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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 19

ΒΑΣΙΛΕΙΩΝ Δ' ΙΘ'

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 prays, Isaiah answers, and the Lord shatters Sennacherib without Jerusalem falling.

Translation & textual notes

The Greek text of 4 Kingdoms 19 (= 2 Kings 19 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 is the great Hezekiah–Sennacherib deliverance narrative, closely parallel to Isaiah 37, and the LXX of Kingdoms here renders the Hebrew with a markedly Hebraising, paratactic καί-style. The chapter falls into clear movements: Hezekiah, hearing the Rabshakeh's blasphemy, tears his garments, puts on sackcloth, and enters the house of the LORD, sending a delegation to the prophet Isaiah son of Amos (vv. 1–4); Isaiah's first oracle of reassurance — μή

φοβηθῆς ('do not fear') and the promise of a 'spirit' that will turn Sennacherib home to die by the sword (vv. 5–7); the Rabshakeh's return and Sennacherib's renewed threat by letter, the classic Assyrian taunt that no god of the nations delivered them (vv. 8–13); Hezekiah's prayer, in which he spreads the letter before the LORD enthroned upon the cherubim and confesses σὺ εἶ ὁ θεὸς μόνος ('you alone are God') of all the kingdoms of the earth (vv. 14–19); Isaiah's magnificent oracle against Sennacherib — the virgin daughter of Zion who shakes her head, the boast of the cedars and the hook in the nose (vv. 20–28); the sign of the self-sown harvest and the surviving remnant taking root downward and bearing fruit upward (vv. 29–31); the LORD's verdict that the Assyrian shall not enter or shoot an arrow against the city (vv. 32–34); and the climactic stroke of the Angel of the LORD slaying 185,000 in the camp, Sennacherib's withdrawal to Nineveh, and his assassination by his sons in the temple of Nisroch (vv. 35–37). Notable LXX features include the messenger-formula τάδε λέγει κύριος (vv. 3, 6, 20, 32), the divine epithet κύριος ὁ θεὸς τῶν δυνάμεων ('LORD God of hosts/powers', v. 20), the throne-formula ὁ καθήμενος ἐπὶ τῶν χειρῶν (v. 15), and the vivid anthropomorphic judgement θήσω τὰ ἄγκιστρά μου ἐν τοῖς μυκτῆρσίν σου ('I will put my hooks in your nostrils', v. 28).

Discourse structure of the chapter

A · 19:1–4

Hezekiah's mourning and appeal to Isaiah

Hearing the Rabshakeh's report, King Hezekiah tears his garments, dons sackcloth, and enters the house of the LORD (v. 1). He sends Eliakim the steward, Shebna the scribe, and the elders of the priests, themselves in sackcloth, to the prophet Isaiah son of Amos (v. 2). Their message names this 'a day of distress and rebuke and provocation' (v. 3), likened to children come to the birth with no strength to deliver, and voices the hope that the LORD God will hear the words of the Rabshakeh, sent by the Assyrian king to reproach the living God, and will take up a prayer for the surviving remnant (v. 4).

B · 19:5–7

Isaiah's first oracle: do not fear

Hezekiah's servants come to Isaiah (v. 5), who answers with the messenger-formula and the reassurance μή φοβηθῆς ('do not fear') the words by which the king of Assyria's lackeys have blasphemed (v. 6). The LORD promises to put a 'spirit' in Sennacherib so that, hearing a report, he will return to his own land and there fall by the sword (v. 7).

C · 19:8–13

Sennacherib's renewed threat and blasphemous letter

The Rabshakeh returns and finds the king of Assyria fighting against Libnah, having departed from Lachish (v. 8). Hearing of Tirhakah king of Ethiopia advancing against him, Sennacherib sends messengers to Hezekiah (v. 9) with a renewed taunt: let not your God deceive you that Jerusalem will not be given into the king of Assyria's hand (v. 10). The classic Assyrian boast follows — the kings of Assyria have devastated all lands (v. 11); did the gods of the nations deliver them, Gozan, Haran, Rezeph, the sons of Eden in Telassar (v. 12), and where are the kings of Hamath, Arpad, Sepharvaim, Hena, and Ivvah (v. 13)?

D · 19:14–19

Hezekiah's prayer before the LORD

Hezekiah takes the letters from the messengers' hand, reads them, goes up to the house of the LORD, and spreads them out before the LORD (v. 14). His prayer addresses the LORD God of Israel enthroned upon the cherubim, confessing σὺ εἶ ὁ θεὸς μόνος over all the kingdoms of the earth and Maker of heaven and earth (v. 15). He pleads with the LORD to incline his ear and open his eyes and hear the words of Sennacherib sent to reproach the living God (v. 16). He concedes that the Assyrian kings have truly laid waste the nations (v. 17) and burned their gods — which were no gods but the work of human hands, wood and stone (v. 18) — and prays for deliverance so that all the kingdoms of the earth may know that the LORD alone is God (v. 19).

E · 19:20–28

Isaiah's oracle against Sennacherib

Isaiah son of Amos sends word that the LORD God of hosts, the God of Israel, has heard Hezekiah's prayer about Sennacherib (v. 20). The oracle is the word the LORD has spoken against him: the virgin daughter of Zion despises and mocks him, the daughter of Jerusalem shakes her head (v. 21). Whom has he reproached and blasphemed but the Holy One of Israel (v. 22)? By his messengers he has reproached the LORD and boasted of climbing the heights of Lebanon, felling its cedars and choice cypresses, digging foreign wells and drying up rivers with the sole of his foot (vv. 23–24). Yet it was the LORD who long ago purposed and formed it (v. 25); the inhabitants were powerless, dismayed grass of the field (v. 26). The LORD knows Sennacherib's every movement and his rage (v. 27); because of his arrogance the LORD will put his hook in his nose and his bridle in his lips and turn him back the way he came (v. 28).

F · 19:29–31

The sign of the harvest and the remnant

Hezekiah is given a sign: this year you shall eat what grows of itself, the second year what springs from that, and in the third year sow and reap, plant vineyards and eat their fruit (v. 29). The surviving remnant of the house of Judah shall again take root downward and bear fruit upward (v. 30), for out of Jerusalem shall go forth a remnant and survivors from Mount Zion — the zeal of the LORD of hosts shall accomplish this (v. 31).

G · 19:32–34

The LORD's verdict: he shall not enter this city

Therefore thus says the LORD concerning the king of Assyria: he shall not enter this city nor shoot an arrow there, nor advance against it with a shield, nor cast up a siege-ramp against it (v. 32). By the way he came he shall return, and into this city he shall not enter, says the LORD (v. 33). The LORD will shield this city for his own sake and for the sake of David his servant (v. 34).

H · 19:35–37

The angel's stroke and Sennacherib's death

That night the Angel of the LORD goes out and strikes 185,000 in the Assyrian camp; at dawn they are all dead bodies (v. 35). Sennacherib king of Assyria departs, returns, and dwells in Nineveh (v. 36). While he is worshipping in the temple of Nisroch his god, his sons Adrammelech and Sharezer strike him down with the sword and escape to the land of Ararat, and Esarhaddon his son reigns in his place (v. 37).

1 καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς Εἰζεκιᾶς καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ εἰσῆλθεν εἰς οἶκον κυρίου

And it came to pass, when King Hezekiah heard, that he tore his garments and put on sackcloth and entered the house of the LORD.

Narrative onset (temporal frame opening the deliverance episode)

καὶ ἐγένετο ὡς ἤκουσεν

The chapter opens with the classic LXX narrative formula καὶ ἐγένετο + ὡς-temporal clause, a Hebraism rendering כִּי יִהְיֶה. The king's three reflexive acts — tearing garments, donning sackcloth, entering the temple — form a graded ritual of penitential lament that pivots the crisis of ch. 18 toward prophetic appeal.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ 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 (impersonal narrative-onset formula)

→ constative aorist (sets the temporal frame)

γίνομαι: 'become / happen / come to be'; the formula καὶ ἐγένετο renders Hebrew יְהִי, the standard LXX device for introducing a new narrative episode framed by a temporal clause.

ὥς

when

temporal conjunction (introducing ὥς-clause)

→ discourse linkage or contrast

ὥς: 'when / as'; here temporal, rendering ὃ + infinitive; introduces the circumstance triggering the king's response.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb of temporal clause

→ constative aorist (the act of hearing)

ἀκούω: 'hear / listen'; the object (the Rabshakeh's report of ch. 18) is left implicit; the verb ἀκούω is a leitmotif of the chapter, recurring of both the blasphemous words and the LORD's hearing of the prayer.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (in apposition to Εζεκιᾶς)

→ participant prominence

βασιλεύς: 'king'; renders מֶלֶךְ; the title precedes the name in the Hebraizing word-order ὁ βασιλεὺς Εζεκιᾶς ('King Hezekiah').

Εζεκιᾶς

Hezekiah

Nominative

subject (proper name in apposition to ὁ βασιλεὺς)

→ participant prominence

Εζεκιᾶς: transliteration of Hebrew יְהִיזְכִּיָּה ('YHWH strengthens'); in Rahlfs' Kingdoms the name is declined as a first-declension masculine (nom. Εζεκιᾶς, gen. Εζεκιᾶου, acc. Εζεκιᾶν), hence treated here as a declinable noun with case.

καὶ

and

narrative conjunction (apodosis marker after ὥς-clause)

→ discourse linkage or contrast

καὶ: the apodotic καὶ following the ὥς-temporal clause is a Hebraism (rendering the waw of the apodosis); it links the trigger ('when he heard') to the main response.

διέρρηξεν

he tore

Aor Act Indic 3 Sg · διαρρήγνυμι

main verb (first of three coordinated responses)

→ constative aorist (decisive ritual act)

διαρρήγνυμι: 'tear apart / rend'; renders שָׁרַף; the tearing of garments is the conventional Near-Eastern gesture of grief and alarm (cf. Gen 37:34; 2 Kgdms 1:11).

τὰ

the

Accusative

article (with ἱμάτια)

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of διέρρηξεν

→ object specification

ἱμάτιον: 'garment / cloak'; renders כִּתְּמֵי; the plural denotes the royal outer robes whose rending dramatizes the gravity of the threat.

