλεν (declined title)

→ object specification

Ραψακης (acc. Ραψακην): rendering of Hebrew רַב־שָׁקֵן (Rab-shakeh), the 'chief cupbearer / senior official', the chief spokesman of the embassy; here declined as a first-declension masculine (gen. Ραψακου); the dominant speaker of vv. 19–35.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

Λαχίς

Lachish

indeclinable place name (point of departure)

→ participant identification

Λαχίς: Lachish, Sennacherib's siege-headquarters, from which the delegation is dispatched.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς

→ object specification

βασιλεὺς (acc. βασιλέα): 'king'; here Hezekiah, the addressee of the embassy.

Εζεκιαν

Hezekiah

Accusative

accusative in apposition to βασιλέα (declined name)

→ object specification

Εζεκιᾶς (acc. Εζεκιαν): the target of the Assyrian delegation.

ἐν

with

preposition + dative

(accompaniment/instrument: 'with a force')

→ spatial or relational framing

ἐν + dative here renders the Hebrew אִתּוֹ of accompaniment ('with a heavy army'), a show of force backing the diplomatic demand.

δυνάμει

force / army

Dative

dative of accompaniment (with ἐν)

→ sphere or reference

δύναμις (dat. δυνάμει): 'power / force / army'; renders לְיָדוֹ; here the military escort lending intimidating weight to the embassy.

βαρεία

heavy

Dative

attributive adjective (modifying δυνάμει)

→ sphere or reference

βαρὺς (dat. f. βαρεία): 'heavy / weighty / strong'; renders כָּבֵד; a 'heavy force' — a formidable army to overawe Jerusalem.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ + accusative: 'against'; marks Jerusalem as the destination and target.

Ιερουσαλημ

Jerusalem

indeclinable proper noun (goal of the advance)

→ participant identification

Ιερουσαλημ: the Davidic capital, now the focus of the Assyrian threat.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβησαν

they went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (the envoys' advance)

→ constative aorist (the journey up to Jerusalem)

ἀναβαίνω: 'go up'; the ascent to Jerusalem in the highlands; the envoys move up from Lachish in the Shephelah.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (arrival)

→ constative aorist (arrival at the city)

ἔρχομαι (aor. ἦλθον): 'come / go'; renders נִבָּא; the envoys' arrival at Jerusalem.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

indeclinable proper noun (destination of arrival)

→ participant identification

Ιερουσαλημ: the destination reached by the embassy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστησαν

they took their stand

Aor Act Indic 3 Pl · ἵστημι

main verb (positioning at the conduit)

→ constative aorist (taking up position)

ἵστημι (aor. intransitive ἔστησαν): 'stand / take a stand'; renders תָּקַם; the envoys position themselves at a strategic, symbolic spot for the confrontation.

ἐν

at

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ὑδραγωγῷ)

→ noun-phrase marking

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

ὑδραγωγῷ

conduit

Dative

dative of place (with ἐν)

→ sphere or reference

ὑδραγωγός (dat. ὑδραγωγῷ): 'water-channel / conduit / aqueduct'; renders הַצֶּמֶת; the channel of the upper pool — the same charged location as Isaiah's meeting with Ahaz (Isa 7:3).

τῆς

of the

Genitive

article (with κολυμβήθρας)

→ noun-phrase marking

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

κολυμβήθρας

pool

Genitive

genitive of relationship (with ὑδραγωγῷ: 'conduit of the pool')

→ relational specification

κολυμβήθρα (gen. κολυμβήθρας): 'pool / reservoir'; renders הַבְּרִיךְ; the city's upper reservoir, vital to Jerusalem's water supply during a siege.

τῆς

the

Genitive

article (attributive, with ἄνω)

→ noun-phrase marking

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

ἄνω

upper

adverb used attributively (with article: 'the upper [pool]')

→ clausal contribution

ἄνω: 'above / upper'; an indeclinable adverb here used adjectivally (τῆς ἄνω) to specify the upper pool, rendering תַּלְמֵי הַיָּד.

ἣ

which

Nominative

relative pronoun (subject of ἐστίν, modifying κολυμβήθρας)

→ participant reference

ὅς (nom. f. ἣ): the relative introducing the locating clause that fixes the pool's position on the fuller's-field road.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (locative copula)

→ stative present (a fixed topographical fact)

εἰμί: the present ἐστίν gives the enduring location of the pool, a precise topographical note shared with Isa 36:2.

ἐν

on

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ὁδῶ)

→ noun-phrase marking

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

ὁδῶ

road

Dative

dative of place (with ἐν)

→ sphere or reference

ὁδός (dat. ὁδῶ): 'road / way'; renders תְּלַחֲמָה; the highway along which the pool lay.

τοῦ

of the

Genitive

article (with ἀγροῦ)

→ noun-phrase marking

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

ἀγροῦ

field

Genitive

genitive of relationship (with ὁδῶ: 'road of the field')

→ relational specification

ἀγρός (gen. ἀγροῦ): 'field'; renders תְּלַחֲמָה; the fuller's field, a known landmark outside the city wall.

τοῦ

of the

Genitive

article (with γναφέως)

→ noun-phrase marking

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

γναφέως

fuller

Genitive

genitive of relationship (with ἀγροῦ: 'field of the fuller')

→ relational specification

γναφεύς (gen. γναφέως): 'fuller / cloth-cleaner / launderer'; renders כְּבֹשֶׁת; the fuller's field, where cloth was washed and bleached — a fixed topographical marker (cf. Isa 7:3; 36:2).

18 καὶ ἐβόησαν πρὸς Εζεκιαν καὶ ἐξῆλθον πρὸς αὐτὸν Ελιακιμ υἱὸς Χελκιου ὁ οἰκονόμος καὶ Σομνας ὁ γραμματεὺς καὶ Ιωας υἱὸς Ασαφ ὁ ἀναμιννήσκων

And they called out to Hezekiah, and there came out to them Eliakim son of Hilkiah the steward, and Shebna the scribe, and Joah son of Asaph the recorder.

The summons and the king's three officials come out καὶ ἐβόησαν πρὸς Εζεκιαν

The envoys summon the king, but instead his three highest officials emerge: Eliakim (the palace steward), Shebna (the scribe), and Joah (the recorder). The trio — named again at v. 37 — frames the whole Rabshakeh episode; their offices represent the civil administration of Judah confronting the empire's spokesmen.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβόησαν

they called out

Aor Act Indic 3 Pl · βοάω

main verb (the summons)

→ constative aorist (the shout/summons)

βοάω: 'cry out / shout / call'; renders נִקְרָא; the envoys' loud summons to the king to come parley.

πρὸς

to

preposition + accusative (direction of the summons)

→ spatial or relational framing

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

Εζεκιαν

Hezekiah

Accusative

accusative object of πρὸς (declined name)

→ object specification

Εζεκιᾶς (acc. Εζεκιαν): the king summoned, who sends his officials in his stead.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθον

came out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (the officials' emergence)

→ constative aorist (going out from the city/king)

ἐξέρχομαι (aor. ἐξῆλθον): 'go/come out'; renders נִצְּחָו; the officials come out (presumably from the wall/gate) to meet the envoys on the king's behalf.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

accusative object of πρὸς (collective: the embassy)

→ participant reference

αὐτός (acc. αὐτόν): 'him', here referring collectively to the Rabshakeh as chief spokesman of the embassy.

Ελιακιμ

Eliakim

indeclinable proper noun (subject of ἐξῆλθον)

→ participant identification

Ελιακιμ: transliteration of Hebrew **עֲלִיָּאִיִּם** ('God raises up'); indeclinable; Hezekiah's palace steward, the chief of the three officials.

υἱὸς

son

Nominative

nominative in apposition to Ελιακιμ (patronymic)

→ participant prominence

υἱός: 'son'; the patronymic 'son of Hilkih'.

Χελκιου

of Hilkih

Genitive

genitive of relationship (father of Eliakim, declined name)

→ relational specification

Χελκιᾱς (gen. Χελκιου): Graecized form of Hebrew **חֵלְקִיָּהּ** (Hilkih); here declined in the genitive; the father of Eliakim.

ὁ

the

Nominative

article (with οἰκονόμος, marking Eliakim's office)

→ noun-phrase marking

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

οἰκονόμος

steward

Nominative

nominative in apposition to Ελιακιμ (his office)

→ participant prominence

οἰκονόμος: 'household-manager / steward / palace administrator'; renders **עַלְוֶה** ('the one over the house'), the chief palace official — the highest court office (cf. Isa 22:15–24).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Σομνας

Shebna

Nominative

subject (coordinate with Ελιακιμ, declined name)

→ participant prominence

Σομνας: Graecized form of Hebrew **שֶׁבְנָא** (Shebna); here declined as a first-declension nominative; the royal scribe/secretary.

ὁ

the

Nominative

article (with γραμματεὺς)

→ noun-phrase marking

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

γραμματεὺς

scribe

Nominative

nominative in apposition to Σομνας (his office)

→ participant prominence

γραμματεὺς: 'scribe / secretary'; renders **סֹפֵר**; the royal secretary, a senior administrative and diplomatic office.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιωας

Joah

indeclinable proper noun (subject, coordinate)

→ participant identification

Ιωας: transliteration of Hebrew **יֹאָחַז** (Joah); here indeclinable; the third official, the recorder.

υἱὸς

son

Nominative

nominative in apposition to Ιωας (patronymic)

→ participant prominence

υἱός: the patronymic 'son of Asaph'.

Ἀσαφ

of Asaph

indeclinable proper noun (genitive of relationship)

→ participant identification

Ἀσαφ: transliteration of Hebrew אֲסָפָה (Asaph); indeclinable; the father of Joah.

ὁ

the

Nominative

article (substantivizing the participle ἀναμιμνήσκων)

→ noun-phrase marking

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

ἀναμιμνήσκων

recorder

Pres Act Ptcp Nom Masc Sg · ἀναμιμνήσκω

substantival participle (Joah's office: 'the one who records/reminds')

→ verbal action or state

ἀναμιμνήσκω (pres. act. ptcp.): 'remind / call to mind'; the substantivized ὁ ἀναμιμνήσκων ('the recorder / remembrancer') renders רִצְרִצָּה, the royal official who kept the annals and managed state memoranda.

19 καὶ εἶπεν πρὸς αὐτοὺς Ραψακης εἶπατε δὴ πρὸς Εζεκιαν τάδε λέγει ὁ βασιλεὺς ὁ μέγας βασιλεὺς Ἀσσυρίων τίς ἡ πεποίθησις αὕτη ἣν πέποιθας

And the Rabshakeh said to them, 'Say now to Hezekiah: Thus says the great king, the king of the Assyrians: What is this confidence in which you have trusted?'

Opening of the Rabshakeh's first speech (royal messenger-formula) καὶ εἶπεν πρὸς αὐτοὺς Ραψακης

The Rabshakeh opens with the imperial messenger-formula τάδε λέγει ὁ βασιλεὺς ὁ μέγας ('Thus says the great king') — a deliberate parody of the prophetic τάδε λέγει κύριος, setting Sennacherib as a rival sovereign whose word challenges YHWH's. His opening question (τίς ἡ πεποίθησις ...) frames the entire speech around the theme of misplaced trust (πέποιθας / πεποίθησις).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (the Rabshakeh's address)

λέγω (aor. εἶπεν): 'say'; introduces the Rabshakeh's first speech to the officials.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτοὺς

them

Accusative

accusative object of πρὸς (the three officials)

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them', Hezekiah's officials.

Ραψακης

Rabshakeh

Nominative

subject (declined title)

→ participant prominence

Ραψακης (nom.): the chief Assyrian spokesman; the principal speaker of the entire dialogue (vv. 19–35).

εἶπατε

say

Aor Act Impv 2 Pl · λέγω

main verb of direct speech (imperative to the officials)

→ ingressive aorist imperative (relay this message)

λέγω (aor. impv. εἶπατε): 'say / tell'; the Rabshakeh commands the officials to relay his words to Hezekiah, casting himself as the mouthpiece of the great king.

δὴ

now / pray

emphatic/hortatory particle (with the imperative)

→ discourse linkage or contrast

δὴ: an emphatic particle adding urgency or insistence to the imperative ('say now / do say'); renders the Hebrew נָּ.

πρὸς

to

preposition + accusative (direction of the message)

→ spatial or relational framing

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

Εζεκιαν

Hezekiah

Accusative

accusative object of πρὸς (declined name)

→ object specification

Εζεκιας (acc. Εζεκιαν): the addressee of the relayed message; note the Rabshakeh pointedly omits Hezekiah's royal title, a calculated diplomatic slight.

τάδε

thus

Accusative

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

→ participant reference

ὅδε (acc. pl. n. τάδε): 'these things / thus'; the formula τάδε λέγει renders רַמְּךָ כִּן, here applied to 'the great king' in deliberate mimicry of the prophetic τάδε λέγει κύριος.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of the messenger-formula (historic present)

→ historic present (immediacy of the royal word)

λέγω (pres. λέγει): the present in the messenger-formula gives the king's word a sense of present authority — an imperial counter-claim to prophetic speech.

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 λέγει

→ participant prominence

βασιλεύς; the king of Assyria, styled 'the great king', the speaker behind the Rabshakeh's words.

ὁ

the

Nominative

article (attributive, with μέγας)

→ noun-phrase marking

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

μέγας

great

Nominative

attributive adjective (modifying βασιλεύς: 'the great king')

→ participant prominence

μέγας; 'great'; the title ὁ βασιλεὺς ὁ μέγας ('the great king') renders the Akkadian royal style šarru rabû (Hebrew מֶלֶךְ נָּ), the Assyrian emperor's self-designation as overlord of kings.

βασιλεὺς

king

Nominative

nominative in apposition ('king of the Assyrians')

→ participant prominence

βασιλεύς; repeated in apposition, specifying 'the great king' as the king of Assyria.

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

τίς

what

Nominative

interrogative pronoun (subject of the question)

→ participant reference

τίς: interrogative 'who / what'; renders חַךְ; opens the taunting rhetorical question about the basis of Judah's confidence.

ἡ

the

Nominative

article (with πεποίθησις)

→ noun-phrase marking

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

πεποίθησις

confidence

Nominative

predicate nominative (the thing questioned)

→ participant prominence

πεποίθησις: 'confidence / trust / reliance'; a noun built on the perfect stem of πείθω, renders רַב־שָׁקֶה; the keyword of the speech — the Rabshakeh interrogates the very ground of Judah's hope.

αὕτη

this

Nominative

demonstrative adjective (modifying πεποίθησις)

→ participant reference

οὗτος (nom. f. αὕτη): 'this'; the demonstrative sharpens the contempt — 'this confidence of yours', as if it were patently groundless.