ἐαυτοῦ

his own

Genitive

reflexive possessive genitive (with ἱμάτια)

→ relational specification

ἐαυτοῦ: reflexive pronoun 'his own'; emphasizes that the king performs the lament personally upon his own person.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	περιβάλετο he put on / clothed himself Aor Mid Indic 3 Sg · περιβάλλω <i>main verb (second coordinated response)</i> → constative aorist (reflexive middle: clothing oneself) περιβάλλω: 'put around / clothe'; the middle περιβάλετο ('clothed himself') renders $\psi\alpha\lambda$; donning sackcloth ($\sigma\psi$) is the standard sign of mourning and humiliation before God.	σάκκον sackcloth Accusative <i>direct object of περιβάλετο</i> → object specification σάκκος: 'sackcloth / coarse haircloth'; loanword rendering $\sigma\psi$; coarse goat-hair fabric worn next to the skin as a sign of grief, penitence, and supplication.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
εἰσῆλθεν he entered Aor Act Indic 3 Sg · εἰσέρχομαι <i>main verb (third coordinated response, climactic)</i> → constative aorist (decisive entry) εἰσέρχομαι: 'enter / go in'; renders $\epsilon\iota\sigma\eta\lambda$; the king's entry into the temple is the climactic act of the verse — the crisis is brought directly before YHWH's presence.	εἰς into <i>preposition + accusative (direction of entry)</i> → spatial or relational framing εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction of entry).	οἶκον house Accusative <i>accusative object of εἰς</i> → object specification οἶκος: 'house'; οἶκος κυρίου ('house of the LORD') renders יהוה בית, the standard designation of the Jerusalem temple.	κυρίου of the LORD Genitive <i>genitive of possession (with οἶκον)</i> → relational specification κύριος: rendering of the Tetragrammaton יהוה; the genitive κυρίου marks the temple as YHWH's own dwelling, the fitting place to bring the Assyrian threat.

2 καὶ ἀπέστειλεν Ελιακιμ τὸν οἰκονόμον καὶ Σομναν τὸν γραμματέα καὶ τοὺς πρεσβυτέρους τῶν ἱερέων περιβεβλημένους σάκκους πρὸς Ησαιαν τὸν προφήτην υἱὸν Ἀμωσ

And he sent Eliakim the steward and Shebna the scribe and the elders of the priests, clothed in sackcloth, to Isaiah the prophet, son of Amos.

Narrative continuation (Hezekiah's delegation to the prophet) καὶ ἀπέστειλεν

Hezekiah dispatches a high-ranking embassy — palace steward, royal scribe, and senior priests, all in sackcloth — to the prophet. The naming of Isaiah as τὸν προφήτην υἱὸν Ἀμωσ anchors the oracle that follows in a known prophetic figure and is verbally identical to Isa 37:2.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν
he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (Hezekiah dispatches the embassy)

→ constative aorist (single sending)

ἀποστέλλω: 'send / dispatch (with a commission)'; renders נָשַׁלַּח ('the sending of an official delegation to the prophet is the formal mechanism of royal consultation of YHWH).

Ελιακιμ
Eliakim

accusative object of ἀπέστειλεν (indeclinable proper noun)

→ participant identification

Ελιακιμ: transliteration of Hebrew עֲלִיָּאִיִּם ('God raises up'); indeclinable in the LXX; the palace steward who in ch. 18 headed the delegation to the Rabshakeh.

τὸν
the

Accusative

article (with οἰκονόμον)

→ noun-phrase marking

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

οἰκονόμον
steward

Accusative

accusative in apposition to Ελιακιμ

→ object specification

οἰκονόμος: 'household manager / steward'; renders עַל הַבַּיִת ('who is over the house'), the chief palace official second only to the king.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Σομναν
Shebna

Accusative

accusative object of ἀπέστειλεν

→ object specification

Σομνας: transliteration of Hebrew שֶׁבְנָא ('who is over the house'); declined here as a first-declension masculine (acc. Σομναν); the royal scribe / secretary.

τὸν
the

Accusative

article (with γραμματέα)

→ noun-phrase marking

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

γραμματέα
scribe

Accusative

accusative in apposition to Σομναν

→ object specification

γραμματεὺς: 'scribe / secretary'; renders שֹׁכֵן ('a senior administrative office responsible for royal correspondence and records).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article (with πρεσβυτέρους)

→ noun-phrase marking

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

πρεσβυτέρους
elders

Accusative

accusative object of ἀπέστειλεν

→ object specification

πρεσβύτερος: 'elder / senior'; renders זִקְנֵי ('the elders of the priests are the senior cultic leadership, lending the embassy religious weight).

τῶν

of the

Genitive

article (with ἱερέων)

→ noun-phrase marking

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

ἱερέων

priests

Genitive

partitive/possessive genitive (with πρεσβυτέρους)

→ relational specification

ἱερεύς: 'priest'; renders יִהְיֶה; the genitive plural identifies the elders as belonging to the priestly class.

περιβεβλημένους

clothed

Perf Mid/Pass Ptcp Acc Masc Pl · περιβάλλω

circumstantial participle (modifying the whole delegation)

→ perfect participle (resultant state of being clothed)

περιβάλλω (perf. mid./pass. ptcp.): 'having clothed oneself / clothed'; the perfect denotes the abiding state — the envoys arrive already dressed in sackcloth, visually embodying the king's lament before the prophet.

σάκκους

sackcloth

Accusative

accusative of respect/object with the participle (clothed in sackcloth)

→ object specification

σάκκος: 'sackcloth'; the accusative plural with the middle/passive participle expresses what they are clothed in; the shared sackcloth links the envoys to the king's penitential posture of v. 1.

πρὸς

to

preposition + accusative (direction toward the prophet)

→ spatial or relational framing

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

Ἡσαϊαν

Isaiah

Accusative

accusative object of πρὸς

→ object specification

Ἡσαϊας: transliteration of Hebrew יְהוֹשָׁעַ ('YHWH is salvation'); declined here as a first-declension masculine (acc. Ἡσαϊαν); the great prophet whose oracle dominates the chapter.

τὸν

the

Accusative

article (with προφήτην)

→ noun-phrase marking

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

προφήτην

prophet

Accusative

accusative in apposition to Ἡσαϊαν

→ object specification

προφήτης: 'prophet / spokesman'; renders נָבִי; the title establishes Isaiah's authority to deliver the divine word that turns the narrative.

υἱὸν

son

Accusative

accusative in apposition (patronymic)

→ object specification

υἱός: 'son'; the patronymic υἱὸν Ἀμώς ('son of Amos') is the standard identification of the prophet (cf. Isa 1:1; 37:2).

Ἀμώς

of Amos

genitive of relationship (indeclinable patronymic)

→ participant identification

Ἀμώς: transliteration of Hebrew אִמּוֹץ (the prophet's father, distinct from the prophet Amos אִמּוֹץ); indeclinable in the LXX.

3 καὶ εἶπον πρὸς αὐτόν τάδε λέγει Εζεκιας ἡμέρα θλίψεως καὶ ἐλεγμοῦ καὶ παροργισμοῦ ἡ ἡμέρα αὕτη ὅτι ἦλθον υἱοὶ ἕως ὠδίνων καὶ ἰσχύς οὐκ ἔστιν τῇ τικτούσῃ

And they said to him, 'Thus says Hezekiah: This day is a day of distress and rebuke and provocation, for sons have come to the point of birth, and there is no strength in her who gives birth.'

Reported speech (the delegation delivers Hezekiah's message) καὶ εἶπον πρὸς αὐτόν

The envoys relay the king's words with the messenger-formula τάδε λέγει (here of a human king). The triple genitive ἡμέρα θλίψεως καὶ ἐλεγμοῦ καὶ παροργισμοῦ characterizes the day, and the vivid birth-image — children come to the birth-canal with no strength to deliver — figures Judah's helpless extremity.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb (the delegation speaks)

→ constative aorist (delivery of the message)

λέγω: the aorist εἶπον (here 3 pl.) introduces the envoys' relay of Hezekiah's message; the verb of saying governs the messenger-formula that follows.

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).

αὐτόν

him

Accusative

accusative object of πρὸς (Isaiah)

→ participant reference

αὐτός: the pronoun refers to Isaiah, the recipient of the royal message.

τάδε

thus / these things

Accusative

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

→ participant reference

ὅδε, ἥδε, τόδε: 'this / these'; the formula τάδε λέγει renders מַרְאֵי הַכֹּהֵן, the standard messenger-formula; applied here to a human king (Hezekiah) rather than to YHWH, framing his words as an authoritative royal communiqué.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic present)

→ historic present (vivid quotation marker)

λέγω (pres.): the present λέγει in the citation-formula gives the king's words present immediacy as they are relayed to the prophet.

Εζεκιας

Hezekiah

Nominative

subject of λέγει

→ participant prominence

Εζεκιας: the king as the speaking subject of the messenger-formula (gen. Εζεκιου, acc. Εζεκιαν in Rahlfs); declinable, here nominative.

ἡμέρα

a day

Nominative

predicate nominative (fronted: 'a day of ... is this day')

→ participant prominence

ἡμέρα: 'day'; renders יוֹם; the fronted predicate ἡμέρα θλίψεως ('a day of distress') is emphatic, characterizing the present crisis by its threefold genitive train.

θλίψεως

of distress

Genitive

attributive genitive (qualifying ἡμέρα)

→ relational specification

θλίψις: 'affliction / distress / pressure'; renders חֲרָצָה; the first member of the threefold characterization of the day, evoking the squeeze of the siege-crisis.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλεγμοῦ

of rebuke

Genitive

attributive genitive (qualifying ἡμέρα)

→ relational specification

ἐλεγμός: 'rebuke / reproof / chastisement'; renders יְהַכְּלִיתֻם; the day is one in which Judah experiences correction and reproach, here from the Assyrian taunt.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παροργισμοῦ

of provocation

Genitive

attributive genitive (qualifying ἡμέρα)

→ relational specification

παροργισμός: 'provocation / vexation / wrath-provoking'; renders מַחְרָצָה ('contempt / spurning'); completes the threefold genitive, marking the day as one of provocation — both Judah's anguish and the LORD's being provoked by the blasphemer.

ἡ

the

Nominative

article (with ἡμέρα αὕτη)

→ noun-phrase marking

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

ἡμέρα

day

Nominative

subject (resumptive: 'this day')

→ participant prominence

ἡμέρα: the resumptive subject ἡ ἡμέρα αὕτη ('this day') picks up the fronted predicate, completing the equational clause 'a day of distress ... is this day.'

αὕτη

this

Nominative

demonstrative adjective (with ἡμέρα)

→ participant reference

οὗτος, αὕτη, τοῦτο: 'this'; the demonstrative localizes the threefold characterization in the present moment of crisis.

ὅτι

for / because

causal conjunction (introducing explanatory clause)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the metaphor explaining why the day is one of such distress.

ἦλθον

have come

Aor Act Indic 3 Pl · ἔρχομαι

verb of causal clause

→ constative aorist (the children have arrived at the birth)

ἔρχομαι: 'come'; the children have 'come as far as the birth-pangs' — the metaphor of labor reaching its critical stage figures Judah's desperate extremity.