ἣν

which

Accusative

relative pronoun (cognate object of πέποιθας)

→ participant reference

ὅς (acc. f. ἣν): the relative as a cognate-accusative object of πέποιθας ('the confidence which you have trusted'), a Hebraistic figura etymologica.

πέποιθας

you have trusted

Perf Act Indic 2 Sg · πείθω

verb of relative clause (the act of trusting)

→ stative perfect (a settled state of reliance)

πείθω (2nd perf. πέποιθα, 'trust / rely on'): renders חַזַּק; the perfect denotes a settled state of confidence; the root πειθ-/πεποιθ- recurs insistently through the speech (vv. 20, 21, 22, 24), each time probing the misplacement of Judah's trust against the true object of trust in v. 5 (ἤλπισεν).

20 εἶπας πλὴν λόγοι χειλέων βουλή καὶ δύναμις εἰς πόλεμον νῦν οὖν τίνι πεποιθὼς ἠθέτησας ἐν ἐμοί

You have said — but they are mere words of the lips — 'Counsel and strength are for war.' Now then, in whom have you trusted, that you have rebelled against me?

Taunt: empty words versus real power for war

εἶπας πλὴν λόγοι χειλέων

The Rabshakeh derides Hezekiah's strategy as λόγοι χειλέων ('mere words of the lips') — talk without the military substance (βουλή καὶ δύναμις) that real war requires. The verse turns on the dismissive πλὴν and returns to the trust-theme (τίνι πεποιθὼς), pressing the question of where the rebel's confidence actually lies.

εἶπας

you have said

Aor Act Indic 2 Sg · λέγω

main verb (quoting Hezekiah's claim)

→ constative aorist (the claim made)

λέγω (aor. 2 sg. εἶπας): 'say'; introduces Hezekiah's supposed boast, which the Rabshakeh immediately dismisses as empty talk.

πλὴν

but / only

adversative/restrictive particle

→ discourse linkage or contrast

πλὴν: 'but / except / only'; renders תְּכֵן; here restrictive-dismissive, cutting off the boast: '[they are] only words of the lips'.

λόγοι

words

Nominative

predicate nominative (characterizing the boast)

→ participant prominence

λόγος (nom. pl. λόγοι): 'word'; the phrase λόγοι χειλέων ('words of the lips') renders דְּבַר שֵׁפֶטַח — mere talk, lip-service with no substance behind it.

χειλέων

of lips

Genitive

genitive of source (with λόγοι)

→ relational specification

χεῖλος (gen. pl. χειλέων): 'lip'; renders דִּשְׁפָּטָה; 'words of the lips' = empty speech, contrasted with the real resources of war.

βουλή

counsel

Nominative

subject (of an implied clause: 'counsel ... are for war')

→ participant prominence

βουλή: 'counsel / plan / strategy'; renders תְּכָוָה; the strategic deliberation that war demands — which the Rabshakeh implies Judah lacks.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δύναμις

strength

Nominative

subject (coordinate with βουλή)

→ participant prominence

δύναμις: 'power / military strength'; renders כֹּחַ; together with βουλή names the two real requisites of war (strategy and force), which mere words cannot supply.

εἰς

for

preposition + accusative (purpose/reference)

→ spatial or relational framing

εἰς + accusative: here 'for / with a view to', specifying the sphere where counsel and strength are needed — war.

πόλεμον

war

Accusative

accusative object of εἰς (purpose)

→ object specification

πόλεμος (acc. πόλεμον): 'war / battle'; renders מִלְחָמָה; the arena in which empty words are exposed as worthless.

νῦν

now

temporal adverb (with οὖν: 'now then')

→ adverbial qualification

νῦν: 'now'; with οὖν forms the transitional 'now then', pivoting to the direct challenge.

οὖν

then

inferential particle

→ discourse linkage or contrast

οὖν: 'then / therefore'; draws the inference: given the emptiness of the boast, on what does the revolt actually rest?

τίνι

in whom

Dative

interrogative pronoun (dative object of πεποιθώς)

→ participant reference or interest

τίς (dat. τίνι): interrogative 'who / what'; the dative governed by πεποιθώς — 'trusting in whom?'; the Rabshakeh demands to know the object of Judah's confidence.

πεποιθώς

trusting

Perf Act Ptcp Nom Masc Sg · πείθω

circumstantial participle (causal/attendant: 'on what trusting')

→ *stative perfect (a settled reliance)*

πείθω (perf. ptcp. πεποιθώς): 'having put trust / relying'; the perfect participle again presses the trust-theme (cf. v. 19); the question exposes Hezekiah's revolt as resting on some confidence the Rabshakeh intends to demolish.

ἠθέτησας

you have rebelled

Aor Act Indic 2 Sg · ἄθετέω

main verb (the act of rebellion questioned)

→ *constative aorist (the rebellion as fact)*

ἄθετέω: 'set at nought / break faith / rebel'; renders תִּגְדּוֹ; the same verb used of Hezekiah's revolt at v. 7 — here thrown back accusingly, framing the rebellion as a breach of treaty-faith.

ἐν

against

preposition + dative (Hebraism: object of rebellion)

→ *spatial or relational framing*

ἐν + dative renders the Hebrew אַחֲרֵי תִגְדּוֹ ('rebel against'), a Hebraistic construction (cf. v. 7).

ἐμοί

me

Dative

dative object (the one rebelled against)

→ *participant reference or interest*

ἐγώ (dat. ἐμοί): 'me'; the Rabshakeh speaks for the great king — 'against me' = against Assyria's sovereign.

- 21 νῦν ἰδοὺ πέποιθας σαυτῷ ἐπὶ τὴν ῥάβδον τὴν καλαμίνην τὴν τεθλασμένην ταύτην ἐπ' Αἴγυπτον ὃς ἂν στηριχθῇ ἄνθρωπος ἐπ' αὐτήν καὶ εἰσελεύσεται εἰς τὴν χεῖρα αὐτοῦ καὶ τρήσει αὐτήν οὕτως Φαραὼ βασιλεὺς Αἰγύπτου πᾶσιν τοῖς πεποιθόσιν ἐπ' αὐτόν

Now behold, you have trusted yourself to this bruised reed-staff, to Egypt; on which if a man leans, it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who trust in him.

Taunt: Egypt the bruised reed

νῦν ἰδοὺ πέποιθας σαυτῷ

The famous 'bruised reed' image (ῥάβδον τὴν καλαμίνην τὴν τεθλασμένην) caricatures reliance on Egypt: a splintered reed-staff not merely useless but actively treacherous, piercing the hand that leans on it. The image is verbatim the same as Isa 36:6, part of the close Isaiah-Kings parallel. πέποιθας again drives the trust-theme.

νῦν

now

temporal adverb (with ἰδοῦ: discourse marker)

→ adverbial qualification

νῦν: 'now'; with ἰδοῦ introduces the next stage of the argument, focusing on Egypt.

ἰδοῦ

behold

presentative particle (attention-marker)

→ discourse linkage or contrast

ἰδοῦ: 'behold / look!'; renders הֲנִי; a deictic particle directing attention to the exposed folly of trusting Egypt.

πέποιθας

you have trusted

Perf Act Indic 2 Sg · πείθω

main verb (the misplaced trust named)

→ stative perfect (settled reliance)

πείθω (perf. πέποιθας): 'trust / rely'; the trust-keyword again; here the object of trust is finally named as Egypt, the 'bruised reed'.

σαυτῷ

yourself

Dative

reflexive pronoun (dative: 'trusted yourself to')

→ participant reference or interest

σεαυτοῦ (dat. σαυτῷ): 'yourself'; the reflexive dative with πέποιθας; 'you have committed yourself in trust' to Egypt.

ἐπὶ

on

preposition + accusative (object of reliance)

→ spatial or relational framing

ἐπί + accusative: 'upon / on!'; with the trust-verb marks the thing relied upon (the reed).

τὴν

the

Accusative

article (with ῥάβδον)

→ noun-phrase marking

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

ῥάβδον

staff / rod

Accusative

accusative object of ἐπί (the reed-staff)

→ object specification

ῥάβδος (acc. ῥάβδον): 'staff / rod'; renders הֲנִי / תִּגְּשֶׁנּוּ; the walking-staff metaphor for the support one leans on — here exposed as worthless.

τὴν

the

Accusative

article (attributive, with καλαμίνην)

→ noun-phrase marking

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

καλαμίνην

of reed

Accusative

attributive adjective (modifying ῥάβδον)

→ object specification

καλάμιος (acc. f. καλαμίνην): 'made of reed / reedy'; from κάλαμος ('reed'); renders מִצֵּי־הַיָּבֵשׁ; a reed-staff is inherently fragile — the image's first stroke of contempt.

τὴν

the

Accusative

article (attributive, with τεθλασμένην)

→ noun-phrase marking

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

τεθλασμένην

bruised / crushed

Perf Pass Ptcp Acc Fem Sg · θλάω

attributive participle (modifying ῥάβδον)

→ resultative perfect (in a permanently broken state)

θλάω (perf. pass. ptcp. τεθλασμένην): 'crush / bruise / break'; renders מִצֵּי־הַיָּבֵשׁ; the perfect participle marks the reed as already cracked/splintered — not just weak but dangerously broken, the climax of the image.

ταύτην

this

Accusative

demonstrative adjective (modifying ῥάβδον)

→ participant reference

οὗτος (acc. f. ταύτην): 'this'; the demonstrative points scornfully at Egypt as 'this' broken reed.

ἐπ̣

on

preposition + accusative (appositional: 'on Egypt')

→ spatial or relational framing

ἐπί (elided ἐπ̣): repeated to identify the reed explicitly — 'on Egypt'.

Αἴγυπτον

Egypt

Accusative

accusative in apposition to ῥάβδον (the reed = Egypt)

→ object specification

Αἴγυπτος (acc. Αἴγυπτον): here declined; identified outright as the 'bruised reed' — the political ally on which Judah leaned (cf. the anti-Egyptian polemic of Isa 30–31).

ὅς

which

Nominative

relative pronoun (introducing the conditional image)

→ participant reference

ὅς (nom. ὅς): the relative here heads a conditional-relative clause ('on which, if a man lean ...'); the masculine form loosely picks up the staff-image.

ἄν

ever

modal particle (with subjunctive στηριχθῇ)

→ discourse linkage or contrast

ἄν: the modal particle marking the conditional/indefinite force of the subjunctive ('if ever a man lean').

στηριχθῇ

leans

Aor Pass Subj 3 Sg · στηρίζω

verb of conditional-relative clause (subjunctive)

→ verbal action or state

στηρίζω (aor. pass. subj.): 'support / lean / prop oneself'; renders שָׁנָה; the passive-reflexive 'should lean himself on it'; the verb pointedly echoes τὰ ἐστηριγμένα (v. 16) — what one leans on here proves treacherous.

άνήρ

a man

Nominative

subject of στηριχθῇ

→ participant prominence

άνήρ: 'man'; renders אִישׁ; the generic 'anyone' who would rely on the reed.

ἐπ̣

on

preposition + accusative (object leaned upon)

→ spatial or relational framing

ἐπ̣: meaning 'on'; here it marks the relation signaled by preposition + accusative (object leaned upon).

αὐτήν

it

Accusative

accusative object of ἐπ̣ (the reed)

→ participant reference

αὐτός (acc. f. αὐτήν): 'it', the reed-staff (feminine ῥάβδος).

καὶ

and

coordinate conjunction (apodosis)

→ discourse linkage or contrast

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

εἰσελεύσεται

it will go into

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (apodosis: the reed pierces)

→ predictive future (certain injurious result)

εἰσέρχομαι (fut. εἰσελεύσεται): 'go/come into'; here the splintered reed 'enters' (penetrates) the hand — the treacherous result of leaning on it.

εἰς

into

preposition + accusative (direction of penetration)

→ spatial or relational framing

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

τήν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρα

hand

Accusative

accusative object of εἰς

→ object specification

χείρ (acc. χεῖρα): 'hand'; renders חַד / יָד; the hand that leans on the reed is the one it injures.

αὐτοῦ

his

Genitive

genitive of possession (the man's hand)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τρήσει

it will pierce

Fut Act Indic 3 Sg · τιτράω

main verb (the wounding result)

→ predictive future (certain injury)

τιτράω / τετραίνω (fut. τρήσει): 'bore through / pierce / perforate'; renders כָּדַךְ; the broken reed not only fails as a support but actively wounds — the perfect emblem of treacherous Egypt.

αὐτήν

it

Accusative

direct object of τρήσει (the hand)

→ participant reference

αὐτήν (acc. f. αὐτήν): 'it', the hand (χείρ, feminine) which the reed pierces.

οὕτως

so

adverb of manner (drawing the application)

→ adverbial qualification

οὕτως: 'thus / so'; applies the image — 'so is Pharaoh to all who trust in him', making the metaphor explicit.

Φαραω

Pharaoh

indeclinable proper noun (subject of the implied copula)

→ participant identification

Φαραω: transliteration of Hebrew פַּרְעֹה; indeclinable; the Egyptian king, identified as the treacherous reed to those who rely on him.

βασιλεὺς

king

Nominative

nominative in apposition to Φαραω

→ participant prominence

βασιλεὺς: 'king'; the title 'king of Egypt' identifying Pharaoh.

Αἰγύπτου

of Egypt

Genitive

genitive of relationship (with βασιλεὺς)

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): here declined; Pharaoh's realm, the false hope of Judah.

πᾶσιν

to all

Dative

attributive adjective (modifying πεποιθόσιν)

→ sphere or reference

πᾶς (dat. pl. πᾶσιν): 'all'; the universal scope — Pharaoh fails everyone who trusts him.

τοῖς

those

Dative

article (substantivizing πεποιθόσιν)

→ noun-phrase marking

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

πεποιθόσιν

who trust

Perf Act Ptcp Dat Masc Pl · πείθω

substantival participle (dative of disadvantage: 'to those trusting')

→ stative perfect (settled reliance)

πείθω (perf. ptcp. πεποιθόσιν): 'those who have put trust'; the trust-keyword again, generalizing the warning: all who rely on Egypt will be pierced like the hand on the reed.

ἐπὶ

on

preposition + accusative (object of trust)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of ἐπὶ (Pharaoh)

→ participant reference

αὐτός (acc. αὐτόν): 'him', Pharaoh — the one whose trust proves ruinous.