υἱοὶ

sons / children

Nominative

subject of ἦλθον

→ participant prominence

υἱός: 'son / child'; here the children in the womb of the birth-metaphor (rendering םִינִי), poised at delivery but unable to be born — an image of crisis without resolution.

ἕως

to / as far as

preposition + genitive (extent: 'up to the birth-pangs')

→ spatial or relational framing

ἕως: 'up to / as far as'; marks the children's having reached the very point of delivery.

ὠδίνων

birth-pangs

Genitive

genitive object of ἕως

→ relational specification

ὠδὶς (pl. ὠδίνες): 'birth-pang / labor-pain'; renders מִשְׁבַּר ('mouth of the womb / birthstool'); the metaphor of arriving at the birth-canal without strength to deliver expresses the moment of greatest danger and helplessness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ισχύς

strength

Nominative

subject of ἔστιν

→ participant prominence

ισχύς: 'strength / power'; renders כֹּחַ; the lack of strength to give birth is the crux of the metaphor — the danger has reached its peak but deliverance is humanly impossible.

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb of existence (negated)

→ gnomic/stative present (present incapacity)

εἰμί: 'be / exist'; the negated ἔστιν ('there is no strength') states the present impossibility of deliverance by human means, setting up the appeal for divine intervention.

τῇ

to the

Dative

article (with τικτούση)

→ noun-phrase marking

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

τικτούση

her who gives birth

Pres Act Ptcp Dat Fem Sg · τίκτω

substantival participle (dative of possession: 'for the one giving birth')

→ present participle (the woman in the act of labor)

τίκτω: 'bear / give birth'; the substantival participle τῇ τικτούση ('to her who is giving birth') completes the metaphor — the mother in labor has no strength left, figuring Judah powerless to save herself in the moment of crisis.

4 εἴ πως εἰσακούσεται κύριος ὁ θεός σου πάντας τοὺς λόγους Ραψακου ὃν ἀπέστειλεν αὐτὸν βασιλεὺς Ἀσσυρίων ὁ κύριος αὐτοῦ ὀνειδίζειν θεὸν ζῶντα καὶ βλασφημεῖν ἐν λόγοις οἷς ἤκουσεν κύριος ὁ θεός σου καὶ λήμψῃ προσευχὴν περὶ τοῦ λείμματος τοῦ εὕρισκομένου

Perhaps the LORD your God will hear all the words of the Rabshakeh, whom the king of Assyria his lord sent to reproach the living God and to blaspheme with words which the LORD your God heard; so take up a prayer for the remnant that is found.

Petition (the hope clause that is the heart of the appeal)

εἴ πως εἰσακούσεται

The εἴ πως ('if perhaps / would that') clause voices the cautious hope that YHWH has himself heard the blasphemy and will act. The verse turns the Rabshakeh's words into evidence against Assyria before the divine judge, and ends with the imperative λήμψῃ — the request that Isaiah lift up intercession for the surviving remnant.

εἴ

if

conditional/optative particle (with πως: 'if perhaps')

→ discourse linkage or contrast

εἰ: 'if'; with πως forms εἴ πως ('if somehow / perhaps / it may be that'), expressing a hopeful, tentative wish rather than a real condition.

πως

perhaps / somehow

modal adverb (enclitic, with εἴ)

→ clausal contribution

πως: enclitic 'somehow / perhaps'; the combination εἴ πως renders יְיָאֵל ('perhaps'), voicing guarded hope that YHWH will respond.

εἰσακούσεται

will hear

Fut Mid Indic 3 Sg · εἰσακούω

main verb of the hope-clause

→ predictive future (hoped-for divine response)

εἰσακούω: 'hear / hearken / heed'; the compound εισ- intensifies (give heed to / take note of); renders שָׁמַע; the hope is that YHWH will not merely hear but act upon the Rabshakeh's blasphemy.

κύριος

the LORD

Nominative

subject of εἰσακούσεται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; κύριος ὁ θεός σου ('the LORD your God', addressing Isaiah's God) is the one whose hearing is the sole ground of hope.

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

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; renders דִּי־הָאֱלֹהִים ; in apposition to κύριος, the full title κύριος ὁ θεός σου stresses covenant relationship.

σου

your

Genitive

possessive genitive (with θεός; addressing Isaiah)

→ relational specification

σύ (gen. σου): 'your'; the second-person singular addresses the prophet Isaiah — 'the LORD your God,' appealing to the prophet's special relation to YHWH.

πάντας

all

Accusative

attributive adjective (modifying λόγους)

→ object specification

πᾶς: 'all / every'; πάντας τοὺς λόγους ('all the words') stresses the totality of the blasphemous speech now laid before God.

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 εἰσακούσεται

→ object specification

λόγος: 'word / saying'; renders רַב־שָׂאֵף ; the Rabshakeh's words become the object of YHWH's hearing — the blasphemy is itself the evidence summoning divine judgement.

Ραψακου

of the Rabshakeh

Genitive

genitive of source (with λόγους)

→ relational specification

Ραψακης: a transliteration of the Assyrian title rab-šāqê ('chief cupbearer / chief officer'), treated in the LXX as a name; declined as a first-declension masculine (gen. Ραψακου, nom. Ραψακης at v. 8); the Assyrian envoy whose taunt is recounted in ch. 18.

ὃν

whom

Accusative

relative pronoun (object of ἀπέστειλεν, antecedent Ραψακου)

→ participant reference

ὃς: relative pronoun; the relative clause identifies the Rabshakeh as the commissioned agent of Assyrian blasphemy; the resumptive αὐτόν that follows is a Hebraism (redundant pronoun in a relative clause).

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of relative clause

→ constative aorist (the commissioning)

ἀποστέλλω: 'send (with a commission)'; the Assyrian king dispatched the Rabshakeh precisely to reproach the living God — the verb sets up the two purpose-infinitives that follow.

αὐτόν

him

Accusative

resumptive pronoun (redundant object, Hebraism in relative clause)

→ participant reference

αὐτός: the resumptive αὐτόν duplicating the relative ὃν is a Hebraism (Hebrew $\text{וְהַיְהוָה יִשְׁלַח אֶת־הַמֶּלֶךְ}$...), the redundant pronoun characteristic of Semitic relative clauses carried over into translation-Greek.

βασιλεὺς

king

Nominative

subject of ἀπέστειλεν

→ participant prominence

βασιλεύς: 'king'; βασιλεὺς Ἀσσυρίων ('king of the Assyrians') is the recurring designation of Sennacherib throughout the chapter.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (with βασιλεὺς)

→ relational specification

Ἀσσύριος: 'Assyrian'; gentilic noun, here genitive plural ('of the Assyrians'), declined; renders אַשּׁוּרִי ; the phrase βασιλεὺς Ἀσσυρίων is the standard LXX rendering of מֶלֶךְ אֲשׁוּרִי .

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

lord / master

Nominative

nominative in apposition to βασιλεύς

→ participant prominence

κύριος: here in its ordinary sense 'lord / master' (the Rabshakeh's human overlord, the Assyrian king), NOT the divine name — context makes clear ὁ κύριος αὐτοῦ ('his lord') refers to Sennacherib as the Rabshakeh's superior.

αὐτοῦ

his

Genitive

possessive genitive (with κύριος; referring to the Rabshakeh)

→ relational specification

αὐτός: 'his'; identifies the Assyrian king as the Rabshakeh's own lord, underscoring the chain of command behind the blasphemy.

ὀνειδίζειν

to reproach

Pres Act Inf · ὀνειδίζω

infinitive of purpose (with ἀπέστειλεν)

→ present infinitive (purpose of the sending)

ὀνειδίζω: 'reproach / revile / taunt'; renders ἡτῆ; the first purpose-infinitive — the Rabshakeh was sent precisely 'to reproach the living God,' framing the offence as direct insult to YHWH.

θεὸν

God

Accusative

direct object of ὀνειδίζειν

→ object specification

θεός: 'God'; here the object reproached; the anarthrous θεὸν ζῶντα ('a living God') sets the true God against the dead idols of v. 18.

ζῶντα

living

Pres Act Ptcp Acc Masc Sg · ζάω

attributive participle (modifying θεόν)

→ present participle (characterizing attribute: the ever-living God)

ζάω: 'live / be alive'; the attributive participle θεὸν ζῶντα ('the living God') renders ἡτῆ; the epithet is theologically loaded — the LORD lives and acts, unlike the lifeless idols Assyria has burned (v. 18).

καὶ

and

coordinate conjunction (joining the two purpose-infinitives)

→ discourse linkage or contrast

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

βλασφημεῖν

to blaspheme

Pres Act Inf · βλασφημέω

infinitive of purpose (coordinate with ὀνειδίζειν)

→ present infinitive (purpose of the sending)

βλασφημέω: 'blaspheme / revile / speak impiously'; renders ἡτῆ; the second purpose-infinitive names the offence in its gravest form — speech that insults the divine majesty itself.

ἐν

with / in

preposition + dative (instrumental: 'with words')

→ spatial or relational framing

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

λόγοις

words

Dative

dative of instrument (with βλασφημεῖν)

→ sphere or reference

λόγος: 'word'; the instrumental dative ἐν λόγοις ('with words') specifies that the blasphemy was committed verbally — the very words YHWH himself heard.

οἷς

which

Dative

relative pronoun (dative by attraction, antecedent λόγοις)

→ participant reference or interest

ὅς: relative pronoun, dative οἷς by attraction to its antecedent λόγοις; introduces the clause asserting that YHWH has personally heard the blasphemous words.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb of relative clause

→ constative aorist (the divine hearing as accomplished fact)

ἀκούω: 'hear'; the claim that κύριος ... ἤκουσεν ('the LORD heard') the blasphemy makes God the direct witness — the petition rests on the fact that the offence has already reached the divine ear.

κύριος

the LORD

Nominative

subject of ἡκουσεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine name as subject of the hearing repeats the hope of the opening clause — YHWH himself has registered the insult.

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

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; in apposition, completing the full title κύριος ὁ θεός σου repeated from the opening of the verse.

σου

your

Genitive

possessive genitive (with θεός; addressing Isaiah)

→ relational specification

σύ (gen. σου): 'your'; again addressing the prophet, framing the appeal in terms of YHWH's relation to Isaiah.

καὶ

and so

coordinate conjunction (with consequential/imperative force)

→ discourse linkage or contrast

καί: here with a mild consequential force ('and so'), linking the recital of blasphemy to the resulting request for intercession.

λήμψη

you shall take up

Fut Mid Indic 2 Sg · λαμβάνω

main verb (future with imperatival/jussive force)

→ imperatival future (the request to Isaiah: 'lift up a prayer')

λαμβάνω: 'take / take up / receive'; the future λήμψη here carries imperatival force (rendering Hebrew weqatal תִּקַּח), 'you shall lift up / take up a prayer' — the request that Isaiah make intercession on Judah's behalf.