22 καὶ ὅτι εἶπας πρὸς με ἐπὶ κύριον θεὸν πεποιθήμεν οὐχὶ αὐτὸς οὗτος οὗ ἀπέστησεν Εζεκιας τὰ ὑψηλὰ αὐτοῦ καὶ τὰ θυσιαστήρια αὐτοῦ καὶ εἶπεν τῷ Ιουδα καὶ τῇ Ιερουσαλημ ἐνώπιον τοῦ θυσιαστηρίου τούτου προσκυνήσετε ἐν Ιερουσαλημ

And if you say to me, 'We have trusted in the LORD God,' is he not the very one whose high places and altars Hezekiah removed, saying to Judah and to Jerusalem, 'You shall worship before this altar in Jerusalem'?

Taunt: trust in the LORD undermined by Hezekiah's own reform καὶ ὅτι εἶπας πρὸς με

The Rabshakeh's most theologically barbed argument: he turns Hezekiah's own reform against him. If Judah trusts the LORD, has not Hezekiah just abolished that LORD's high places and altars (vv. 4, 22), centralizing worship in Jerusalem? The pagan envoy misreads the centralization as an affront to the deity — a profound irony, since the reform was in fact obedience to YHWH.

καὶ

and

narrative/argumentative conjunction

→ discourse linkage or contrast

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

ὅτι

if / that

conjunction (introducing the supposed objection)

→ discourse linkage or contrast

ὅτι: here introducing a hypothetical claim ('and [if] you say ...'); renders יָדָּ; sets up the anticipated retort that Judah trusts YHWH.

εἶπας

you say

Aor Act Indic 2 Sg · λέγω

verb of the conditional clause (Judah's claim)

→ constative aorist (the claim voiced)

λέγω (aor. εἶπας): introduces the quoted profession of trust in YHWH that the Rabshakeh sets out to undermine.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (1st person pronoun)

→ participant reference

ἐγώ (acc. με): 'me'; the Rabshakeh as addressee of the supposed reply.

ἐπὶ

in

preposition + accusative (object of trust)

→ spatial or relational framing

ἐπὶ + accusative with the trust-verb: 'in / upon', marking YHWH as the professed object of reliance.

κύριον

the LORD

Accusative

accusative object of ἐπὶ (the professed object of trust)

→ object specification

κύριος (acc. κύριον): the Tetragrammaton יהוה; in the quoted confession of Judah, 'we trust in the LORD our God' — genuine trust in YHWH, which the envoy will perversely attack.

θεὸν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός (acc. θεόν): 'God'; appositional 'the LORD [our] God'; the covenant God of Judah.

πεποίθαμεν

we have trusted

Perf Act Indic 1 Pl · πείθω

main verb of the quoted confession

→ stative perfect (settled trust)

πείθω (perf. 1 pl. πεποίθαμεν): 'we have put our trust'; the trust-keyword in Judah's own mouth — the one true confidence (cf. v. 5) which the Rabshakeh seeks to discredit.

οὐχὶ

is it not

interrogative negative (expecting affirmative answer)

→ clausal contribution

οὐχί: emphatic 'not'; in a question it expects the answer 'yes' — 'is he not the very one ...?'; renders לוֹלֵךְ.

αὐτὸς

he himself

Nominative

intensive pronoun (subject: 'the very one')

→ participant reference

αὐτός: intensive 'himself / the very one'; with οὗτος sharpens the identification of YHWH as the deity whose shrines Hezekiah dismantled.

οὗτος

this one

Nominative

demonstrative pronoun (in apposition to αὐτός)

→ participant reference

οὗτος: 'this one'; reinforcing αὐτός — 'this same God', whose high places were removed.

οὗ

whose

Genitive

relative pronoun (genitive of possession, modifying high places/altars)

→ relational specification

ὅς (gen. οὗ): 'whose'; the genitive relative — the high places and altars 'of whom' (= belonging to YHWH) Hezekiah removed.

ἀπέστησεν

removed

Aor Act Indic 3 Sg · ἀφίστημι

verb of relative clause (Hezekiah's reform)

→ constative aorist (the act of removal)

ἀφίστημι (aor. trans. ἀπέστησεν): 'remove / take away'; here transitive 'removed'; the Rabshakeh recasts Hezekiah's pious reform (v. 4) as an offense against the deity — a pagan misreading of cult-centralization.

Εζεκιας

Hezekiah

Nominative

subject of the relative clause (declined name)

→ participant prominence

Εζεκιας: the reformer-king whose own act is turned against him in the envoy's argument.

τὰ

the

Accusative

article (with ὑψηλά)

→ noun-phrase marking

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

ὕψηλά

high places

Accusative

substantivized adjective (direct object of ἀπέστησεν)

→ object specification

ὕψηλός (neut. pl. ὕψηλά): 'high'; substantivized 'the high places' (cf. v. 4); the very shrines whose removal the envoy construes as impiety.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's high places)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his', i.e. YHWH's; the Rabshakeh attributes the high places to YHWH, ignoring that they were syncretistic and rightly abolished.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with θυσιαστήρια)

→ noun-phrase marking

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

θυσιαστήρια

altars

Accusative

direct object of ἀπέστησεν (coordinate with ὕψηλά)

→ object specification

θυσιαστήριον (acc. pl. θυσιαστήρια): 'altar'; the LXX's term for a legitimate altar (vs. βωμός for pagan altars); renders תִּזְבִּיחַ; the local altars likewise removed by the reform.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's altars)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his'; again attributed to YHWH in the envoy's argument.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

verb of relative clause (Hezekiah's centralizing command)

→ constative aorist (the decree)

λέγω (aor. εἶπεν): introduces Hezekiah's command of cult-centralization — worship only at the Jerusalem altar.

τῷ

to

Dative

article (with Ιουδα, supplying dative case)

→ noun-phrase marking

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

Ιουδα

Judah

indeclinable proper noun (dative addressee, case via article)

→ participant identification

Ιουδα: the southern kingdom/people, addressee of Hezekiah's centralization command; case supplied by τῷ.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

to

Dative

article (with Ιερουσαλημ, supplying dative case)

→ noun-phrase marking

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

Ιερουσαλημ

Jerusalem

indeclinable proper noun (dative addressee, case via article)

→ participant identification

Ιερουσαλημ: the capital, addressee of the command; the city to whose single altar worship is now restricted.

ἐνώπιον

before

preposition + genitive (location of worship)

→ spatial or relational framing

ἐνώπιον: 'before / in front of'; renders יְנִיבִי; marks the single legitimate place of worship — before the Jerusalem 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 object of ἐνώπιον

→ relational specification

θυσιαστήριον (gen. θυσιαστηρίου): 'altar'; the one legitimate temple altar in Jerusalem, the focus of the centralized cult.

τούτου

this

Genitive

demonstrative adjective (modifying θυσιαστηρίου)

→ relational specification

οὗτος (gen. τούτου): 'this'; deictic 'this altar' — the Jerusalem altar singled out by Hezekiah's command.

προσκυνήσετε

you shall worship

Fut Act Indic 2 Pl · προσκυνέω

main verb of the quoted command (directive future)

→ directive future (a command in future form)

προσκυνέω: 'bow down / worship / do obeisance'; renders יִשְׁתַּחֲוֶה; the future-as-command 'you shall worship'; Hezekiah's centralization of worship to Jerusalem — which the envoy distorts into evidence against trusting YHWH.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

indeclinable proper noun (locative: place of worship)

→ participant identification

Ιερουσαλημ: the sole sanctioned place of worship under Hezekiah's reform.

23 καὶ νῦν μίχθητε δὴ τῷ κυρίῳ μου βασιλεῖ Ἀσσυρίων καὶ δώσω σοι δισχιλίους ἵππους εἰ δυνήσῃ δοῦναι σεαυτῷ ἐπιβάτας ἐπ' αὐτούς

And now, make a wager with my lord the king of the Assyrians, and I will give you two thousand horses, if you are able to set riders upon them.

Taunt: the mocking wager of horses

καὶ νῦν μίχθητε δὴ

A contemptuous challenge: the Rabshakeh offers two thousand horses on the wager that Judah cannot even find riders for them — a jeer at Judah's military insignificance. Note that here κύριος is the human 'my lord the king of Assyria', not the Tetragrammaton.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

νῦν

now

temporal/transitional adverb

→ adverbial qualification

νῦν: 'now'; introduces the mocking proposition.

μίχθητε

make a wager

Aor Pass Impv 2 Pl · μίγνυμι

main verb (imperative challenge)

→ ingressive aorist imperative (enter into the bargain)

μίγνυμι (aor. pass. impv. μίχθητε): lit. 'be mixed / join'; here renders the Hebrew בָּרַעְתָּה ('make a wager / pledge'), a challenge-formula: 'come, strike a bargain with my master'; the contemptuous dare that follows exposes Judah's weakness.

δὴ

now / pray

emphatic particle (with the imperative)

→ discourse linkage or contrast

δὴ: emphatic particle (Hebrew נָא) sharpening the dare.

τῷ

the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κύριῳ

lord

Dative

dative object of μίχθητε (the human master)

→ sphere or reference

κύριος (dat. κυρίῳ): here NOT the Tetragrammaton but the human 'lord/master' — 'my lord the king of Assyria'; renders יְיִָתְּלָהּ; the Rabshakeh refers to his own sovereign.

μου

my

Genitive

genitive of possession (the Rabshakeh's master)

→ relational specification

ἐγὼ (gen. μου): 'my'; 'my lord' — the Rabshakeh's own master, the Assyrian king.

βασιλεῖ

king

Dative

dative in apposition to κυρίῳ

→ sphere or reference

βασιλεὺς (dat. βασιλεῖ): 'king'; appositional 'my lord the king of Assyria'.

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (the wager's offer)

→ predictive/conditional future (terms of the bet)

δίδωμι (fut. δώσω): 'give'; the Rabshakeh offers the horses, confident Judah cannot supply riders — a humiliating dare.

σοι

to you

Dative

dative indirect object (2nd person)

→ participant reference or interest

σύ (dat. σοι): 'to you'; the addressee (Hezekiah/Judah) of the mocking offer.

δισχιλίους

two thousand

Accusative

cardinal numeral (modifying ἵππους)

→ object specification

δισχίλιοι (acc. δισχιλίους): 'two thousand'; here declined agreeing with ἵππους; the absurdly generous offer that underscores Judah's lack of cavalry.

ἵππους

horses

Accusative

direct object of δώσω

→ object specification

ἵππος (acc. pl. ἵππους): 'horse'; renders ׀ַיָּֿׁוֹד; the horses Judah supposedly cannot even man — a jab at its negligible chariotry.

εἰ

if

conditional particle (introducing the condition)

→ discourse linkage or contrast

εἰ: 'if'; introduces the sneering condition — if Judah can even muster the riders.

δυνήση

you will be able

Fut Mid Indic 2 Sg · δύναμαι

verb of conditional clause

→ predictive future (the doubted ability)

δύναμαι (fut. δυνήση): 'be able / can'; renders כָּלִי; the Rabshakeh doubts Judah's capacity even to field riders for free horses.

δοῦναι

to set / provide

Aor Act Inf · δίδωμι

complementary infinitive (with δυνήση)

→ constative aorist infinitive

δίδωμι (aor. inf. δοῦναι): 'give / set / provide'; the complementary infinitive — 'able to provide for yourself riders'.

σεαυτῷ

for yourself

Dative

reflexive pronoun (dative of advantage)

→ participant reference or interest

σεαυτοῦ (dat. σεαυτῷ): 'for yourself'; the reflexive underscores that Judah must supply its own riders — which it cannot.

ἐπιβάτας

riders

Accusative

direct object of δοῦναι

→ object specification

ἐπιβάτης (acc. pl. ἐπιβάτας): 'rider / mounted man'; renders ׀ַיָּֿכָר; the cavalrymen Judah lacks — the point of the entire taunt.

ἐπὶ

upon

preposition + accusative (position on the horses)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of ἐπὶ (the horses)

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them', the two thousand horses.

24 καὶ πῶς ἀποστρέψεις τὸ πρόσωπον τοπάρχου ἐνὸς τῶν δούλων τοῦ κυρίου μου τῶν ἐλαχίστων καὶ ἡλπισας σαυτῷ ἐπ' Αἴγυπτον εἰς ἄρματα καὶ ἵππεῖς

How then will you turn back the face of even one governor among the least of my lord's servants?
Yet you have set your hope on Egypt for chariots and horsemen.

Taunt: Judah cannot resist even the least Assyrian officer

καὶ πῶς ἀποστρέψεις

The Rabshakeh presses the military mockery: Judah cannot repel even one minor provincial governor among the least of the Assyrian king's servants — so its reliance on Egyptian chariotry (ἡλπισας ... ἐπ' Αἴγυπτον) is laughable. The trust-verb shifts here to ἐλπίζω, the very verb used of Hezekiah's true trust in v. 5 — now redeployed of misplaced confidence in Egypt.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πῶς

how

interrogative adverb (rhetorical question)

→ clausal contribution

πῶς: 'how'; renders ܡܝܬܝܢ; introduces the rhetorical question expecting the answer 'you cannot at all'.

ἀποστρέψεις

will you turn back

Fut Act Indic 2 Sg · ἀποστρέφω

main verb of the rhetorical question

→ predictive future (the impossible feat)

ἀποστρέφω (fut. ἀποστρέψεις): 'turn back / repel'; the idiom ἀποστρέφειν τὸ πρόσωπον ('turn back the face') renders ܝܓܕܝܢܝܫܐ — to repulse or rebuff someone; Judah cannot rebuff even a minor officer.

τὸ

the

Accusative

article (with πρόσωπον)

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object of ἀποστρέψεις (idiom: 'turn back the face')

→ object specification

πρόσωπον: 'face / presence'; renders ܐܢܝܢܐ; in the idiom 'turn back the face of' = repel/rebuff the advance of an officer.

τοπάρχου

governor

Genitive

genitive (the one whose 'face' is in view)

→ relational specification

τοπάρχης (gen. τοπάρχου): 'local ruler / district governor / petty commander'; here one of the lowest Assyrian officers, whom Judah still cannot withstand.

ἐνὸς

one

Genitive

numeral in apposition to τοπάρχου ('a single one')

→ relational specification

εἷς (gen. ἐνός): 'one'; 'one single governor' — emphasizing that not even the least Assyrian officer can be repelled.

τῶν

of the

Genitive

article (with δούλων)

→ noun-phrase marking

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

δούλων

servants

Genitive

partitive genitive ('one of the servants')

→ relational specification

δούλος (gen. pl. δούλων): 'servant / slave / vassal-official'; renders דִּבְנֵי; the Assyrian king's subordinate officers, of whom even the least overmatches Judah.

τοῦ

of the

Genitive

article (with κυρίου)

→ noun-phrase marking

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

κυρίου

lord

Genitive

genitive of possession (the human master)

→ relational specification

κύριος (gen. κυρίου): again the human 'my lord' (the king of Assyria), not the Tetragrammaton; renders יְהוָה.

μου

my

Genitive

genitive of possession (the Rabshakeh's master)

→ relational specification

ἐγώ (gen. μου): 'my'; 'my lord' = the Assyrian king.

τῶν

the

Genitive

article (attributive, with ἐλαχίστων)

→ noun-phrase marking

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

ἐλαχίστων

least

Genitive

superlative adjective (modifying δούλων: 'the least')

→ relational specification

ἐλάχιστος (gen. pl. ἐλαχίστων): superlative 'least / smallest'; renders קְטַנִּים / the least; intensifies the humiliation — Judah cannot face even the lowest-ranking Assyrian officer.

καὶ

yet / and

coordinate conjunction (adversative force)

→ discourse linkage or contrast

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

ἤλπισας

you have set your hope

Aor Act Indic 2 Sg · ἐλπίζω

main verb (Judah's misplaced reliance on Egypt)

→ constative aorist (the settled but futile hope)

ἐλπίζω (aor. ἤλπισας): 'hope / trust'; renders נִצַּח; pointedly the same verb used of Hezekiah's true hope in YHWH at v. 5 — here redeployed to mock Judah's misplaced hope in Egypt's chariotry.

σαυτῷ

for yourself

Dative

reflexive pronoun (dative of advantage)

→ participant reference or interest

σεαυτοῦ (dat. σαυτῷ): 'for yourself'; the reflexive stresses Judah's self-interested but futile reliance.

ἐπὶ

on

preposition + accusative (object of hope)

→ spatial or relational framing

ἐπὶ + accusative with ἐλπίζω: 'upon', marking Egypt as the object of the false hope.

Αἴγυπτον

Egypt

Accusative

accusative object of ἐπὶ (the false hope)

→ object specification

Αἴγυπτος (acc. Αἴγυπτον): here declined; the 'bruised reed' (v. 21) on which Judah vainly relies for military aid.

εἰς

for

preposition + accusative (purpose: what is hoped from Egypt)

→ spatial or relational framing

εἰς + accusative: 'for / with a view to'; what Judah hopes to gain from Egypt — chariots and cavalry.

ἄρματα

chariots

Accusative

accusative object of εἰς

→ object specification

ἄρμα (acc. pl. ἄρματα): 'chariot'; renders כִּנֹּךְ; Egypt's celebrated chariotry, the supposed military advantage Judah hopes for.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἵππεῖς

horsemen

Accusative

accusative object of εἰς (coordinate with ἄρματα)

→ object specification

ἵππεύς (acc. pl. ἵππεῖς): 'horseman / cavalryman'; renders יְשָׁרָף; the cavalry of Egypt, the other element of the hoped-for aid — ironically the very thing Judah was just mocked for lacking (v. 23).

25 καὶ νῦν μὴ ἄνευ κυρίου ἀνέβημεν ἐπὶ τὸν τόπον τοῦτον τοῦ διαφθεῖραι αὐτόν κύριος εἶπεν πρὸς με ἀνάβηθι ἐπὶ τὴν γῆν ταύτην καὶ διάφθειρον αὐτήν

And now, was it without the LORD that we came up against this place to destroy it? The LORD said to me, 'Go up against this land and destroy it.'

Blasphemous claim: the LORD himself sent the Assyrian

καὶ νῦν μὴ ἄνευ κυρίου ἀνέβημεν

The Rabshakeh's most audacious stroke: he claims YHWH's own commission for the invasion ('the LORD said to me: Go up ... and destroy it'). The question framed with μὴ expects 'no' — 'surely not without the LORD'. The blasphemy of putting a divine oracle in the pagan king's mouth sets up the central theological contest of chs. 18–19; here κύριος is the Tetragrammaton.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

νῦν

now

transitional adverb

→ adverbial qualification

νῦν: 'now'; introduces the climactic theological claim of the first speech.

μὴ

surely not?

interrogative negative (question expecting 'no')

→ clausal qualification or emphasis

μὴ: in a question, expects the answer 'no'; here 'was it WITHOUT the LORD that we came up? [Surely not!]' — i.e. it was indeed by the LORD's sending.

ἄνευ

without

preposition + genitive (absence)

→ spatial or relational framing

ἄνευ: 'without / apart from'; renders יְעֵזְבֵּל; 'without the LORD' — the Rabshakeh denies that the campaign lacks divine sanction.

κυρίου

of the LORD

Genitive

genitive object of ἄνευ

→ relational specification

κύριος (gen. κυρίου): here the Tetragrammaton יהוה — the Rabshakeh blasphemously claims YHWH's own authorization for the Assyrian invasion.

ἀνέβημεν

we came up

Aor Act Indic 1 Pl · ἀναβαίνω

main verb of the rhetorical question

→ constative aorist (the campaign as fact)

ἀναβαίνω (aor. ἀνέβημεν): 'go up / advance'; the campaign-verb (cf. vv. 9, 13); the Rabshakeh claims the invasion itself was YHWH-commissioned.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of ἐπὶ (the target)

→ object specification

τόπος (acc. τόπον): 'place'; renders מקום; 'this place' = Jerusalem/Judah, the object of the supposedly divinely-sanctioned attack.

τοῦτον

this

Accusative

demonstrative adjective (modifying τόπον)

→ participant reference

οὗτος (acc. τοῦτον): 'this'; the deictic 'this place' — Jerusalem, where the speech is delivered.

τοῦ

to

Genitive

article (with the articular infinitive of purpose διαφθεῖραι)

→ noun-phrase marking

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

διαφθεῖραι

to destroy

Aor Act Inf · διαφθείρω

articular infinitive of purpose (τοῦ + infinitive)

→ verbal action or state

διαφθείρω (aor. inf. διαφθεῖραι): 'destroy utterly / ruin'; renders תַּשְׁתֵּה / תַּשֵּׁה; the τοῦ + infinitive expresses purpose ('in order to destroy it'); the destruction of Jerusalem is cast as the divine commission.

αὐτόν

it

Accusative

direct object of διαφθεῖραι (the place)

→ participant reference

αὐτός (acc. αὐτόν): 'it', the place (τόπος, masculine) to be destroyed.

κύριος

the LORD

Nominative

subject of εἶπεν (the alleged divine speaker)

→ participant prominence

κύριος (nom.): the Tetragrammaton יהוה; the Rabshakeh attributes to YHWH a direct oracle commissioning the Assyrian — the height of the blasphemy that ch. 19 will refute.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the alleged oracle)

→ constative aorist (the claimed divine word)

λέγω (aor. εἶπεν): introduces the supposed YHWH-oracle to the Assyrian — a fabricated prophetic word in a pagan's mouth.

πρός

to

preposition + accusative (recipient of the oracle)

→ spatial or relational framing

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

με

me

Accusative

accusative object of *πρός* (the Rabshakeh/king)

→ participant reference

ἐγώ (acc. με): 'me'; the Assyrian as the supposed recipient of the divine commission.

ἀνάβηθι

go up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb of the quoted oracle (imperative)

→ ingressive aorist imperative (divine command to attack)

ἀναβαίνω (aor. impv. ἀνάβηθι): 'go up'; the alleged divine command to invade — ironically using the same campaign-verb, now placed in YHWH's supposed mouth.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of *ἐπὶ* (the target of the oracle)

→ object specification

γῆ (acc. γῆν): 'land / earth'; renders γῆ; 'this land' = Judah, the object of the claimed divine command.

ταύτην

this

Accusative

demonstrative adjective (modifying γῆν)

→ participant reference

οὗτος (acc. f. ταύτην): 'this'; the deictic 'this land', Judah.

καὶ

and

coordinate conjunction (within the oracle)

→ discourse linkage or contrast

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

διάφθειρον

destroy

Pres Act Impv 2 Sg · διαφθείρω

main verb of the quoted oracle (imperative)

→ durative present imperative (carry out the destruction)

διαφθείρω (pres. impv. διάφθειρον): 'destroy / ruin'; the second command of the alleged oracle; the present imperative urges the carrying-out of the destruction — the climactic blasphemy of attributing Jerusalem's ruin to YHWH's own word.

αὐτήν

it

Accusative

direct object of *διάφθειρον* (the land)

→ participant reference

αὐτός (acc. f. αὐτήν): 'it', the land (γῆ, feminine) to be destroyed.

26 καὶ εἶπεν Ελιακιμ υἱὸς Χελκιου καὶ Σομνας καὶ Ιωας πρὸς Ραψακην λάλησον δὴ πρὸς τοὺς παῖδάς σου Συριστί ὅτι ἀκούομεν ἡμεῖς καὶ οὐ λαλήσεις μεθ' ἡμῶν Ιουδαϊστί καὶ ἵνα τί λαλεῖς ἐν τοῖς ὤσιν τοῦ λαοῦ τοῦ ἐπὶ τοῦ τείχους

And Eliakim son of Hilkiah, and Shebna, and Joah said to the Rabshakeh, 'Speak now to your servants in Aramaic, for we understand it; and do not speak with us in Judean in the hearing of the people who are on the wall.'

The officials' plea for Aramaic (to keep the people from understanding)

καὶ εἶπεν Ελιακιμ ... πρὸς Ραψακην

Alarmed by the propaganda effect on the listening defenders, the officials beg the Rabshakeh to switch to Aramaic (Συριστί), the diplomatic lingua franca, rather than continue in Judean (Ιουδαϊστί), the vernacular the people understand. The request inadvertently confirms how dangerous the speech is — and invites the Rabshakeh's deliberately public, crude escalation in v. 27.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (singular verb with compound subject, Hebraizing)

→ constative aorist (the plea)

λέγω (aor. εἶπεν): the singular verb with a compound subject (Eliakim, Shebna, Joah) reflects Hebrew syntax, where the verb agrees with the first/nearest subject.

Ελιακιμ

Eliakim

indeclinable proper noun (first subject)

→ participant identification

Ελιακιμ: the palace steward (cf. v. 18), chief of the delegation.

υἱὸς

son

Nominative

nominative in apposition to Ελιακιμ (patronymic)

→ participant prominence

υἱός: 'son of Hilkiah'.

Χελκιου

of Hilkiah

Genitive

genitive of relationship (declined name)

→ relational specification

Χελκίας (gen. Χελκιου): Hilkiah, father of Eliakim (cf. v. 18).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Σομνας

Shebna

Nominative

subject (second member, declined name)

→ participant prominence

Σομνας: the scribe (cf. v. 18).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιωας

Joah

indeclinable proper noun (third subject)

→ participant identification

Ιωας: the recorder (cf. v. 18).

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ραψακην

the Rabshakeh

Accusative

accusative object of πρὸς (declined title)

→ object specification

Ραψακης (acc. Ραψακην): the Assyrian spokesman, addressed by the officials.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb of direct speech (imperative request)

→ ingressive aorist imperative (a polite request)

λαλέω (aor. impv. λάλησον): 'speak'; the officials' request that the Rabshakeh address them in Aramaic.

δὴ

please / now

polite/hortatory particle (with the imperative)

→ discourse linkage or contrast

δὴ: the entreating particle (Hebrew נָּא), softening the imperative to a polite plea.

πρὸς

to

preposition + accusative (recipients)

→ spatial or relational framing

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

τοὺς

the

Accusative

article (with παῖδας)

→ noun-phrase marking

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

παῖδας

servants

Accusative

accusative object of πρὸς (the officials self-designate)

→ object specification

παῖς (acc. pl. παῖδας): 'servant / attendant'; renders נַּעֲדָנָם ; the officials humbly style themselves 'your servants', a courteous diplomatic self-reference.

σου

your

Genitive

genitive of relationship (modifying παιδας)

→ relational specification

ού (gen. σου): 'your'; the deferential 'your servants', addressed to the Rabshakeh.

Συριστί

in Aramaic

adverb of manner (the language requested)

→ participant identification

Συριστί: 'in Aramaic / Syrian'; an adverb of language; renders תַּיִשָּׁי; Aramaic was the international diplomatic language understood by officials but not the common people of Jerusalem.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the reason — the officials understand Aramaic.

ἀκούομεν

we understand

Pres Act Indic 1 Pl · ἀκούω

verb of causal clause

→ durative present (ongoing comprehension)

ἀκούω: 'hear / understand'; here 'we understand (Aramaic)'; renders דִּמְגַשׁ; the officials can follow Aramaic, so the message would remain confidential.

ἡμεῖς

we

Nominative

emphatic subject pronoun (contrast with the people)

→ participant reference

ἐγώ (nom. pl. ἡμεῖς): 'we'; emphatic, contrasting the Aramaic-literate officials with the monoglot populace on the wall.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with λαλήσεις)

→ discourse linkage or contrast

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

λαλήσεις

you shall speak

Fut Act Indic 2 Sg · λαλέω

main verb (prohibitive future: 'do not speak')

→ prohibitive future (negative request)

λαλέω (fut. λαλήσεις): the future with οὐ functions as a polite prohibition ('please do not speak'); the officials ask him to avoid the vernacular.

μεθ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά (elided μεθ): 'with'; 'speak with us'.

ἡμῶν

us

Genitive

genitive object of μεθ

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'us', the officials.

Ιουδαϊστί

in Judean

adverb of manner (the language to be avoided)

→ participant identification

Ιουδαϊστί: 'in Judean / in the language of Judah'; renders יְהוּדִית; the Hebrew/Judean vernacular understood by the common people — precisely the audience the officials wish to shield from the demoralizing message.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἵνα

why

interrogative particle (with τί: 'why?')

→ discourse linkage or contrast

ἵνα: in the idiom ἵνα τί ('to what end / why?') renders הַמָּהֲ; introduces the reproachful question.

τί

what

Accusative

interrogative pronoun (with ἵνα: 'why')

→ participant reference

τίς (acc. n. τί): interrogative 'what'; in ἵνα τί ('for what purpose / why').

λαλεῖς

do you speak

Pres Act Indic 2 Sg · λαλέω

main verb of the question

→ progressive present (the ongoing public speech)

λαλέω: 'speak'; the reproach — 'why do you (insist on) speaking in the people's hearing?'

ἐν

in

preposition + dative (sphere: 'in the ears')

→ spatial or relational framing

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

τοῖς

the

Dative

article (with ὡσὶν)

→ noun-phrase marking

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

ὡσὶν

ears

Dative

dative of place (idiom: 'in the ears of')

→ sphere or reference

οὖς (dat. pl. ὡσὶν): 'ear'; the idiom ἐν τοῖς ὡσὶν ('in the ears of') renders יְהִיָּה — within earshot of the people, the very thing the officials fear.

τοῦ

of 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 relationship (whose ears)

→ relational specification

λαός (gen. λαοῦ): 'people'; renders הָעָם; the common populace of Jerusalem manning the wall, vulnerable to the propaganda.