προσευχήν

a prayer

Accusative

direct object of λήμψη

→ object specification

προσευχή: 'prayer / petition'; renders תְּפִלָּה; the prayer requested is intercessory — that the prophet lift up supplication for the surviving remnant of Judah.

περί

for / concerning

preposition + genitive (on behalf of)

→ spatial or relational framing

περί + gen.: 'concerning / on behalf of'; marks the remnant as the beneficiary of the intercession.

τοῦ

the

Genitive

article (with λείμματος)

→ noun-phrase marking

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

λείμματος

remnant

Genitive

genitive object of περί

→ relational specification

λείμμα: 'remnant / remainder / what is left'; renders תִּתְּרֹם; the surviving portion of Judah — those not yet swept away by Assyria — for whom intercession is sought; the remnant-theme reaches its climax at v. 31.

τοῦ

the

Genitive

article (with εὕρισκομένου)

→ noun-phrase marking

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

εὕρισκομένου

that is found

Pres Mid/Pass Ptcp Gen Neut Sg · εὕρισκω

attributive participle (modifying λείμματος)

→ present passive participle (the remnant presently remaining)

εὕρισκω: 'find'; the passive participle τοῦ εὕρισκομένου ('that is found / that remains') qualifies the remnant as the portion still surviving and discoverable — those left after Assyria's devastation, for whom prayer is offered.

5 καὶ ἦλθον οἱ παῖδες τοῦ βασιλέως Εζεκιου πρὸς Ησαιαν

And the servants of King Hezekiah came to Isaiah.

Narrative continuation (the embassy reaches the prophet)

καὶ ἦλθον οἱ παῖδες

A brief narrative bridge confirming that the delegation of v. 2 has arrived; it sets the stage for Isaiah's first oracle in vv. 6–7.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (the servants' arrival)

→ constative aorist (completed journey)

ἔρχομαι: 'come / go'; renders נִיב; the arrival of the king's servants before the prophet completes the dispatch of v. 2.

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of ἦλθον

→ participant prominence

παῖς: 'servant / child / attendant'; renders טַבָּל; here the royal officials of v. 2 collectively designated as the king's 'servants.'

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

Genitive

possessive genitive (with παῖδες)

→ relational specification

βασιλεύς: 'king'; the genitive marks the servants as belonging to King Hezekiah.

Εζεκιου

of Hezekiah

Genitive

genitive in apposition to βασιλέως

→ relational specification

Εζεκιᾶς (gen. Εζεκιου): the genitive form of the king's name in Rahlfs' Kingdoms; declinable, here genitive.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Ἡσαϊαν

Isaiah

Accusative

accusative object of πρὸς

→ object specification

Ἡσαίας (acc. Ἡσαϊαν): the prophet;
declinable proper name, here accusative as
goal of the embassy.

6 καὶ εἶπεν αὐτοῖς Ἡσαίας τάδε ἐρεῖτε πρὸς τὸν κύριον ὑμῶν τάδε λέγει κύριος μὴ φοβηθῆς ἀπὸ τῶν λόγων ὧν ἤκουσας ὧν ἐβλασφήμησαν τὰ παιδάρια βασιλέως Ἀσσυρίων

And Isaiah said to them, 'Thus shall you say to your lord: Thus says the LORD: Do not fear because of the words which you heard, with which the lackeys of the king of Assyria blasphemed me.

Prophetic response (the first oracle of reassurance)

καὶ εἶπεν αὐτοῖς Ἡσαίας

Isaiah answers with a double messenger-formula: 'thus shall you say to your lord ... thus says the LORD,' embedding YHWH's own word inside the prophet's instruction. The reassurance μὴ φοβηθῆς ('do not fear') is the salvation-oracle's classic opening, dismissing the blasphemy of the Assyrian king's παιδάρια ('lackeys') as no real threat.

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 (prophet's speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces Isaiah's
authoritative response to the royal
delegation.

αὐτοῖς

to them

Dative

dative indirect object (the envoys)

→ participant reference or interest

αὐτός: 'them'; the dative marks the
delegation as the recipients of the
prophet's instruction.

Ἡσαίας

Isaiah

Nominative

subject of εἶπεν

→ participant prominence

Ἡσαίας: the prophet as speaking subject;
declinable, here nominative.

τάδε

thus

Accusative

demonstrative pronoun (object of ἐρεῖτε)

→ participant reference

ὁδε: 'this / these'; τάδε ἐρεῖτε ('thus you shall say') is the first of the doubled messenger-formula, instructing the envoys what to report to their lord.

ἐρεῖτε

you shall say

Fut Act Indic 2 Pl · λέγω (εἶρω)

main verb (instruction to the envoys, imperative future)

→ imperative future (command to relay the message)

λέγω / εἶρω (fut. ἐρῶ): 'say / tell'; the future ἐρεῖτε has imperative force ('thus you shall say'), directing the envoys to carry the oracle back to Hezekiah.

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).

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

lord / master

Accusative

accusative object of πρὸς

→ object specification

κύριος: here in the ordinary sense 'lord / master' — the envoys' royal master Hezekiah, NOT the divine name; τὸν κύριον ὑμῶν ('your lord') renders מְלִיכָא.

ὑμῶν

your

Genitive

possessive genitive (with κύριον)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; identifies Hezekiah as the envoys' royal master.

τάδε

thus

Accusative

demonstrative pronoun (object of λέγει: second messenger-formula)

→ participant reference

ὁδε: 'this / these'; τάδε λέγει κύριος ('thus says the LORD') is the embedded divine messenger-formula, now with YHWH himself as speaker.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic present)

→ historic present (vivid divine speech-marker)

λέγω (pres.): the present in τάδε λέγει κύριος renders הִנֵּה אֵלֶיךָ אֵלֹהֵינוּ, marking the words that follow as direct divine speech of present authority.

κύριος

the LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; here the divine speaker of the oracle of reassurance.

μὴ

not

negative particle (with φοβηθῆς: prohibition)

→ discourse linkage or contrast

μὴ: the negative of prohibition with the aorist subjunctive; μὴ φοβηθῆς ('do not fear') is the classic opening of the salvation-oracle (cf. Gen 15:1; Isa 41:10).

φοβηθῆς

fear

Aor Pass Subj 2 Sg · φοβέομαι

main verb (prohibitive subjunctive: reassurance)

→ prohibitive aorist subjunctive (do not begin to fear)

φοβέομαι: 'fear / be afraid'; renders אַתָּה; the prohibitive μὴ φοβηθῆς is the heart of the oracle — YHWH dispels the terror produced by the Assyrian taunt.

ἀπὸ

because of / from

preposition + genitive (cause of fear)

→ spatial or relational framing

ἀπὸ + gen.: 'from / because of'; here marks the cause of the fear (the words heard), a Hebraism rendering מִן / מִן־הָאֵלֹהִים.

τῶν

the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

words

Genitive

genitive object of ἀπό

→ relational specification

λόγος: 'word'; the blasphemous words of the Rabshakeh, the cause of the dread the oracle dispels.

ᾧν

which

Genitive

relative pronoun (object of ἤκουσας, attracted to gen.)

→ relational specification

ᾧς: relative pronoun, genitive ᾧν by attraction to λόγων; introduces the clause 'which you heard.'

ἤκουσας

you heard

Aor Act Indic 2 Sg · ἀκούω

verb of relative clause

→ constative aorist (the hearing of the words)

ἀκούω: 'hear'; the second singular addresses Hezekiah directly — the words he heard reported by his envoys.

ᾧν

with which

Genitive

relative pronoun (with ἐβλασφήμησαν, genitive of means/respect)

→ relational specification

ᾧς: relative pronoun, genitive ᾧν; the antecedent is the words — 'with which the lackeys blasphemed (me)'; the case reflects attraction and the construction of βλασφημέω with a genitive of the words used.

ἐβλασφήμησαν

blasphemed

Aor Act Indic 3 Pl · βλασφημέω

verb of relative clause

→ constative aorist (the act of blasphemy)

βλασφημέω: 'blaspheme / revile'; renders ἡτῶ; the offence is attributed to the Assyrian king's underlings, diminishing the dignity of the blasphemers even as their words are taken with deadly seriousness by YHWH.

τὰ

the

Nominative

article (with παιδάρια)

→ noun-phrase marking

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

παιδάρια

lackeys / servant-boys

Nominative

subject of ἐβλασφήμησαν

→ participant prominence

παιδάριον: 'young servant / lad / lackey'; diminutive of παῖς; renders נַעֲרִים; the dismissive term reduces the imposing Assyrian envoys to mere 'servant-boys' of their king — a deliberate belittling of the blasphemers.

βασιλέως

of the king

Genitive

possessive genitive (with παιδάρια)

→ relational specification

βασιλεύς: 'king'; the genitive marks the lackeys as belonging to the Assyrian king.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (with βασιλέως)

→ relational specification

Ἀσσύριος: 'Assyrian'; gentilic noun, genitive plural, declined; βασιλέως Ἀσσυρίων is the standard designation of Sennacherib.

7 ἰδοὺ ἐγὼ δίδωμι ἐν αὐτῷ πνεῦμα καὶ ἀκούσεται ἀγγελίαν καὶ ἀποστραφήσεται εἰς τὴν γῆν αὐτοῦ καὶ καταβαλῶ αὐτὸν ἐν ῥομφαίᾳ ἐν τῇ γῇ αὐτοῦ

Behold, I am putting a spirit in him, and he will hear a report and return to his own land, and I will cut him down by the sword in his own land.

Divine first-person announcement (content of the oracle) ἰδοὺ ἐγὼ δίδωμι

The oracle's content: YHWH himself, in emphatic first person (ἰδοὺ ἐγὼ), will place a 'spirit' in Sennacherib that drives him home upon hearing a report, where he will fall by the sword. The sequence — spirit, report, return, sword — compresses the whole remainder of the chapter (vv. 35–37) into a fourfold prophecy.

ἰδοὺ

behold

presentative particle (focus marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; the demonstrative particle introduces the divine announcement with vivid immediacy, fixing attention on what YHWH is about to do.

ἐγὼ

I

Nominative

subject (emphatic first-person pronoun: YHWH himself)

→ participant reference

ἐγὼ: the emphatic pronoun stresses YHWH's direct personal agency — it is the LORD himself who will move Sennacherib's mind and end his life.

δίδωμι

I am putting / give

Pres Act Indic 1 Sg · δίδωμι

main verb (futuristic present: divine first-person act)

→ futuristic present (imminent action presented as underway)

δίδωμι: 'give / put / place'; renders יָתַן; the present δίδωμι ('I am putting') with future force expresses the certainty and immediacy of the divinely-induced impulse placed in Sennacherib.