τοῦ

who is

Genitive

article (substantizing the prepositional phrase: 'the [people] on the wall')

→ noun-phrase marking

the article τοῦ + prepositional phrase ἐπὶ τοῦ τείχους functions attributively ('the people who are on the wall').

ἐπὶ

on

preposition + genitive (position)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with τείχους)

→ noun-phrase marking

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

τείχους

wall

Genitive

genitive object of ἐπὶ (position of the people)

→ relational specification

τεῖχος (gen. τείχους): 'wall / city-wall'; renders הַמִּגְדָּן; the city ramparts where the defenders stand, overhearing the parley.

27 καὶ εἶπεν πρὸς αὐτοὺς Ραψακης μὴ ἐπὶ τὸν κύριόν σου καὶ πρὸς σὲ ἀπέστειλέν με ὁ κύριός μου λαλῆσαι τοὺς λόγους τούτους οὐχὶ ἐπὶ τοὺς ἄνδρας τοὺς καθημένους ἐπὶ τοῦ τείχους τοῦ φαγεῖν τὴν κόπρον αὐτῶν καὶ πιεῖν τὸ οὖρον αὐτῶν μεθ' ὑμῶν ἅμα

And the Rabshakeh said to them, 'Was it to your master and to you that my lord sent me to speak these words, and not to the men sitting on the wall, doomed to eat their own dung and drink their own urine with you?'

The Rabshakeh's crude refusal: he addresses the people deliberately

καὶ εἶπεν πρὸς αὐτοὺς Ραψακης

The Rabshakeh rebuffs the plea with a calculated coarseness: he insists his message is aimed precisely at the common defenders, whom he depicts in the grossest siege-horror terms — reduced to eating their own excrement and drinking their own urine. The vulgarity is strategic: it dramatizes the famine of a prolonged siege to break the people's will. Here both κύριος-forms are human (your master = Hezekiah; my lord = the Assyrian king).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (the retort)

λέγω (aor. εἶπεν): introduces the Rabshakeh's crude refusal.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτοὺς

them

Accusative

accusative object of πρὸς (the officials)

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them', the three officials.

Ραψακης

the Rabshakeh

Nominative

subject (declined title)

→ participant prominence

Ραψακης: the Assyrian spokesman.

μὴ

surely not?

interrogative negative (question expecting 'no')

→ clausal qualification or emphasis

μὴ: in a question expects 'no'; here 'was it [only] to your master and to you ...? [No!]', setting up the assertion that his words are aimed at all the people.

ἐπὶ

to

preposition + accusative (target of the message)

→ spatial or relational framing

ἐπὶ + accusative: here 'to / for', marking the supposed (limited) addressees of the message.

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

master

Accusative

accusative object of ἐπί (the human master)

→ object specification

κύριος (acc. κύριον): here the human 'master' — 'your master' = Hezekiah; not the Tetragrammaton; renders 𐤇𐤍𐤔𐤏𐤁.

σου

your

Genitive

genitive of relationship (the officials' master)

→ relational specification

σύ (gen. σου): 'your'; 'your master' = Hezekiah, the officials' sovereign.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (target)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς (the officials)

→ participant reference

σύ (acc. σέ): 'you', the officials.

ἀπέστειλέν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb of the rhetorical question

→ constative aorist (the commission)

ἀποστέλλω (aor. ἀπέστειλεν): 'send'; the Rabshakeh denies that his commission was limited to the officials — it targets the whole people.

με

me

Accusative

direct object of ἀπέστειλεν

→ participant reference

ἐγώ (acc. με): 'me', the Rabshakeh as the one sent.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριός

lord

Nominative

subject of ἀπέστειλεν (the human master)

→ participant prominence

κύριος (nom.): here the human 'my lord' = the Assyrian king who sent the Rabshakeh; not the Tetragrammaton; renders 𐤇𐤍𐤔𐤏𐤁.

μου

my

Genitive

genitive of possession (the Rabshakeh's master)

→ relational specification

ἐγώ (gen. μου): 'my'; 'my lord' = the king of Assyria.

λαλῆσαι

to speak

Aor Act Inf · λαλέω

infinitive of purpose (with ἀπέστειλεν)

→ aorist infinitive

λαλέω (aor. inf. λalῆσαι): 'speak'; the infinitive of purpose — the king sent him to deliver this message.

τοὺς

the

Accusative

article (with λόγους)

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of λαλῆσαι

→ object specification

λόγος (acc. pl. λόγους): 'word'; the message itself, intended for public consumption.

τούτους

these

Accusative

demonstrative adjective (modifying λόγους)

→ object specification

οὗτος (acc. pl. τούτους): 'these'; 'these words' — the demoralizing speech.

οὐχὶ

not [rather]

interrogative negative (expecting affirmative: 'rather to ...')

→ clausal contribution

οὐχί: emphatic 'not'; in the question it asserts the true target — 'was it not rather to the men on the wall?'

ἐπὶ

to

preposition + accusative (the true target)

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (the true target).

τοὺς

the

Accusative

article (with ἄνδρας)

→ noun-phrase marking

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

ἄνδρας

men

Accusative

accusative object of ἐπὶ (the real audience)

→ object specification

ἄνθρωπος (acc. pl. ἄνδρας): 'men'; the defenders on the wall — the Rabshakeh's deliberately targeted audience.

τοὺς

the

Accusative

article (with the participle καθημένους)

→ noun-phrase marking

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

καθημένους

sitting

Pres Mid Ptcp Acc Masc Pl · καθημαι

attributive participle (modifying ἄνδρας)

→ durative (the men stationed on the wall)

καθημαι (pres. mid. ptcp.): 'sit / be stationed'; renders יֹשְׁבֵי; the men 'sitting/posted' on the wall — the besieged defenders.

ἐπὶ

on

preposition + genitive (position)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with τείχους)

→ noun-phrase marking

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

τείχους

wall

Genitive

genitive object of ἐπὶ (position of the men)

→ relational specification

τείχος (gen. τείχους): 'wall'; the rampart where the defenders are posted.

τοῦ

[doomed] to

Genitive

article (with the articular infinitive φαγεῖν, expressing destiny/result)

→ noun-phrase marking

the τοῦ + infinitive here expresses impending destiny ('men who are to eat ...'), describing the horror of the coming siege-famine.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

articular infinitive (destiny/result of the besieged)

→ verbal action or state

ἐσθίω (aor. inf. φαγεῖν): 'eat'; renders לַחֲבֹל; the grotesque siege-image — the defenders will be reduced to eating their own excrement; a stock horror of ancient siege warfare (cf. Deut 28:53–57).

τὴν

the

Accusative

article (with κόπρον)

→ noun-phrase marking

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

κόπρον

dung

Accusative

direct object of φαγεῖν

→ object specification

κόπρος (acc. κόπρον): 'dung / excrement'; renders קֶרֶךְ (Qere קֶרֶךְ צֹרֵא); the crude siege-horror image meant to terrify the defenders into surrender.

αὐτῶν

their own

Genitive

genitive of possession (modifying κόπρον)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'their own', intensifying the degradation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πιεῖν

to drink

Aor Act Inf · πίνω

articular infinitive (coordinate with φαγεῖν)

→ aorist infinitive (the act of drinking)

πίνω (aor. inf. πιεῖν): 'drink'; renders שָׁתוּ; the parallel horror — drinking their own urine, the extremity of siege-deprivation.

τὸ

the

Accusative

article (with οὔρον)

→ noun-phrase marking

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

οὔρον

urine

Accusative

direct object of πιεῖν

→ object specification

οὔρον (acc.): 'urine'; renders שִׁנְיָהּ (Qere מִימֵי רַגְלֵהָ); the parallel image of siege-extremity.

αὐτῶν

their own

Genitive

genitive of possession (modifying οὔρον)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'their own'.

μεθ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά (elided μεθ): 'with'; 'with you' — the Rabshakeh pointedly includes the officials in the coming horror.

ὑμῶν

you

Genitive

genitive object of μεθ (the officials)

→ relational specification

σύ (gen. pl. ὑμῶν): 'you (pl.)', the officials, included in the besieged's fate.

ἅμα

together

adverb (intensifying the shared fate)

→ clausal contribution

ἅμα: 'together / at the same time'; renders יַחַד; underscores that officials and people alike face the same siege-horror — a calculated psychological threat.

28 καὶ ἔστη Ραψακης καὶ ἐβόησεν φωνῇ μεγάλη Ιουδαῖστί καὶ ἐλάλησεν καὶ εἶπεν ἀκούσατε τοὺς λόγους τοῦ μεγάλου βασιλέως Ἀσσυρίων

And the Rabshakeh stood and cried out with a loud voice in Judean, and spoke and said, 'Hear the words of the great king, the king of the Assyrians!'

The Rabshakeh's public proclamation begins (defiant escalation) καὶ ἔστη Ραψακης

Spurning the officials' plea, the Rabshakeh stands, raises his voice (φωνῇ μεγάλῃ), and addresses the wall directly in Judean (Ιουδαῖστί) — the very thing he was asked not to do. The herald-formula ἀκούσατε τοὺς λόγους τοῦ μεγάλου βασιλέως ('Hear the words of the great king') opens the second, public speech aimed squarely at the people's morale.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb (taking a public stance)

→ ingressive aorist (rose to address the crowd)

ἵστημι (aor. intransitive ἔστη): 'stand / take one's stand'; the Rabshakeh assumes a herald's posture to address the wall publicly.

Ραψακης

the Rabshakeh

Nominative

subject (declined title)

→ participant prominence

Ραψακης: the Assyrian spokesman.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβόησεν

cried out

Aor Act Indic 3 Sg · βοάω

main verb (loud public address)

→ constative aorist (the shout)

βοάω (aor. ἐβόησεν): 'cry out / shout'; the loud cry reaching the people on the wall, deliberately public.

φωνῇ

with a voice

Dative

dative of manner (with μεγάλη)

→ sphere or reference

φωνή (dat. φωνῇ): 'voice'; the dative of manner φωνῇ μεγάλῃ ('with a loud voice') renders לִּיְדָא לִיְדָא; he projects his voice for maximum public effect.

μεγάλη

loud

Dative

attributive adjective (modifying φωνῇ)

→ sphere or reference

μέγας (dat. f. μεγάλη): 'great / loud'; the volume ensures the demoralizing message reaches all the defenders.

Ιουδαῖστί

in Judean

adverb of manner (the language used)

→ participant identification

Ιουδαῖστί: 'in Judean'; the vernacular the people understand — the Rabshakeh pointedly uses the very language the officials begged him to avoid (v. 26).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the act of speaking)

→ constative aorist (the speech-act)

λαλέω (aor. ἐλάλησεν): 'speak'; part of the layered speech-introduction (ἐβόησεν ... ἐλάλησεν ... εἶπεν), a Hebraizing accumulation of verbs of utterance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing the proclamation)

→ constative aorist (the address)

λέγω (aor. εἶπεν): the final verb of the speech-introduction chain, leading into the herald's summons.

ἀκούσατε

hear

Aor Act Impv 2 Pl · ἀκούω

main verb of direct speech (herald's summons)

→ ingressive aorist imperative (a call to attention)

ἀκούω (aor. impv. ἀκούσατε): 'hear / listen'; renders ἰγῆψ; the herald-formula 'hear the words of the great king' — a public proclamation demanding attention.

τοὺς

the

Accusative

article (with λόγους)

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of ἀκούσατε

→ object specification

λόγος (acc. pl. λόγους): 'word'; the royal message about to be proclaimed.

τοῦ

of the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

μεγάλου

great

Genitive

attributive adjective (modifying βασιλέως)

→ relational specification

μέγας (gen. μεγάλου): 'great'; the imperial title 'the great king' (cf. v. 19), the Assyrian self-designation.

βασιλέως

king

Genitive

genitive of source (whose words)

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; the king of Assyria, on whose authority the proclamation is made.

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

29 τάδε λέγει ὁ βασιλεὺς μὴ ἐπαιρέτω ὑμᾶς Εζεκιας λόγοις ὅτι οὐ μὴ δύνηται ὑμᾶς ἐξελέσθαι ἐκ χειρός μου

Thus says the king: Let not Hezekiah deceive you with words, for he will by no means be able to deliver you out of my hand.

Public proclamation begins: do not let Hezekiah deceive you τάδε λέγει ὁ βασιλεὺς

The public speech opens, again with the royal messenger-formula, by driving a wedge between the people and their king: Hezekiah's reassurances are mere 'words' (λόγοις) that cannot save. The emphatic οὐ μὴ + subjunctive ('by no means') flatly denies Judah any deliverance from the Assyrian 'hand' — language soon to be answered when YHWH delivers Jerusalem from that very hand (ch. 19).

τάδε

thus

Accusative

demonstrative pronoun (object of λέγει)

→ participant reference

ὁδε (acc. pl. n. τάδε): the messenger-formula τάδε λέγει ('thus says'), again mimicking prophetic diction for the Assyrian king.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of the messenger-formula (historic present)

→ historic present (immediacy of the royal word)

λέγω (pres. λέγει): the present in the citation-formula, lending the king's word present authority.

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 λέγει

→ participant prominence

βασιλεὺς: the great king of Assyria, the speaker of the proclamation.

μή

not

negative particle (with 3rd-person imperative)

→ discourse linkage or contrast

μή: the negative with the third-person imperative ἐπαίρω forms a prohibition: 'let not Hezekiah ...!'

ἐπαίρω

let him deceive / exalt

Pres Act Impv 3 Sg · ἐπαίρω

main verb of direct speech (third-person prohibition)

→ durative present imperative (let him not keep deceiving)

ἐπαίρω (pres. impv. ἐπαίρω): lit. 'lift up / raise'; here in the sense 'buoy up with false hope / mislead', renders ἄψ ('let [him] not deceive', root ἄψ II 'beguile'); the king warns the people not to be carried away by Hezekiah's empty reassurances.

ὕμᾱς

you

Accusative

direct object of ἐπαίρω (the people)

→ participant reference

σύ (acc. pl. ὑμᾱς): 'you (pl.)', the people addressed directly over the heads of their leaders.

Εζεκίας

Hezekiah

Nominative

subject of ἐπαίρω (declined name)

→ participant prominence

Εζεκίας: named to the people as the deceiver — a calculated effort to undermine their loyalty.

λόγοις

with words

Dative

dative of instrument (the means of the alleged deception)

→ sphere or reference

λόγος (dat. pl. λόγοις): 'word'; the instrumental dative — Hezekiah deceives 'with words', mere talk (cf. λόγοι χειλέων, v. 20) without power to save.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the reason the people should not trust Hezekiah — he cannot deliver them.