ἐν

in

preposition + dative (locative: 'in him')

→ spatial or relational framing

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

αὐτῷ

him

Dative

dative object of ἐν (Sennacherib)

→ participant reference or interest

αὐτός: 'him'; refers to Sennacherib — the 'spirit' is placed within him to redirect his purpose.

πνεῦμα

a spirit

Accusative

direct object of δίδωμι

→ object specification

πνεῦμα: 'spirit / breath / wind'; renders ΠΙΡ; here a divinely-sent disposition or impulse — an inner compulsion (anxiety, rumor-driven alarm) that will turn the king homeward; cf. the 'spirit' of 3 Kgdms 22:21–23.

καὶ

and

coordinate conjunction (consequence)

→ discourse linkage or contrast

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

ἀκούσεται

he will hear

Fut Mid Indic 3 Sg · ἀκούω

main verb (consequence of the implanted spirit)

→ predictive future (the coming report)

ἀκούω: 'hear'; the king will 'hear a report' (the rumor of Tirhakah's advance, v. 9) — the operation of the implanted spirit producing alarm and retreat.

ἄγγελίαν

a report / message

Accusative

direct object of ἀκούσεται

→ object specification

ἄγγελία: 'report / tidings / news'; renders ἡγῶν; the rumor that will alarm Sennacherib and prompt his withdrawal — fulfilled in the news of v. 9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποστραφήσεται

he will return

Fut Pass Indic 3 Sg · ἀποστρέφω

main verb (predicted withdrawal)

→ predictive future (turning back homeward)

ἀποστρέφω: 'turn back / return'; the passive-form future (with active sense) renders ΒΙΨ; Sennacherib's enforced retreat to his own land, fulfilled at v. 36.

εἰς

to / into

preposition + accusative (direction)

→ spatial or relational framing

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

→ object specification

γῆ: 'land / earth'; εἰς τὴν γῆν αὐτοῦ ('to his own land') = Assyria, the destination of his forced retreat.

αὐτοῦ

his own

Genitive

possessive genitive (with γῆν)

→ relational specification

αὐτός: 'his'; marks the land as Sennacherib's own — Assyria, where his death awaits.

καὶ

and

coordinate conjunction (climactic)

→ discourse linkage or contrast

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

καταβαλῶ I will cut down / fell Fut Act Indic 1 Sg · καταβάλλω <i>main verb (climactic divine first-person act)</i> → predictive future (the decreed death) καταβάλλω: 'throw down / cast down / fell'; renders לִפֹּשׁ (Hiphil) / 'cause to fall'; the first-person future makes YHWH the agent of Sennacherib's death by the sword — fulfilled in the assassination of v. 37.	αὐτόν him Accusative <i>direct object of καταβαλῶ</i> → participant reference αὐτός: 'him'; Sennacherib, the object of the decreed downfall.	ἐν by / with <i>preposition + dative (instrumental: 'by the sword')</i> → spatial or relational framing ἐν + dat.: instrumental 'by / with', a Hebraism rendering כִּי; here 'by the sword.'	ρόμφαία a sword Dative <i>dative of instrument (with καταβαλῶ)</i> → sphere or reference ρόμφαία: 'sword / large broadsword'; renders כִּיף; the instrument of Sennacherib's death — fulfilled when his sons strike him with the sword (ἐν μαχαίρᾳ) in v. 37.
ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	τῇ the Dative <i>article (with γῇ)</i> → noun-phrase marking τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.	γῇ land Dative <i>dative of place (locative)</i> → sphere or reference γῇ: 'land'; ἐν τῇ γῇ αὐτοῦ ('in his own land') stresses the irony — the king who marched against Judah will die safely back home, struck down where he felt secure.	αὐτοῦ his own Genitive <i>possessive genitive (with γῇ)</i> → relational specification αὐτός: 'his'; the repetition of αὐτοῦ ('his own land') seals the prophecy: Sennacherib's downfall will come in Assyria itself.

8 καὶ ἐπέστρεψεν Ραψακης καὶ εὔρεν τὸν βασιλέα Ἀσσυρίων πολεμοῦντα ἐπὶ Λομνα ὅτι ἤκουσεν ὅτι ἀπῆρεν ἀπὸ Λαχισ

And the Rabshakeh returned and found the king of Assyria fighting against Libnah, for he had heard that he had departed from Lachish.

Narrative resumption (the scene shifts back to the Assyrian camp) καὶ ἐπέστρεψεν Ραψακης

The narrative leaves Jerusalem to follow the Rabshakeh back to his king. The double ὅτι ('because ... that') explains the troop movement: the king had broken camp at Lachish and was now besieging Libnah. The geographic notices ground the oracle of vv. 6–7 in the historical campaign.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν

returned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (the Rabshakeh's return)

→ constative aorist (completed return)

ἐπιστρέφω: 'turn back / return'; renders בּוּשׁ; the Rabshakeh returns from Jerusalem to rejoin his king on campaign.

Ραψακης

the Rabshakeh

Nominative

subject of ἐπέστρεψεν

→ participant prominence

Ραψακης: the Assyrian chief officer (rab-šāqê); here nominative — declined as a first-declension masculine, hence treated as a declinable noun with case.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὑρεν

found

Aor Act Indic 3 Sg · εὕρισκω

main verb (the Rabshakeh locates his king)

→ constative aorist (the finding)

εὕρισκω: 'find / discover'; renders נִצָּח; the Rabshakeh finds the king already moved on to a new siege.

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

direct object of εὑρεν

→ object specification

βασιλεύς: 'king'; the object found — Sennacherib, designated by the recurring title βασιλεὺς Ἀσσυρίων.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (with βασιλέα)

→ relational specification

Ἀσσύριος: 'Assyrian'; gentilic noun, genitive plural, declined.

πολεμοῦντα

fighting / making war

Pres Act Ptcp Acc Masc Sg · πολεμέω

supplementary participle (with εὑρεν: 'found him fighting')

→ present participle (ongoing action of besieging)

πολεμέω: 'make war / fight / besiege'; renders πολεῖ; the supplementary participle after εὑρεν describes the king as engaged in active siege-warfare against Libnah.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'against'; here in hostile sense, the object of the siege.

Λομνα

Libnah

accusative object of ἐπί (indeclinable place-name)

→ participant identification

Λομνα: transliteration of Hebrew לִבְנָה (Libnah), a fortified town in the Judean Shephelah; indeclinable place-name in the LXX.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the explanation for the Rabshakeh's change of location — the king had moved on.

ἤκουσεν

he had heard

Aor Act Indic 3 Sg · ἀκούω

verb of causal clause

→ constative aorist (prior hearing)

ἀκούω: 'hear'; the Rabshakeh had heard that the king had broken camp; explains why he went to Libnah rather than Lachish.

ὅτι

that

complementizer (introducing object clause of ἤκουσεν)

→ clausal contribution

ὅτι: 'that'; here a content-marker introducing the substance of what was heard.

ἀπῆρεν

he had departed

Aor Act Indic 3 Sg · ἀπαίρω

verb of object clause (what was heard)

→ constative aorist (the departure from Lachish)

ἀπαίρω: 'depart / break camp / set out'; renders נִדָּן; the king's removal from Lachish to Libnah is the reported troop movement.

ἀπὸ

from

preposition + genitive (point of departure)

→ spatial or relational framing

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

Λαχίς

Lachish

genitive object of ἀπὸ (indeclinable place-name)

→ participant identification

Λαχίς; transliteration of Hebrew לַחִישׁ (Lachish), the major Judean fortress whose siege by Sennacherib is famously depicted in Assyrian reliefs; indeclinable place-name in the LXX.

9 καὶ ἤκουσεν περὶ Θαρακα βασιλέως Αἰθιοπῶν λέγων ἰδοὺ ἐξῆλθεν πολεμεῖν μετὰ σοῦ καὶ ἐπέστρεψεν καὶ ἀπέστειλεν ἀγγέλους πρὸς Εἰζεκιαν λέγων

And he heard concerning Tirhakah king of the Ethiopians, saying, 'Behold, he has come out to fight with you'; and he turned back and sent messengers to Hezekiah, saying:

Narrative development (the report that triggers the second threat) καὶ ἤκουσεν περὶ Θαρακα

The 'report' foretold in v. 7 now arrives: news of Tirhakah's advance from the south. Yet rather than withdraw at once, Sennacherib renews his pressure on Jerusalem by letter — the renewed threat of vv. 10–13. The double λέγων brackets both the report received and the message sent.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἤκουσεν
he heard

Aor Act Indic 3 Sg · ἀκούω

main verb (the king hears the report)

→ constative aorist (the hearing)

ἀκούω: 'hear'; Sennacherib hears the alarming report of Tirhakah's advance — the ἀγγελία promised in v. 7.

περὶ
concerning

preposition + genitive (topic of the report)

→ spatial or relational framing

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

Θαράκα
Tirhakah

Genitive

genitive object of περὶ

→ relational specification

Θαράκα: transliteration of Hebrew תִּרְחָקָה (Tirhakah), the Cushite (Ethiopian/Nubian) ruler of the 25th Egyptian dynasty; here in the genitive (περὶ Θαράκα), treated as a declined first-declension form.

βασιλέως
king

Genitive

genitive in apposition to Θαράκα

→ relational specification

βασιλεύς: 'king'; the apposition βασιλέως Αἰθιόπων identifies Tirhakah as ruler of the Ethiopians/Cushites.

Αἰθιόπων
of the Ethiopians

Genitive

genitive of relationship (with βασιλέως)

→ relational specification

Αἰθίοψ: 'Ethiopian / Cushite'; renders שֵׁנִי; the genitive plural identifies Tirhakah's realm — the Nubian power threatening Assyria's southern flank.

λέγων
saying

Pres Act Ptcp Nom Masc Sg · λέγω

participle of speech (introducing the content of the report)

→ present participle (Hebraizing λέγων-formula)

λέγω: the participle λέγων ('saying') is the LXX's standard rendering of מֵאֵל, introducing direct discourse — here the content of the report.

ἰδοὺ
behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; introduces the alarming news with vividness.

ἐξῆλθεν
he has come out

Aor Act Indic 3 Sg · ἐξέρχομαι

verb of the reported content

→ constative aorist (Tirhakah's sortie)

ἐξέρχομαι: 'go out / come out'; renders יָצָא; Tirhakah has marched out to give battle, the threat that unsettles Sennacherib.

πολεμεῖν
to fight

Pres Act Inf · πολεμέω

infinitive of purpose (with ἐξῆλθεν)

→ present infinitive (purpose of the sortie)

πολεμέω: 'make war / fight'; the purpose-infinitive — Tirhakah comes out 'to fight with you,' i.e., against Sennacherib.

μετὰ
with / against

preposition + genitive (here adversative: 'against you')

→ spatial or relational framing

μετά + gen.: lit. 'with'; in a hostile context with πολεμέω it carries the sense 'against' — to wage war against.

σοῦ
you

Genitive

genitive object of μετὰ (Sennacherib)

→ relational specification

σύ (gen. σοῦ): 'you'; addresses Sennacherib in the report — Tirhakah comes against him.

καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐπέστρεψεν he turned back Aor Act Indic 3 Sg · ἐπιστρέφω <i>main verb (the king's reaction)</i> → constative aorist (turning back / again) ἐπιστρέφω: 'turn / turn back / again'; here likely 'again' (idiomatic, rendering בָּשׁ + following verb): Sennacherib once more sends messengers — renewing his demand even as the report unsettles him.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀπέστειλεν he sent Aor Act Indic 3 Sg · ἀποστέλλω <i>main verb (the king dispatches messengers)</i> → constative aorist (the sending) ἀποστέλλω: 'send (with a commission)'; Sennacherib dispatches envoys with the threatening letter that follows in vv. 10–13.
ἄγγέλους messengers Accusative <i>direct object of ἀπέστειλεν</i> → object specification ἄγγελος: 'messenger / envoy'; renders מַלְאָכִים; here human envoys bearing Sennacherib's letter (contrast the ἄγγελος κυρίου of v. 35).	πρὸς to <i>preposition + accusative (direction)</i> → spatial or relational framing πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).	Εζεκιαν Hezekiah Accusative <i>accusative object of πρὸς</i> → object specification Εζεκίας (acc. Εζεκιαν): the king; declinable, here accusative as the recipient of the threatening message.	λέγων saying Pres Act Ptcp Nom Masc Sg · λέγω <i>participle of speech (introducing the letter's content)</i> → present participle (Hebraizing λέγων-formula) λέγω: the participle λέγων again renders מֵאֵל, introducing the words of the Assyrian letter that begins at v. 10.

10 μὴ ἐπαιρέτω σε ὁ θεός σου ἐφ' ᾧ σὺ πέποιθας ἐπ' αὐτῷ λέγων οὐ μὴ παραδοθῇ Ἱερουσαλημ εἰς χεῖρας βασιλέως Ἀσσυρίων

'Do not let your God on whom you trust deceive you, saying, Jerusalem shall not be given into the hand of the king of Assyria.

Reported threat (the heart of the blasphemous letter)

μὴ ἐπαιρέτω σε ὁ θεός σου

The letter opens with the blasphemy proper: a prohibition warning Hezekiah not to be 'lifted up' (deceived/buoyed) by his God's promise that Jerusalem will not fall. The redundant ἐφ' ᾧ ... ἐπ' αὐτῷ ('on whom ... on him') is a Hebraism. The emphatic οὐ μὴ + subjunctive quotes Judah's confidence in order to mock it.

μή

not

negative particle (with ἐπαίρω: prohibition)

→ discourse linkage or contrast

μή: the prohibitive negative with the third-person imperative; 'let not ... deceive you.'

ἐπαίρω

let him lift up / deceive

Pres Act Impv 3 Sg · ἐπαίρω

main verb (third-person prohibitive imperative)

→ prohibitive present imperative (do not let it continue)

ἐπαίρω: 'lift up / raise / exalt'; here in the sense 'buoy up with false hope / deceive / mislead'; renders נִפְּזָ (Hiphil, 'beguile / mislead'); the taunt: do not let your God raise your hopes with empty promises.

σε

you

Accusative

direct object of ἐπαίρω (Hezekiah)

→ participant reference

σύ (acc. σε): 'you'; Hezekiah, the addressee of the threatening letter.

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 ἐπαίρω

→ participant prominence

θεός: 'God'; ὁ θεός σου ('your God') — the Assyrian reduces YHWH to merely Hezekiah's national deity, a category-error the prayer of vv. 15–19 will refute.

σου

your

Genitive

possessive genitive (with θεός)

→ relational specification

σύ (gen. σου): 'your'; the possessive frames YHWH belittlingly as a merely local god.

ἐφ'

on

preposition + dative (object of trust; elided ἐπί)

→ spatial or relational framing

ἐπί + dat.: 'on / upon'; with πέποιθα marks the object of reliance; the elided form ἐφ' stands before the relative ᾧ.

ᾧ

whom

Dative

relative pronoun (dative, antecedent θεός)

→ participant reference or interest

ᾧ: relative pronoun, dative ᾧ governed by ἐπί; 'on whom you trust'; the resumptive ἐπ' αὐτῷ that follows is a Hebraism.

σύ

you

Nominative

subject of πέποιθα (emphatic)

→ participant reference

σύ: the emphatic pronoun stresses Hezekiah's personal reliance, which the taunt aims to undermine.

πέποιθα

you trust

Perf Act Indic 2 Sg · πείθω

verb of relative clause

→ perfect with present force (settled state of trust)

πείθω (perf. πέποιθα): 'trust / have confidence / rely'; the second perfect πέποιθα has present meaning ('I trust'); renders נִבְּזָ; Hezekiah's reliance on YHWH is precisely what the Assyrian seeks to shatter.

ἐπ'

on

preposition + dative (resumptive, Hebraism)

→ spatial or relational framing

ἐπί + dat.: 'on'; ἐπ' αὐτῷ resumes the relative ᾧ — a redundant repetition characteristic of Semitic relative clauses (Hebrew יְיָ ... רַחֵם).

αὐτῷ

him

Dative

resumptive pronoun (with ἐπ'; Hebraism)

→ participant reference or interest

αὐτός: the resumptive αὐτῷ ('on him') duplicates the relative ᾧ, a Hebraism rendering the Hebrew resumptive pronoun in the relative clause.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

particle of speech (introducing the quoted promise)

→ present participle (Hebraizing λέγων-formula)

λέγω: the participle introduces the promise attributed (mockingly) to YHWH/Hezekiah — that Jerusalem will not be surrendered.

οὐ

not

negative particle (with μή: emphatic negation)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic double negative οὐ μή ('by no means / surely not').

μή

not

negative particle (with οὐ + subjunctive: emphatic denial)

→ discourse linkage or contrast

μή: the second member of οὐ μή; with the aorist subjunctive παραδοθῇ it expresses strong denial of a future possibility.

παραδοθῇ

shall be given over

Aor Pass Subj 3 Sg · παραδίωμι

verb of the quoted promise (emphatic future denial)

→ aorist subjunctive with οὐ μή (emphatic denial of surrender)

παραδίωμι: 'hand over / deliver up / surrender'; renders יִתַּן (Niphal); the quoted confidence — Jerusalem 'shall by no means be given' into Assyrian hands — is exactly what the Assyrian mocks but YHWH will vindicate (vv. 32–34).

Ιερουσαλημ

Jerusalem

subject of παραδοθῇ (indeclinable place-name)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable in the LXX (in this form); the city whose deliverance is the whole subject of the chapter.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

χεῖρας

hands

Accusative

accusative object of εἰς (idiom: 'into the hand of')

→ object specification

χεῖρ: 'hand'; the idiom εἰς χεῖρας ('into the hands of') renders יְדָ ('into the power of'); to be given 'into the hand' = to be conquered and subjugated.

βασιλέως

of the king

Genitive

possessive genitive (with χεῖρας)

→ relational specification

βασιλεύς: 'king'; the genitive identifies whose hand — the Assyrian king's.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (with βασιλέως)

→ relational specification

Ἀσσύριος: 'Assyrian'; gentilic noun, genitive plural, declined.

11 ἰδοὺ σὺ ἤκουσας πάντα ὅσα ἐποίησαν βασιλεῖς Ἀσσυρίων πάσαις ταῖς γαῖς τοῦ ἀναθεματίσαι αὐτάς καὶ σὺ ῥυσθήσῃ

'Behold, you have heard all that the kings of Assyria have done to all the lands, devoting them to destruction; and shall you be delivered?

Reported threat (the empirical argument from Assyrian conquest) ἰδοὺ σὺ ἤκουσας

The taunt's central argument: the documented record of Assyrian conquest proves no resistance succeeds. The articular infinitive of purpose τοῦ ἀναθεματίσαι ('to devote to destruction') uses the loaded LXX verb of herem-annihilation. The final καὶ σὺ ῥυσθήσῃ is rhetorically a sneering question — 'and you, will you escape?'

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; calls Hezekiah to face the historical evidence of Assyrian invincibility.

σὺ

you

Nominative

subject of ἤκουσας (emphatic)

→ participant reference

σὺ: the emphatic pronoun confronts Hezekiah personally with the record of conquest.

ἤκουσας

you have heard

Aor Act Indic 2 Sg · ἀκούω

main verb

→ constative aorist (Hezekiah's knowledge of the record)

ἀκούω: 'hear'; the Assyrian appeals to common knowledge — Hezekiah surely knows the fate of all who resisted Assyria.

πάντα

all

Accusative

direct object of ἤκουσας (substantival: 'all things')

→ object specification

πᾶς: 'all'; the totality of Assyrian conquests, the empirical basis of the threat.

ὅσα

whatever

Accusative

relative pronoun (correlative, object of ἐποίησαν)

→ participant reference

ὅσος: 'as much/many as / whatever'; correlative with πάντα — 'all, as much as the Assyrian kings have done.'

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

verb of relative clause

→ constative aorist (the record of conquest)

ποιέω: 'do / make'; renders עָשָׂה; the deeds of the Assyrian kings — their systematic devastation of resisting nations.

βασιλεῖς

kings

Nominative

subject of ἐποίησαν

→ participant prominence

βασιλεύς: 'king'; the plural βασιλεῖς Ἀσσυρίων ('kings of Assyria') invokes the whole dynastic record of empire, not just Sennacherib.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (with βασιλεῖς)

→ relational specification

Ἀσσύριος: 'Assyrian'; gentilic noun, genitive plural, declined.

πάσαις

all

Dative

attributive adjective (with γαῖς)

→ sphere or reference

παῖς: 'all'; πάσαις ταῖς γαῖς ('to all the lands') universalizes the claim — no land has escaped.

ταῖς

the

Dative

article (with γαῖς)

→ noun-phrase marking

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

γαῖς

lands

Dative

dative (of the lands acted upon: 'to all the lands')

→ sphere or reference

γῆ (dat. pl. γαῖς): 'land / country'; renders תְּצַרָּה; the dative marks the lands as the objects of Assyrian devastation.