οὐ

not

negative particle (with μή: emphatic denial)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic οὐ μή ('by no means'), the strongest Greek negation.

μή

by no means

negative particle (οὐ μή + subjunctive)

→ discourse linkage or contrast

μή: with οὐ and the subjunctive δύνηται forms the emphatic future denial — 'he will absolutely not be able!'

δύνηται

he be able

Pres Mid Subj 3 Sg · δύναμαι

verb of the οὐ μή clause (subjunctive)

→ **emphatic future denial (with οὐ μή)**

δύναμαι (pres. subj. δύνηται): 'be able'; with οὐ μή denies categorically that Hezekiah can rescue the people.

ὕμᾱς

you

Accusative

direct object of ἐξελεσθαι

→ **participant reference**

σύ (acc. pl. ὑμᾶς): 'you', the people
Hezekiah supposedly cannot deliver.

ἐξελεσθαι

to deliver

Aor Mid Inf · ἐξαιρέω

complementary infinitive (with δύνηται)

→ **telic aorist infinitive (purpose: rescue)**

ἐξαιρέω (aor. mid. inf. ἐξελεσθαι): 'take out / rescue / deliver'; renders לִצְרֶה (Hiphil of לָצַח); the key deliverance-verb of the speech (and the chapter's theological contest) — the Rabshakeh denies any rescue, whether by Hezekiah or by YHWH (v. 35).

ἐκ

out of

preposition + genitive (separation)

→ **spatial or relational framing**

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

χειρός

hand

Genitive

genitive object of ἐκ (idiom: 'out of the hand')

→ **relational specification**

χείρ (gen. χειρός): 'hand'; the idiom ἐκ χειρός ('out of the hand of') renders תְּמַח, denoting deliverance from power/control; recurs as the leitmotif of the boast (vv. 33, 34, 35).

μου

my

Genitive

genitive of possession (the king's hand)

→ **relational specification**

ἐγώ (gen. μου): 'my'; the king speaks of his own irresistible 'hand' (power).

30 καὶ μὴ ἐπελπίζετω ὑμᾶς Εζεκιας πρὸς κύριον λέγων ἐξαιρούμενος ἐξελεῖται ἡμᾶς κύριος οὐ μὴ παραδοθῇ ἡ πόλις αὕτη ἐν χειρὶ βασιλέως Ἀσσυρίων

And let not Hezekiah make you trust in the LORD, saying, 'The LORD will surely deliver us; this city shall by no means be given into the hand of the king of the Assyrians.'

Public proclamation: do not let Hezekiah make you trust the LORD

καὶ μὴ ἐπελπίζετω ὑμᾶς Εζεκιας

The most theologically pointed thrust of the public speech: the Rabshakeh attacks not just Hezekiah's competence but trust in YHWH himself. He quotes Hezekiah's faith-slogan — the cognate ἐξαιρούμενος ἐξελεῖται ('will surely deliver', a Hebraizing infinitive-absolute) — only to deny it. Here κύριος is the Tetragrammaton, and the boast that the city will not be 'given into the hand' of Assyria is exactly what ch. 19 will overturn.

καὶ
and

narrative/coordinating conjunction

→ discourse linkage or contrast

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

μὴ
not

negative particle (with 3rd-person imperative)

→ discourse linkage or contrast

μὴ: forms the prohibition with ἐπελπίζετω.

ἐπελπίζετω

let him make to trust

Pres Act Impv 3 Sg · ἐπελπίζω

main verb of direct speech (third-person prohibition)

→ durative present imperative (let him not keep encouraging trust)

ἐπελπίζω (pres. impv. ἐπελπίζετω): 'cause to hope / encourage to trust'; the causative ἐπ-ελπίζω renders נִצַּח (Hiphil of נָצַח , 'make to trust'); the king forbids Hezekiah from directing the people's hope toward YHWH.

ὑμᾶς

you

Accusative

direct object of ἐπελπίζετω

→ participant reference

σύ (acc. pl. ὑμᾶς): 'you', the people.

Εζεκιᾶς

Hezekiah

Nominative

subject of ἐπελπιζέτω (declined name)

→ participant prominence

Εζεκιᾶς; the king who would point the people to YHWH.

πρὸς

in / toward

preposition + accusative (object of trust)

→ spatial or relational framing

πρὸς + accusative: here 'in / toward', marking YHWH as the object toward whom the trust is directed.

κύριον

the LORD

Accusative

accusative object of πρὸς (the object of trust)

→ object specification

κύριος (acc. κύριον): the Tetragrammaton יהוה; the true object of Judah's hope, which the Rabshakeh seeks to discredit.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγων

participle of speech (introducing Hezekiah's quoted slogan)

→ imperfective participle (pleonastic speech-marker)

λέγων (pres. ptcp. λέγων): the participle introduces the faith-slogan the Rabshakeh attributes to Hezekiah.

ἐξαιρούμενος

surely

Pres Mid Ptcp Nom Masc Sg · ἐξαιρέω

cognate participle (intensifying ἐξελεῖται: Hebraism)

→ intensive (rendering the Hebrew infinitive absolute)

ἐξαιρέω (pres. mid. ptcp. ἐξαιρούμενος): the cognate participle + finite verb (ἐξαιρούμενος ἐξελεῖται) renders the Hebrew infinitive-absolute construction יִצְּחַק ('will surely deliver'), expressing emphatic certainty of YHWH's rescue — the very confidence the Rabshakeh denies.

ἐξελεῖται

will deliver

Fut Mid Indic 3 Sg · ἐξαιρέω

main verb of the quoted slogan

→ predictive future (Hezekiah's confident claim)

ἐξαιρέω (fut. mid. ἐξελεῖται): 'rescue / deliver'; the deliverance-keyword; Hezekiah's slogan that YHWH will surely deliver — which the narrative will vindicate in ch. 19.

ἡμᾶς

us

Accusative

direct object of ἐξελεῖται

→ participant reference

ἐγώ (acc. pl. ἡμᾶς): 'us', the people of Jerusalem in Hezekiah's quoted confession.

κύριος

the LORD

Nominative

subject of ἐξελεῖται (the divine deliverer)

→ participant prominence

κύριος (nom.): the Tetragrammaton יהוה; the subject of the deliverance-claim — YHWH himself, whose power to save the Rabshakeh dares to deny.

οὐ

not

negative particle (with μή: emphatic denial)

→ discourse linkage or contrast

οὐ: with μή the emphatic negation 'by no means'.

μή

by no means

negative particle (οὐ μή + subjunctive)

→ discourse linkage or contrast

μή: with οὐ and the subjunctive παραδοθῇ forms the emphatic denial within Hezekiah's quoted slogan.

παραδοθῇ

be given over

Aor Pass Subj 3 Sg · παραδίδωμι

verb of the οὐ μή clause (subjunctive)

→ emphatic future denial (with οὐ μή)

παραδίδωμι (aor. pass. subj. παραδοθῇ): 'hand over / deliver up / surrender'; renders יִתַּן (Niphal, 'be given'); the slogan's claim — Jerusalem will not be surrendered to Assyria; the irony is that ch. 19 proves this true.

ἡ

the

Nominative

article (with πόλις)

→ noun-phrase marking

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

πόλις

city

Nominative

subject of παραδοθῇ

→ participant prominence

πόλις: 'city'; renders יְרוּשָׁלַיִם; Jerusalem, the city whose deliverance is at stake.

αὕτη

this

Nominative

demonstrative adjective (modifying πόλις)

→ participant reference

οὗτος (nom. f. αὕτη): 'this'; 'this city' — Jerusalem, deictically present.

ἐν

into

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

→ spatial or relational framing

ἐν + dative here renders the Hebrew תַּחַת ('into the hand of'), denoting surrender into power; a Hebraistic locative-instrumental.

χειρὶ

hand

Dative

dative object of ἐν (idiom: 'into the hand')

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; the idiom ἐν χειρὶ ('into the hand of') = into the power of; the deliverance/non-surrender motif of the speech.

βασιλέως

king

Genitive

genitive of possession (whose hand)

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; the king of Assyria, into whose hand Hezekiah's slogan says the city will not be given.

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

31 μὴ ἀκούετε Εζεκιου ὅτι τάδε λέγει ὁ βασιλεὺς Ἀσσυρίων ποιήσατε μετ' ἐμοῦ εὐλογίαν καὶ ἐξέλθατε πρὸς με καὶ πίεται ἀνὴρ τὴν ἄμπελον αὐτοῦ καὶ ἀνὴρ τὴν συκὴν αὐτοῦ φάγεται καὶ πίεται ὕδωρ τοῦ λάκκου αὐτοῦ

Do not listen to Hezekiah, for thus says the king of the Assyrians: Make a treaty of peace with me and come out to me, and every man will drink from his own vine and every man eat from his own fig tree and drink the water of his own cistern,

Public proclamation: surrender offer with idyllic promise

μὴ ἀκούετε Εζεκιου

The Rabshakeh shifts from threat to seduction: surrender ('make a blessing/treaty with me and come out') is dressed in the idyllic covenant-imagery of every man under his own vine and fig tree (cf. 1 Kgs 4:25; Mic 4:4) — a deliberate appropriation of Israel's own peace-vocabulary to make capitulation attractive. The negated present imperative μὴ ἀκούετε urges ongoing refusal to heed Hezekiah.

μὴ

not

negative particle (with present imperative)

→ discourse linkage or contrast

μὴ: with the present imperative ἀκούετε forms a prohibition of ongoing action ('do not [keep] listening').

ἀκούετε

listen

Pres Act Impv 2 Pl · ἀκούω

main verb of direct speech (prohibition to the people)

→ durative present imperative (stop heeding)

ἀκούω (pres. impv. ἀκούετε): 'hear / heed / obey'; renders נָחַץ ; with μὴ and the genitive Εζεκιου, 'do not obey Hezekiah'.

Εζεκιου

Hezekiah

Genitive

genitive object of ἀκούετε (declined name)

→ relational specification

Εζεκιᾶς (gen. Εζεκιου): here declined in the genitive, as the object of the verb of hearing (ἀκούω + gen. of person heeded).

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the king's counter-offer as the reason to ignore Hezekiah.

τάδε

thus

Accusative

demonstrative pronoun (object of λέγει)

→ participant reference

ὅδε (acc. pl. n. τάδε): the messenger-formula again introducing the king's words.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of the messenger-formula

→ historic present

λέγω (pres. λέγει): the citation-present introducing the surrender-offer.

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 λέγει

→ participant prominence

βασιλεύς: the king of Assyria.

Ἀσσυρίων

of the Assyrians

indeclinable gentilic (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

ποιήσατε

make

Aor Act Impv 2 Pl · ποιέω

main verb of direct speech (imperative offer)

→ ingressive aorist imperative (enter into the agreement)

ποιέω (aor. impv. ποιήσατε): 'make / do'; the idiom ποιήσατε ... εὐλογίαν ('make a blessing') renders חָרַבְתְּ ... וְשָׁלַם, an idiom for concluding terms of peace/surrender ('make your peace with me').

μετ'

with

preposition + genitive (the party to the treaty)

→ spatial or relational framing

μετά (elided μετ): 'with'; the party with whom peace is to be made — the Assyrian king.

ἐμοῦ

me

Genitive

genitive object of μετ'

→ relational specification

ἐγώ (gen. ἐμοῦ): 'me', the king (through the Rabshakeh's mouth).

εὐλογίαν

a peace-treaty / blessing

Accusative

direct object of ποιήσατε

→ object specification

εὐλογία (acc. εὐλογίαν): lit. 'blessing'; renders חָרַבְתְּ, here in the idiomatic sense of 'terms of peace / a treaty of submission'; the surrender is euphemized as a 'blessing'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξέλθατε

come out

Aor Act Impv 2 Pl · ἐξέρχομαι

main verb of direct speech (imperative)

→ ingressive aorist imperative (the act of surrender)

ἐξέρχομαι (aor. impv. ἐξέλθατε): 'come out'; renders יֵצֵא; the call to surrender — come out of the besieged city to the Assyrian.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

με

me

Accusative

accusative object of *πρός*

→ participant reference

ἐγώ (acc. με): 'me', the king to whom the people are to surrender.

καὶ

and

coordinate conjunction (introducing the promised reward)

→ discourse linkage or contrast

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

πίεται

will drink

Fut Mid Indic 3 Sg · πίνω

main verb (the idyllic promise)

→ predictive future (promised security)

πίνω (fut. mid. πίεται): 'drink'; the promise that each man will drink (the wine of) his own vine — the imagery of secure, settled prosperity, ironically borrowed from Israel's own peace-ideal.

άνήρ

a man

Nominative

subject (distributive: 'each man')

→ participant prominence

άνήρ: 'man'; renders *אִישׁ*; distributive 'each man' enjoying his own produce.

τήν

the

Accusative

article (with *ἄμπελον*)

→ noun-phrase marking

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

ἄμπελον

vine

Accusative

direct object of *πίεται* (metonymy: the vine's wine)

→ object specification

ἄμπελος (acc. ἄμπελον): 'vine / grapevine'; renders *יָצֵד*; 'drink his vine' = drink the wine of his own vine — the first element of the vine-and-fig peace idiom.

αὐτοῦ

his own

Genitive

genitive of possession (modifying *ἄμπελον*)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his own', emphasizing secure private ownership.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

άνήρ

a man

Nominative

subject (distributive, parallel clause)

→ participant prominence

άνήρ: repeated distributive 'each man', now with the fig tree.

τήν

the

Accusative

article (with *συκῆν*)

→ noun-phrase marking

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

συκῆν

fig tree

Accusative

direct object of *φάγεται* (metonymy: the fig's fruit)

→ object specification

συκῆ (acc. συκῆν): 'fig tree'; renders *תְּאֵנָה*; the vine-and-fig pairing is the classic OT emblem of peace and security (1 Kgs 4:25; Mic 4:4) — cynically deployed here to gild surrender.

αὐτοῦ

his own

Genitive

genitive of possession (modifying *συκῆν*)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his own'.

φάγεται

will eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (parallel to πίεται)

→ predictive future (promised plenty)

ἐσθίω (fut. mid. φάγεται): 'eat'; renders לֶכֶךְ; eating one's own figs — settled agrarian security under Assyrian terms.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πίεται

will drink

Fut Mid Indic 3 Sg · πίνω

main verb (third promised blessing)

→ predictive future (promised provision)

πίνω (fut. mid. πίεται): the repeated 'will drink', now of the water of one's own cistern — completing the picture of secure self-sufficiency.

ὕδωρ

water

Accusative

direct object of πίεται

→ object specification

ὕδωρ: 'water'; renders מֵיֶיךָ; drinking from one's own cistern signifies undisturbed domestic security — ironically dangled before a people whose water-supply (the upper pool, v. 17) the Assyrians now menace.