τοῦ

of the

Genitive

article (with the articular infinitive ἀναθεματίσαι)

→ noun-phrase marking

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

ἀναθεματίσαι

to devote to destruction

Aor Act Inf · ἀναθεματίζω

articular infinitive of purpose/result (τοῦ + inf.)

→ aorist infinitive (purpose: utter destruction)

ἀναθεματίζω: 'devote to destruction / place under the ban'; renders הָרַח (the herem of total annihilation); the articular infinitive τοῦ ἀναθεματίσαι expresses the purpose/result — the Assyrians annihilated the lands utterly; the term ironically applies to Israel's own holy-war vocabulary, now turned against the nations.

αὐτάς

them

Accusative

direct object of ἀναθεματίσαι (the lands)

→ participant reference

αὐτός: 'them'; refers to the lands (γαῖς) devoted to destruction.

καὶ

and

coordinate conjunction (with rhetorical-interrogative force)

→ discourse linkage or contrast

καί: here introduces the sneering rhetorical question — 'and (you suppose) you will be delivered?'

σύ

you

Nominative

subject of ῥυσθήσῃ (emphatic, contrastive)

→ participant reference

σύ: the emphatic pronoun sets Hezekiah's hope in mocking contrast with the universally-defeated nations — 'and YOU will escape?'

ῥυσθήση

shall you be delivered

Fut Pass Indic 2 Sg · ῥύομαι

main verb (rhetorical-interrogative future)

→ predictive future (sneering rhetorical question expecting 'no')

ῥύομαι: 'rescue / deliver / save'; renders לָצַד; the passive future ῥυσθήση ('will you be rescued?') is a taunting question implying impossibility — yet it is precisely the deliverance YHWH will grant (the verb's appearance here is heavy with dramatic irony).

12 μὴ ἐξείλαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν οὓς διέφθειραν οἱ πατέρες μου τήν τε Γωζαν καὶ τὴν Χαρραν καὶ Ραφες καὶ υἱοὺς Εδεμ τοὺς ἐν Θαεσθεν

'Did the gods of the nations deliver them, whom my fathers destroyed — Gozan and Haran and Rezech and the sons of Eden who were in Telassar?

Reported threat (the theological argument from the impotence of the nations' gods)

μὴ ἐξείλαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν

The taunt's theological climax: the interrogative μὴ expects the answer 'no' — the gods of the conquered nations did not save them. A roll-call of destroyed places (Gozan, Haran, Rezech, Eden-in-Telassar) furnishes the evidence. This is the very blasphemy that levels YHWH with the dead idols, and which Hezekiah's prayer will overturn.

μή

surely not

interrogative particle (expecting negative answer)

→ discourse linkage or contrast

μή: as an interrogative particle introducing a question that expects the answer 'no' — 'the gods did not deliver them, did they?'

ἐξείλαντο

did they deliver

Aor Mid Indic 3 Pl · ἐξαίρέω

main verb (rhetorical question)

→ constative aorist (the question of past deliverance)

ἐξαίρέω: 'take out / rescue / deliver'; the middle ἐξειλάμην = 'rescue for oneself / deliver'; renders ܠܚܕ (Hiphil); the question denies that any national god rescued its people from Assyria.

αὐτούς

them

Accusative

direct object of ἐξείλαντο (the nations)

→ participant reference

αὐτός: 'them'; the conquered nations whose gods proved powerless.

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 ἐξείλαντο

→ participant prominence

θεός: 'god'; here the pagan deities of the nations — which the prayer of v. 18 will declare to be no gods at all but mere wood and stone.

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

possessive genitive (with θεοί)

→ relational specification

ἔθνος: 'nation / people / Gentiles'; renders ܢܓ; the nations conquered by Assyria, whose tutelary gods failed them.

οὓς

whom

Accusative

relative pronoun (object of διέφθειραν, antecedent the nations)

→ participant reference

ὅς: relative pronoun; introduces the catalogue of destroyed nations.

διέφθειραν

destroyed

Aor Act Indic 3 Pl · διαφθείρω

verb of relative clause

→ constative aorist (the conquests)

διαφθείρω: 'destroy / ruin utterly'; renders ܠܡܫ; the Assyrian fathers' total destruction of these peoples.

οἱ

the

Nominative

article (with πατέρες)

→ noun-phrase marking

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

πατέρες

fathers

Nominative

subject of διέφθειραν

→ participant prominence

πατήρ: 'father / ancestor'; οἱ πατέρες μου ('my fathers') = the prior Assyrian kings, whose conquests Sennacherib claims as precedent.

μου

my

Genitive

possessive genitive (with πατέρες)

→ relational specification

ἐγώ (gen. μου): 'my'; Sennacherib invokes his royal predecessors as 'my fathers.'

τήν

the

Accusative

article (with Γωζαν)

→ noun-phrase marking

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

τε

both / and

coordinating enclitic particle (beginning the list)

→ discourse linkage or contrast

τε: enclitic 'and' / both'; τήν τε ... καί ... opens the catalogue of destroyed places.

Γωζαν

Gozan

Accusative

accusative in apposition (first place destroyed; with article τήν)

→ noun-phrase marking

Γωζαν: transliteration of Hebrew גּוּזָן (Gozan), a region on the Habor river in upper Mesopotamia; here with the feminine article τήν (acc.), treated as declinable.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τήν

the

Accusative

article (with Χαρραν)

→ noun-phrase marking

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

Χαρραν

Haran

Accusative

accusative in apposition (second place destroyed)

→ object specification

Χαρραν: transliteration of Hebrew חָרָן (Haran), the ancient Mesopotamian city of Abraham's sojourn (Gen 11:31); here with article τήν (acc.), declinable.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ραφες

Rezeph

accusative object (third place destroyed; indeclinable)

→ participant identification

Ραφες: transliteration of Hebrew רָצַף (Rezeph), a city in the Assyrian sphere; indeclinable place-name in the LXX (no article).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

υἱοὺς

sons

Accusative

accusative object (fourth item: the sons of Eden)

→ object specification

υἱός: 'son / inhabitant'; υἱοὺς Εδεμ ('sons of Eden') = the people of Beth-Eden (Bit-Adini), an Aramean state on the Euphrates.

Εδεμ

of Eden

genitive of relationship (indeclinable place-name)

→ participant identification

Εδεμ: transliteration of Hebrew יְדֵן (Eden = Beth-Eden / Bit-Adini), an Aramean principality; indeclinable in the LXX; not to be confused with the garden of Eden.

τοὺς

the ones

Accusative

article (substantizing the locative phrase: 'those in Telassar')

→ noun-phrase marking

ὁ, ἡ, τό: the article τοὺς ἐν Θαεσθεν ('the ones in Telassar') localizes the sons of Eden to their dwelling-place.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Θαεσθεν

Telassar

dative object of ἐν (indeclinable place-name)

→ participant identification

Θαεσθεν: transliteration of Hebrew תְּלַסָּר (Telassar), the region where the sons of Eden dwelt; indeclinable place-name in the LXX, closing the catalogue of Assyrian conquests.

13 ποῦ ἐστὶν ὁ βασιλεὺς Αἰμαθ καὶ ὁ βασιλεὺς Ἀρφαδ καὶ ποῦ ἐστὶν Σεπφάρουαῖν Ἀνα καὶ Ἀνα

'Where is the king of Hamath and the king of Arpad, and where is the king of Sepharvaim, Hena, and Ivvah?'

Reported threat (the closing taunt: 'where are they now?') ποῦ ἐστὶν ὁ βασιλεὺς Αἰμαθ

The letter ends with the rhetorical ποῦ ἐστὶν ('where is?') refrain, listing kings and cities (Hamath, Arpad, Sepharvaim, Hena, Ivvah) who have vanished before Assyria. The question form drives home the supposed futility of resistance — and so the supposed futility of Hezekiah's trust.

ποῦ

where

interrogative adverb (of place)

→ clausal contribution

ποῦ: 'where?'; the taunting rhetorical question — the kings of the conquered cities are nowhere, swept away by Assyria.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

main verb (existential/locative)

→ stative present (the question of present whereabouts)

εἰμί: 'be / exist'; 'where IS the king?' — the implied answer is 'gone,' destroyed by Assyria.

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 ἐστὶν

→ participant prominence

βασιλεύς: 'king'; the first of the vanished kings invoked in the taunt.

Αιμαθ

of Hamath

genitive of relationship (indeclinable place-name)

→ participant identification

Αιμαθ: transliteration of Hebrew תַּמָּחַ (Hamath), the major Aramean city-state on the Orontes; indeclinable in the LXX.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (second king in the list)

→ participant prominence

βασιλεύς: 'king'; the king of Arpad, another fallen Aramean power.

Αρφαδ

of Arpad

genitive of relationship (indeclinable place-name)

→ participant identification

Αρφαδ: transliteration of Hebrew אֲרַפַּד (Arpad), a north-Syrian city near Aleppo, repeatedly paired with Hamath as a conquered state; indeclinable in the LXX.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποῦ

where

interrogative adverb (of place; repeated)

→ clausal contribution

ποῦ: 'where?'; the refrain is repeated, intensifying the rhetorical force of the catalogue.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (existential/locative, repeated)

→ stative present

εἰμί: 'be'; introduces the second cluster of vanished places.

Σεπφάρουαῖν

Sepharvaim

subject of ἐστίν (indeclinable place-name)

→ participant identification

Σεπφάρουαῖν: transliteration of Hebrew סֶפְרַוַּיִם (Sepharvaim), a city deported by Assyria (cf. 4 Kgdms 17:24); indeclinable in the LXX.

Ἡνα

Hena

subject (in apposition; indeclinable place-name)

→ participant identification

Ἡνα: transliteration of Hebrew הֵנָּה (Hena), a place subjugated by Assyria; indeclinable in the LXX.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἄβα

Ivvah

subject (in apposition; indeclinable place-name)

→ participant identification

Ἄβα: transliteration of Hebrew אִבְיָה (Ivvah/Avva), the last of the conquered cities named; indeclinable in the LXX, closing the blasphemous letter.

14 καὶ ἔλαβεν Εζεκιᾶς τὰ βιβλία ἐκ χειρὸς τῶν ἀγγέλων καὶ ἀνέγνω αὐτὰ καὶ ἀνέβη εἰς οἶκον κυρίου καὶ ἀνέπτυξεν αὐτὰ Εζεκιᾶς ἐναντίον κυρίου

And Hezekiah took the letters from the hand of the messengers and read them, and went up to the house of the LORD, and Hezekiah spread them out before the LORD.