τοῦ

of the

Genitive

article (with λάκκου)

→ noun-phrase marking

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

λάκκου

cistern

Genitive

genitive of source (with ὕδωρ: 'water of the cistern')

→ relational specification

λάκκος (gen. λάκκου): 'cistern / pit / reservoir'; renders בֵּיֶרֶת; the household water-store, emblem of secure settled life.

αὐτοῦ

his own

Genitive

genitive of possession (modifying λάκκου)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his own', completing the threefold 'his own' (vine, fig, cistern).

32 ἕως ἔλθω καὶ λάβω ὑμᾶς εἰς γῆν ὡς γῆ ὑμῶν γῆ σίτου καὶ οἴνου καὶ ἄρτου καὶ ἀμπελώνων γῆ ἐλαίας ἐλαίου καὶ μέλιτος καὶ ζήσετε καὶ οὐ μὴ ἀποθάνητε καὶ μὴ ἀκούετε Εἰzekίου ὅτι ἀπατᾷ ὑμᾶς λέγων κύριος ῥύσεται ἡμᾶς

until I come and take you to a land like your own land, a land of grain and wine and bread and vineyards, a land of olives, of oil and honey; and you shall live and not die. And do not listen to Hezekiah, for he deceives you when he says, 'The LORD will deliver us.'

Public proclamation: the promise of deportation as paradise; final warning against trust

ἕως ἔλθω καὶ λάβω ὑμᾶς

The seduction culminates in a euphemized promise of deportation: exile to 'a land like your own', described in near-Edenic covenant terms (grain, wine, bread, vineyards, olives, oil, honey — echoing the 'land flowing with milk and honey'). The grim reality of forced resettlement (cf. vv. 11) is masked as life-versus-death (ζήσετε ... οὐ μὴ ἀποθάνητε). The speech closes by repeating the warning against Hezekiah's faith-claim that κύριος (YHWH) will deliver.

ἕως

until

temporal conjunction (with subjunctive)

→ discourse linkage or contrast

ἕως: 'until'; renders Τῷ; introduces the temporal clause — the idyllic life lasts 'until' the deportation, here recast as a benefit.

ἔλθω

I come

Aor Act Subj 1 Sg · ἔρχομαι

verb of temporal clause (subjunctive with ἕως)

→ verbal action or state

ἔρχομαι (aor. subj. ἔλθω): 'come'; the king's coming to carry off the people — euphemized as a future visitation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λάβω

take

Aor Act Subj 1 Sg · λαμβάνω

verb of temporal clause (coordinate subjunctive)

→ emphatic future denial (οὐ μὴ + subjunctive)

λαμβάνω (aor. subj. λάβω): 'take / carry off'; renders Πῶ; the verb of deportation, here dressed as relocation to a better land.

ὕμᾱς

you

Accusative

direct object of λάβω

→ participant reference

σύ (acc. pl. ὕμᾱς): 'you', the people to be deported.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

γῆν

a land

Accusative

accusative object of εἰς (destination of deportation)

→ object specification

γῆ (acc. γῆν): 'land'; renders גְּדָד; the land of exile, falsely promised as comparable to Judah.

ὥς

like

comparative particle

→ discourse linkage or contrast

ὥς: 'as / like'; renders כִּי; introduces the comparison 'a land like your own land' — the deceptive reassurance.

γῆ

land

Nominative

nominative of comparison (with ὥς: 'like [your] land')

→ participant prominence

γῆ (nom.): the comparison-standard ('like your land'); the nominative after ὥς in the elliptical comparison.

ὕμῶν

your

Genitive

genitive of possession (modifying γῆ)

→ relational specification

σύ (gen. pl. ὕμῶν): 'your'; 'your own land' as the (false) measure of the land of exile.

γῆ

a land

Nominative

nominative in apposition (describing the land of exile)

→ participant prominence

γῆ (nom.): begins the appositional description — 'a land of grain and wine ...' — echoing the Deuteronomic praise of the promised land.

σίτου

of grain

Genitive

genitive of description (with γῆ)

→ relational specification

σίτος (gen. σίτου): 'grain / wheat'; renders יֵשֶׁבֶט; the first of the land's bounties, recalling Deut 8:8.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἴνου

of wine

Genitive

genitive of description (with γῆ)

→ relational specification

οἶνος (gen. οἴνου): 'wine'; renders תִּירָת; the produce of the vine, part of the idealized abundance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄρτου

of bread

Genitive

genitive of description (with γῆ)

→ relational specification

ἄρτος (gen. ἄρτου): 'bread'; renders חֶלֶב; staple sustenance, part of the rosy picture of exile.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀμπελώνων

of vineyards

Genitive

genitive of description (with γῆ)

→ relational specification

ἀμπελών (gen. pl. ἀμπελώνων): 'vineyard'; renders דִּשְׁא; vineyards as a mark of settled, prosperous land.

γῆ

a land

Nominative

nominative in apposition (second description)

→ participant prominence

γῆ (nom.): the second appositional 'a land of ...', extending the list to olives, oil, and honey.

ἐλαίας

of the olive

Genitive

genitive of description (with γῆ)

→ relational specification

ἐλαία (gen. ἐλαίας): 'olive / olive tree'; renders טֵיט; the olive, another staple of the idealized land (Deut 8:8).

ἐλαίου

of oil

Genitive

genitive of description (with γῆ)

→ relational specification

ἐλαιον (gen. ἐλαίου): 'olive oil'; the produce of the olive, prized commodity of the land.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μέλιτος

of honey

Genitive

genitive of description (with γῆ)

→ relational specification

μέλι (gen. μέλιτος): 'honey'; renders שֶׁבֶט; honey completes the catalogue, evoking the 'land flowing with milk and honey' — a calculated echo of Israel's own covenant land-promise turned to propaganda.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ζήσετε

you shall live

Fut Act Indic 2 Pl · ζάω

main verb (the promise of survival)

→ predictive future (promised life)

ζάω (fut. ζήσετε): 'live'; renders חַיֶּה; the choice framed as life — surrender means living, resistance means death.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with μή: emphatic)

→ discourse linkage or contrast

οὐ: with μή the emphatic negation.

μή

by no means

negative particle (οὐ μή + subjunctive)

→ discourse linkage or contrast

μή: with οὐ and the subjunctive ἀποθάνητε, the emphatic denial 'you shall surely not die'.

ἀποθάνητε

you die

Aor Act Subj 2 Pl · ἀποθνήσκω

verb of the οὐ μή clause (subjunctive)

→ **emphatic future denial (with οὐ μή)**

ἀποθνήσκω (aor. subj. ἀποθάνητε): 'die'; with οὐ μή, the king promises survival to those who surrender — the life/death antithesis driving the appeal.

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

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

μὴ

not

negative particle (with present imperative)

→ **discourse linkage or contrast**

μὴ: with the present imperative ἀκούετε, the repeated prohibition.

ἀκούετε

listen

Pres Act Impv 2 Pl · ἀκούω

main verb (renewed prohibition)

→ **durative present imperative (stop heeding)**

ἀκούω (pres. impv. ἀκούετε): the renewed 'do not listen to Hezekiah' (cf. v. 31), framing the closing warning.

Εζεκιου

Hezekiah

Genitive

genitive object of ἀκούετε (declined name)

→ **relational specification**

Εζεκιᾶς (gen. Εζεκιου): the object of the verb of heeding; the king whose counsel must be ignored.

ὅτι

for

causal conjunction

→ **discourse linkage or contrast**

ὅτι: 'because / for'; the charge that Hezekiah is deceiving the people.

ἀπατᾷ

deceives

Pres Act Indic 3 Sg · ἀπατάω

verb of causal clause

→ **progressive present (ongoing deception)**

ἀπατάω: 'deceive / mislead'; renders / תִּדְּבֹרֶנּוּ; the accusation that Hezekiah's faith-claim is a deception — the climactic attack on trust in YHWH.

ὕμᾱς

you

Accusative

direct object of ἀπατᾷ

→ **participant reference**

σύ (acc. pl. ὕμᾱς): 'you', the people allegedly being deceived.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

participle of speech (introducing Hezekiah's slogan)

→ **imperfective participle (pleonastic speech-marker)**

λέγω (pres. ptcp. λέγων): introduces the quoted faith-slogan once more.

κύριος

the LORD

Nominative

subject of ῥύσεται (the divine deliverer in the quoted slogan)

→ **participant prominence**

κύριος (nom.): the Tetragrammaton יהוה; the subject of the deliverance-claim the Rabshakeh derides — 'the LORD will deliver us'.

ῥύσεται

will deliver

Fut Mid Indic 3 Sg · ῥύομαι

main verb of the quoted slogan

→ **predictive future (Hezekiah's confident claim)**

ῥύομαι (fut. ῥύσεται): 'rescue / deliver / save'; renders לַצִּלֵּ / לַצִּלָּה; a synonym of ἐξαίρέω (vv. 29–30); Hezekiah's confession that YHWH will rescue — the very claim ch. 19 will vindicate against the boast of v. 35.

ἡμᾱς

us

Accusative

direct object of ῥύσεται

→ **participant reference**

ἐγώ (acc. pl. ἡμᾱς): 'us', the people of Jerusalem in the quoted confession of faith.

33 μὴ ῥύόμενοι ἔρρυσαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς βασιλέως Ἀσσυρίων

Have the gods of the nations ever actually delivered, each his own land, out of the hand of the king of the Assyrians?

The climactic blasphemy begins: no national god has delivered its land

μὴ ῥύόμενοι ἔρρυσαντο

The speech reaches its theological climax: a rhetorical question (μὴ expecting 'no') with the Hebraizing cognate participle ῥύόμενοι ἔρρυσαντο ('did they actually deliver?') asserts that no nation's gods have rescued their lands from Assyria. The fatal error — soon refuted — is to class YHWH among the impotent national deities of conquered peoples (vv. 34–35).

μὴ

surely not?

interrogative negative (question expecting 'no')

→ clausal qualification or emphasis

μὴ: in a question expects the answer 'no' — 'have the gods of the nations delivered ...? [No!]'.
|

ῥύόμενοι

actually / at all

Pres Mid Ptcp Nom Masc Pl · ῥύομαι

cognate participle (intensifying ἔρρυσαντο: Hebraism)

→ intensive (rendering the Hebrew infinitive absolute)

| ῥύομαι (pres. mid. ptcp. ῥύόμενοι): the cognate participle + finite verb (ῥύόμενοι ἔρρυσαντο) renders the Hebrew infinitive-absolute יִצִּיל הַצִּל ('did they really deliver?'), expressing emphatic interrogation — pointedly using the same deliverance-root as Hezekiah's faith-slogan (ῥύσεται, v. 32).
|

ἔρρυσαντο

did they deliver

Aor Mid Indic 3 Pl · ῥύομαι

main verb of the rhetorical question

→ constative aorist (the alleged record of the gods)

| ῥύομαι (aor. ἔρρυσαντο): 'rescue / deliver'; the question asserts that no national god has ever delivered its land from Assyria — the premise of the blasphemy that YHWH likewise cannot.
|

οἱ

the

Nominative

article (with θεοί)

→ noun-phrase marking

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

θεοὶ

gods

Nominative

subject of ἐπρόσαντο (the pagan national deities)

→ participant prominence

θεός (nom. pl. θεοί): 'gods'; here the pagan national deities (not YHWH); renders יְהוֹלָלִים; the Rabshakeh's category-error is to count YHWH among these powerless idols.

τῶν

of 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 relationship (with θεοί: 'gods of the nations')

→ relational specification

ἔθνος (gen. pl. ἐθνῶν): 'nation / Gentile people'; renders אֲרָמִי; the conquered peoples whose gods failed to save them.

ἕκαστος

each

Nominative

distributive pronoun (in apposition to θεοί)

→ participant reference

ἕκαστος: 'each one'; distributive — 'each [god] his own land', individualizing the universal claim of divine impotence.

τὴν

the

Accusative

article (with χώραν)

→ noun-phrase marking

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

ἑαυτοῦ

his own

Genitive

reflexive pronoun (genitive of possession, modifying χώραν)

→ relational specification

ἑαυτοῦ: 'his own'; the reflexive stresses each god's failure to protect even its own territory.

χώραν

land

Accusative

direct object of ἐπρόσαντο

→ object specification

χώρα (acc. χώραν): 'land / region / country'; renders אֶרֶץ; the territory each national god allegedly failed to deliver.

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (idiom: 'out of the hand')

→ relational specification

χείρ (gen. χειρὸς): 'hand'; the recurring leitmotif ἐκ χειρὸς ('out of the hand of') = from the power of Assyria (cf. vv. 29, 34, 35).

βασιλέως

king

Genitive

genitive of possession (whose hand)

→ relational specification

βασιλεὺς (gen. βασιλέως): 'king'; the king of Assyria, the irresistible conqueror in the boast.

Ἀσσυρίων

of the Assyrians

indeclinable gentile (genitive of relationship)

→ participant identification

Ἀσσύριοι: the fixed genitive in βασιλεὺς Ἀσσυρίων.

34 ποῦ ἔστιν ὁ θεὸς Αἰμαθ καὶ Ἀρφαδ ποῦ ἔστιν ὁ θεὸς Σεπφάρουαῖν καὶ ὅτι ἐξείλαντο Σαμάρειαν ἐκ χειρὸς μου

Where is the god of Hamath and Arpad? Where is the god of Sepharvaim? And [where are the gods] that they delivered Samaria out of my hand?

The blasphemy itemized: the gods of fallen cities

ποῦ ἔστιν ὁ θεὸς

The taunt is itemized with a roll-call of cities whose gods could not save them — Hamath, Arpad, Sepharvaim — culminating in Samaria, the closest and most ominous example (cf. vv. 9–12). The repeated ποῦ ἔστιν ('where is ...?') is the classic mockery of impotent deities; the implication is devastating: if these gods failed, so must Judah's.

ποῦ

where

interrogative adverb (taunting question)

→ clausal contribution

ποῦ: 'where?'; renders חַיָּל; the mocking 'where is ...?' formula used to deride defeated nations' gods (cf. Deut 32:37).

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (interrogative copula)

→ stative present

εἰμί: 'be'; 'where is [now]?' — the gods are gone, having failed to protect their cities.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

god

Nominative

subject of ἐστιν (the pagan god)

→ participant prominence

θεός: 'god'; the patron deity of Hamath and Arpad, now impotent — a pagan god, not YHWH.

Αἰμαθ

of Hamath

indeclinable place name (genitive of relationship)

→ participant identification

Αἰμαθ: transliteration of Hebrew חַמַּת (Hamath), a Syrian city-state conquered by Assyria; indeclinable; its god could not save it.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἀρφαδ

Arpad

indeclinable place name (genitive of relationship)

→ participant identification

Ἀρφαδ: transliteration of Hebrew אֲרַפַּד (Arpad), a north-Syrian city near Hamath, also fallen to Assyria; indeclinable.

ποῦ

where

interrogative adverb (second taunting question)

→ clausal contribution

ποῦ: 'where?'; the repeated taunt, now of Sepharvaim's god.

35 τίς ἐν πᾶσιν τοῖς θεοῖς τῶν γαιῶν οἱ ἐξείλαντο τὰς γᾶς αὐτῶν ἐκ χειρός μου ὅτι ἐξελεῖται κύριος τὴν Ἱερουσαλημ ἐκ χειρός μου

Who among all the gods of the lands has delivered their lands out of my hand, that the LORD should deliver Jerusalem out of my hand?

The blasphemy's climax: YHWH equated with the failed gods **τίς ἐν πᾶσιν τοῖς θεοῖς**

The blasphemy peaks: no god of any land has delivered its territory — so on what grounds should YHWH (κύριος) deliver Jerusalem? By naming κύριος in the same breath as the impotent national gods, the Rabshakeh directly challenges YHWH's uniqueness. This is the precise affront Hezekiah will lay before YHWH (19:15–19) and that the angel of the LORD will answer (19:35) — the theological hinge of the whole episode.

τίς

who

Nominative

interrogative pronoun (subject)

→ participant reference

τίς: interrogative 'who?'; renders ִי; 'which of all the gods ...?' — expecting the answer 'none'.

ἐν

among

preposition + dative (partitive: 'among')

→ spatial or relational framing

ἐν + dative: here partitive 'among all the gods'.

πᾶσιν

all

Dative

attributive adjective (modifying θεοῖς)

→ sphere or reference

πᾶς (dat. pl. πᾶσιν): 'all'; the universal scope — no god of any land has succeeded.

τοῖς

the

Dative

article (with θεοῖς)

→ noun-phrase marking

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

θεοῖς

gods

Dative

dative object of ἐν (the comparison-set)

→ sphere or reference

θεός (dat. pl. θεοῖς): 'gods'; the pagan national deities, among whom the Rabshakeh blasphemously implies YHWH belongs.

τῶν

of the

Genitive

article (with γαιῶν)

→ noun-phrase marking

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

γαιῶν

lands

Genitive

genitive of relationship (with θεοῖς: 'gods of the lands')

→ relational specification

γαῖα (gen. pl. γαιῶν): 'land / earth / country' (a poetic/variant form of γῆ); renders תְּחִלָּה; the various conquered territories.

οἱ

who

Nominative

relative pronoun (subject of ἐξείλαντο)

→ participant reference

ὅς (nom. pl. οἱ): the relative — 'who delivered their lands' — describing the (nonexistent) successful god.

ἐξείλαντο

delivered

Aor Mid Indic 3 Pl · ἐξαίρέω

verb of relative clause (the gods' record)

→ constative aorist (the alleged record of failure)

ἐξαίρέω (aor. mid. ἐξείλαντο): 'deliver'; again the deliverance-keyword — the implied answer is that none delivered their lands.

τὰς

the

Accusative

article (with γᾶς)

→ noun-phrase marking

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

γᾶς

lands

Accusative

direct object of ἐξείλαντο

→ object specification

γῆ (acc. pl. γᾶς): 'land'; here in a variant accusative-plural form; the territories the gods failed to rescue.

αὐτῶν

their

Genitive

genitive of possession (modifying γᾶς)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'their', the gods' own lands.

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

χειρός

hand

Genitive

genitive object of ἐκ (idiom: 'out of the hand')

→ relational specification

χεῖρ (gen. χειρός): the recurring 'out of my hand' motif.

μου

my

Genitive

genitive of possession (the king's hand)

→ relational specification

ἐγώ (gen. μου): 'my'; the king's power.

ὅτι

that

conjunction (result/consecutive: 'that [therefore]')

→ discourse linkage or contrast

ὅτι: 'that / so that'; here consecutive — given the universal failure of the gods, on what basis 'should the LORD deliver Jerusalem?'

ἐξελεῖται

should deliver

Fut Mid Indic 3 Sg · ἐξαίρέω

main verb of the consecutive clause

→ predictive future (rhetorically denied)

ἐξαίρέω (fut. mid. ἐξελεῖται): 'deliver'; the deliverance-keyword now applied to YHWH — the blasphemous denial that the LORD can do what no god has done; ch. 19:35 will refute it decisively.

κύριος

the LORD

Nominative

subject of ἐξελεῖται (YHWH, set among the failed gods)

→ participant prominence

κύριος (nom.): the Tetragrammaton יהוה; the climactic blasphemy lies in ranking κύριος among the impotent national gods — the very error that will bring divine judgment on Sennacherib (ch. 19).

τήν

the

Accusative

article (with Ιερουσαλημ, supplying accusative)

→ noun-phrase marking

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

Ιερουσαλημ

Jerusalem

indeclinable proper noun (object of ἐξελεῖται, case via article)

→ participant identification

Ιερουσαλημ: the city YHWH is challenged to deliver — and will, against the Assyrian boast (19:32–34).

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

χειρός

hand

Genitive

genitive object of ἐκ (idiom: 'out of the hand')

→ relational specification

χείρ (gen. χειρός): the final occurrence of the 'out of my hand' refrain — the power from which the Rabshakeh claims even YHWH cannot rescue.

μου

my

Genitive

genitive of possession (the king's hand)

→ relational specification

ἐγώ (gen. μου): 'my'; the closing assertion of Assyrian invincibility — the boast YHWH will shatter.

36 καὶ ἐκώφευσαν καὶ οὐκ ἀπεκρίθησαν αὐτῷ λόγον ὅτι ἐντολὴ τοῦ βασιλέως λέγων οὐκ ἀποκριθήσεσθε αὐτῷ

But they kept silent and answered him not a word, for the king's command was, 'You shall not answer him.'

The people's disciplined silence

καὶ ἐκώφευσαν

The people meet the blasphemous tirade with disciplined silence — not from intimidation but in obedience to Hezekiah's command ('You shall not answer him'). The restraint is its own kind of faith: rather than engage the taunt, the matter is referred to YHWH (ch. 19). The participle λέγων ('saying'), loosely attached to ἐντολή, is a Hebraistic לִּפְנֵי construction.

καὶ

but / and

narrative conjunction (adversative force here)

→ discourse linkage or contrast

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

ἐκώφευσαν

they kept silent

Aor Act Indic 3 Pl · κωφεύω

main verb (the people's silence)

→ constative aorist (the disciplined silence)

κωφεύω: 'be silent / hold one's peace'; from κωφός ('mute / deaf'); renders שִׁירָה; the people's deliberate silence in the face of the taunt — obedience, not paralysis.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἀπεκρίθησαν)

→ discourse linkage or contrast

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

ἀπεκρίθησαν

they answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb (negated: gave no reply)

→ constative aorist (the withheld answer)

ἀποκρίνομαι (aor. pass. dep. ἀπεκρίθησαν): 'answer / reply'; renders תָּבַן; with οὐκ — they gave not a word, in obedience to the royal order.

αὐτῷ

him

Dative

dative indirect object (the Rabshakeh)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'him', the Rabshakeh, who received no reply.

λόγον

a word

Accusative

accusative of content (cognate-like: 'answer a word')

→ object specification

λόγος (acc. λόγον): 'word'; the accusative of content — 'answered not a word', a Hebraism (רָצַף) emphasizing total silence.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the reason for the silence — the king's standing command.

ἐντολή

command

Nominative

subject of an implied copula ('[it was] the command')

→ participant prominence

ἐντολή: 'command / order'; renders תְּצַו; the nominal clause 'for the command of the king [was]...' — Hezekiah's prior instruction governs the people's response.

τοῦ

of 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 source (whose command)

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; here Hezekiah, whose order to keep silent the people obey.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

participle of speech (Hebraistic, loosely attached to ἐντολή)

→ imperfective participle (pleonastic speech-marker)

λέγω (pres. ptcp. λέγων): the participle 'saying' renders רַמְזָ; though grammatically loose (masculine nom. agreeing with the implied king rather than the feminine ἐντολή), it is a standard Hebraism introducing the content of the command.

οὐκ

not

negative particle (with ἀποκριθήσεσθε)

→ discourse linkage or contrast

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

ἀποκριθήσεσθε

you shall answer

Fut Pass Indic 2 Pl · ἀποκρίνομαι

main verb of the quoted command (prohibitive future)

→ prohibitive future (a binding order)

ἀποκρίνομαι (fut. ἀποκριθήσεσθε): 'answer'; the future with οὐκ functions as a prohibition — Hezekiah's order 'you shall not answer him', the reason for the people's silence.

αὐτῷ

him

Dative

dative indirect object (the Rabshakeh)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'him', the Rabshakeh, whom the people are forbidden to answer.

37 καὶ εἰσῆλθεν Ελιακιμ υἱὸς Χελκιου ὁ οἰκονόμος καὶ Σομνας ὁ γραμματεὺς καὶ Ιωας υἱὸς Ασαφ ὁ ἀναμνησκων πρὸς Εζεκιαν διερρηχότες τὰ ἱμάτια καὶ ἀνήγγειλαν αὐτῷ τοὺς λόγους Ραψακου

And Eliakim son of Hilkiah the steward, and Shebna the scribe, and Joah son of Asaph the recorder, came to Hezekiah with their garments torn, and reported to him the words of the Rabshakeh.

The officials' return and report (transition to ch. 19)

καὶ εἰσῆλθεν Ελιακιμ ... πρὸς Εζεκιαν

The three officials (named in full again, framing the episode with v. 18) return to the king with torn garments (διερρηχότες τὰ ἱμάτια) — the conventional sign of grief, distress, and outrage at blasphemy. Their report of the Rabshakeh's words sets the stage for Hezekiah's own rending of garments and his recourse to the LORD and to Isaiah in chapter 19.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

came in

Aor Act Indic 3 Sg· εἰσέρχομαι

main verb (singular with compound subject, Hebraizing)

→ constative aorist (the return)

εἰσέρχομαι (aor. εἰσῆλθεν): 'go/come in'; renders נִיב; the singular verb with a compound subject follows Hebrew agreement; the officials return into the king's presence.

Ελιακιμ

Eliakim

indeclinable proper noun (first subject)

→ participant identification

Ελιακιμ: the palace steward (cf. vv. 18, 26).

υἱὸς

son

Nominative

nominative in apposition to Ελιακιμ (patronymic)

→ participant prominence

υἱός: 'son of Hilkiah'.

Χελκιου

of Hilkiah

Genitive

genitive of relationship (declined name)

→ relational specification

Χελκίας (gen. Χελκιου): Hilkiah, father of Eliakim.

ὁ

the

Nominative

article (with οἰκονόμος)

→ noun-phrase marking

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

οἰκονόμος

steward

Nominative

nominative in apposition to Ελιακιμ (his office)

→ participant prominence

οἰκονόμος: 'household-manager / palace steward'; the chief court office (cf. v. 18).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Σομνας

Shebna

Nominative

subject (second member, declined name)

→ participant prominence

Σομνας: the scribe (cf. v. 18).

ὁ

the

Nominative

article (with γραμματεὺς)

→ noun-phrase marking

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

γραμματεὺς

scribe

Nominative

nominative in apposition to Σομνας (his office)

→ participant prominence

γραμματεὺς: 'scribe / secretary'; the royal secretary (cf. v. 18).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιωας

Joah

indeclinable proper noun (third subject)

→ participant identification

Ιωας: the recorder (cf. v. 18).

υἱὸς

son

Nominative

nominative in apposition to Ιωας (patronymic)

→ participant prominence

υἱός: 'son of Asaph'.

Ασαφ

of Asaph

indeclinable proper noun (genitive of relationship)

→ participant identification

Ασαφ: Asaph, father of Joah.

ὁ

the

Nominative

article (substantivizing ἀναμνησκων)

→ noun-phrase marking

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

ἀναμνησκων

recorder

Pres Act Ptcp Nom Masc Sg · ἀναμνησκω

substantival participle (Joah's office)

→ verbal action or state

ἀναμνησκω (pres. act. ptcp.): the substantivized ὁ ἀναμνησκων ('the recorder / remembrancer'), renders רִמְזָה (cf. v. 18); the trio is named in full, framing the Rabshakeh episode.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Εζεκιαν

Hezekiah

Accusative

accusative object of πρὸς (declined name)

→ object specification

Εζεκιαν (acc. Εζεκιαν): the king to whom the officials return and report.

διερρηχότες

having torn

Perf Act Ptcp Nom Masc Pl · διαρρήγνυμι

circumstantial participle (manner: 'with torn garments')

→ resultative perfect (garments in a torn state)

διαρρήγνυμι (perf. act. ptcp. διερρηχότες): 'tear / rend apart'; renders רָרַק; the perfect denotes the resulting torn state; rending one's garments is the conventional sign of grief, alarm, and horror at blasphemy (cf. Hezekiah's own response, 19:1).

τὰ the Accusative <i>article (with ἱμάτια)</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἱμάτια garments Accusative <i>direct object of διερρηχότες</i> → object specification ἱμάτιον (acc. pl. ἱμάτια): 'garment / cloak'; renders דִּבְרֵי; the torn clothes express the officials' distress and outrage at the Rabshakeh's blasphemy.	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀνήγγειλαν they reported Aor Act Indic 3 Pl · ἀναγγέλλω <i>main verb (the report to the king)</i> → constative aorist (the report) ἀναγγέλλω (aor. ἀνήγγειλαν): 'announce / report / declare'; renders דִּבְרֵי; the officials relay the Rabshakeh's words to Hezekiah — the report that precipitates the king's appeal to YHWH and Isaiah in ch. 19.
αὐτῷ to him Dative <i>dative indirect object (Hezekiah)</i> → participant reference or interest αὐτός (dat. αὐτῷ): 'to him', the king.	τούς the Accusative <i>article (with λόγους)</i> → noun-phrase marking τούς: Greek article marking definiteness and the role of the accompanying noun phrase.	λόγους words Accusative <i>direct object of ἀνήγγειλαν</i> → object specification λόγος (acc. pl. λόγους): 'word'; the Rabshakeh's blasphemous speech, now reported to the king.	Ραψακου of the Rabshakeh Genitive <i>genitive of source (whose words; declined title)</i> → relational specification Ραψακης (gen. Ραψακου): the Assyrian spokesman, here declined in the genitive; his words — closing the chapter and opening the way to Hezekiah's prayer and Isaiah's oracle of deliverance (ch. 19).

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.