Narrative pivot (Hezekiah brings the threat into the divine presence)

καὶ ἔλαβεν Εζεκιᾶς τὰ βιβλία

The verse stages the prayer that follows through a chain of five verbs: took, read, went up, spread out. The gesture of spreading the letter ἐναντίον κυρίου ('before the LORD') literally lays the blasphemy before YHWH as the divine judge — converting the Assyrian taunt into a legal exhibit in the heavenly court.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (first of the chain)

→ constative aorist (the taking)

λαμβάνω: 'take / receive'; renders תִּקַּח; Hezekiah takes the letters from the envoys' hand, the first step toward laying them before YHWH.

Εζεκιᾶς

Hezekiah

Nominative

subject

→ participant prominence

Εζεκιᾶς: the king; declinable, here nominative.

τὰ

the

Accusative

article (with βιβλία)

→ noun-phrase marking

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

βιβλία

letters / documents

Accusative

direct object of ἔλαβεν

→ object specification

βιβλίον: 'document / scroll / letter'; renders סֵפֶר; the plural denotes the written dispatch (the letter, possibly multiple sheets) of Sennacherib.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (source: 'from the hand')

→ relational specification

χείρ: 'hand'; ἐκ χειρὸς ('from the hand of') is a Hebraism rendering תִּנִּיחַ — the letter passes from the envoys' hand to the king's.

τῶν

of the

Genitive

article (with ἀγγέλων)

→ noun-phrase marking

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

ἄγγέλων

messengers

Genitive

possessive genitive (with χειρός)

→ relational specification

ἄγγελος: 'messenger / envoy'; the Assyrian envoys who delivered Sennacherib's letter (cf. v. 9).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνέγνω

read

Aor Act Indic 3 Sg · ἀναγινώσκω

main verb (second of the chain)

→ constative aorist (the reading)

ἀναγινώσκω: 'read / read aloud'; renders נִקְרָא; Hezekiah reads the letter, taking in the full blasphemy before bringing it to YHWH.

αὐτά

them

Accusative

direct object of ἀνέγνω (the letters)

→ participant reference

αὐτός: 'them'; the letters just received.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (third of the chain)

→ constative aorist (the ascent to the temple)

ἀναβαίνω: 'go up / ascend'; renders הָלַךְ; the king goes up to the temple, the appropriate venue for laying the matter before YHWH (cf. v. 1).

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

οἶκον

house

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house'; οἶκος κυρίου ('house of the LORD') = the Jerusalem temple, where the prayer will be uttered.

κυρίου

of the LORD

Genitive

genitive of possession (with οἶκον)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the temple as YHWH's dwelling.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνέπτυξεν

spread out / unrolled

Aor Act Indic 3 Sg · ἀναπτύσσω

main verb (climactic gesture of the chain)

→ constative aorist (the spreading-out)

ἀναπτύσσω: 'unfold / unroll / spread open'; renders פָּתַח; the act of spreading the letter open 'before the LORD' is the dramatic heart of the verse — Hezekiah submits the written blasphemy directly to the divine reader.

αὐτά

them

Accusative

direct object of ἀνέπτυξεν (the letters)

→ participant reference

αὐτός: 'them'; the letters, now spread open before YHWH.

Εζεκιίας

Hezekiah

Nominative

subject (repeated for emphasis with the climactic verb)

→ participant prominence

Εζεκιίας; the king's name is repeated with the climactic verb ἀνέπτυξεν, focusing attention on this decisive act of faith.

ἐναντίον

before / in the presence of

preposition + genitive (Hebraism: 'before the LORD')

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; Hebraism rendering יְהוָה; the letter is spread out 'before the LORD' — laying the case before the divine judge.

κυρίου

the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος; rendering of the Tetragrammaton יהוה; the divine presence before whom the blasphemy is laid out for judgement.

15 καὶ εἶπεν κύριε ὁ θεὸς Ἰσραὴλ ὁ καθήμενος ἐπὶ τῶν χερουβὶν σὺ εἶ ὁ θεὸς μόνος ἐν πάσαις ταῖς βασιλείαις τῆς γῆς σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν

And he said, 'O LORD God of Israel, who sits enthroned upon the cherubim, you alone are God over all the kingdoms of the earth; you made heaven and earth.'

Hezekiah's prayer: invocation and confession (the heart of the chapter)

καὶ εἶπεν

The prayer opens with a magnificent invocation built on three appositional titles — LORD, God of Israel, the one enthroned upon the cherubim — followed by the great monotheistic confession σὺ εἶ ὁ θεὸς μόνος ('you alone are God') over all earthly kingdoms, and the creation-claim σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν. The theology directly answers the Assyrian's category-error: YHWH is not one national god among many but the sole Creator-King.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (introduces the prayer)

→ constative aorist (the prayer's utterance)

λέγω; the aorist εἶπεν introduces Hezekiah's prayer — the theological and dramatic center of the chapter.

κύριε

O LORD

Vocative

vocative of address (opening the invocation)

→ direct address

κύριος (voc. κύριε); rendering of the Tetragrammaton יהוה; the vocative opens the prayer with direct address to the covenant God.

ὁ

the

Nominative

article (with θεός, in apposition to κύριε)

→ noun-phrase marking

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

θεός

God

Nominative

nominative for vocative (in apposition to κύριε)

→ participant prominence

θεός: 'God'; the nominative-for-vocative ὁ θεός Ἰσραηλ ('the God of Israel') is a Hebraism (the article with a noun of address); identifies YHWH by his covenant bond with Israel.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the covenant people whose God YHWH is — the title grounds the prayer in covenant relationship.

ὁ

the one

Nominative

article (substantizing the participle καθήμενος)

→ noun-phrase marking

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

καθήμενος

who sits enthroned

Pres Mid Ptcp Nom Masc Sg · κάθημαι

substantival participle (third title in the invocation)

→ present participle (the abiding posture of enthronement)

κάθημαι: 'sit / be enthroned'; the substantival participle ὁ καθήμενος ἐπὶ τῶν χερουβιν ('the one enthroned upon the cherubim') renders the throne-formula יְהוָה יֹשֵׁב הַכְרֻבִּים (cf. 1 Kgdms 4:4; Ps 79:2 LXX) — YHWH enthroned above the ark's cherubim, the cosmic King.

ἐπὶ

upon

preposition + genitive (position: 'upon')

→ spatial or relational framing

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

τῶν

the

Genitive

article (with χερουβιν)

→ noun-phrase marking

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

χερουβιν

cherubim

genitive object of ἐπὶ (indeclinable; throne-formula)

→ clausal contribution

χερουβιν: transliteration of Hebrew כְּרוּבִים (cherubim), the winged throne-guardians over the ark; indeclinable in the LXX; the formula 'enthroned upon the cherubim' presents YHWH as the enthroned cosmic King — answering the Assyrian denial of his sovereignty.

σύ

you

Nominative

subject of εἶ (emphatic)

→ participant reference

σύ: the emphatic pronoun fronts the great confession — 'YOU are God alone,' setting YHWH apart from every false god of v. 12.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

main verb (copula of the confession)

→ stative present (the abiding truth confessed)

εἰμί: 'be'; σὺ εἶ ὁ θεὸς μόνος ('you are the only God') is the confessional heart of the prayer — a declaration of strict monotheism over against the gods of the nations.

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

predicate nominative (with εἶ)

→ participant prominence

θεός: 'God'; the predicate ὁ θεὸς μόνος ('the only God') asserts that YHWH alone is truly God, refuting the Assyrian premise that he is merely Judah's local deity.

μόνος

alone / only

Nominative

predicate adjective (with θεός: 'God alone')

→ participant prominence

μόνος: 'alone / only'; renders מְבָרַךְ; the emphatic μόνος is the linchpin of the monotheistic confession — there is no other God beside YHWH (cf. v. 19).

ἐν

in / over

preposition + dative (sphere of sovereignty)

→ spatial or relational framing

ἐν + dat.: 'in / among / over'; marks the universal scope of YHWH's sole deity — over all the kingdoms of the earth.

πάσαις

all

Dative

attributive adjective (with βασιλείαις)

→ sphere or reference

παῖς: 'all'; πάσαις ταῖς βασιλείαις ('over all the kingdoms') universalizes YHWH's dominion — directly countering the Assyrian boast of conquering every kingdom (v. 11).

ταῖς

the

Dative

article (with βασιλείαις)

→ noun-phrase marking

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

βασιλείαις

kingdoms

Dative

dative object of ἐν (sphere of sovereignty)

→ sphere or reference

βασιλεία: 'kingdom / royal dominion'; renders מְלָכֻתָּהּ; YHWH is God over all earthly kingdoms — including Assyria itself, whose king thought himself supreme.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

earth

Genitive

possessive genitive (with βασιλείαις)

→ relational specification

γῆ: 'earth / land'; τῆς γῆς ('of the earth') extends YHWH's sole rule over the whole inhabited world.

σὺ

you

Nominative

subject of ἐποίησας (emphatic)

→ participant reference

σὺ: the emphatic pronoun, repeated, introduces the creation-claim — it is YOU who made all things.

ἐποίησας

you made

Aor Act Indic 2 Sg · ποιέω

main verb (creation-claim)

→ constative aorist (the completed act of creation)

ποιέω: 'make / create'; renders יָצַק; the creation-claim σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν grounds YHWH's universal kingship in his being Maker of all — the ultimate refutation of the impotent man-made idols of v. 18.

τὸν

the

Accusative

article (with οὐρανόν)

→ noun-phrase marking

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

οὐρανόν

heaven

Accusative

direct object of ἐποίησας

→ object specification

οὐρανός: 'heaven / sky'; renders עֲמָשׁ; the first member of the merism 'heaven and earth' = the totality of creation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

earth

Accusative

direct object of ἐποίησας (coordinate with οὐρανόν)

→ object specification

γῆ: 'earth'; renders גִּי; the second member of the merism — together 'heaven and earth' express the whole created order made by YHWH.

16 κλῖνον κύριε τὸ οὖς σου καὶ ἄκουσον ἄνοιξον κύριε τοὺς ὀφθαλμούς σου καὶ ἰδὲ καὶ ἄκουσον τοὺς λόγους Σενναχηριμ οὓς ἀπέστειλεν ὀνειδίζειν θεὸν ζῶντα

'Incline your ear, O LORD, and hear; open your eyes, O LORD, and see; and hear the words of Sennacherib which he sent to reproach the living God.

Hezekiah's prayer: the petition proper (a chain of imperatives)

κλῖνον κύριε τὸ οὖς σου

The petition unfolds in a chain of five anthropomorphic imperatives — incline, hear, open, see, hear — calling YHWH to attend personally to the blasphemy. The repeated vocative κύριε and the sensory pairing (ear/eye, hear/see) heighten the urgency. The object is τοὺς λόγους Σενναχηριμ, naming the blasphemer for the first time as the one who sent words to reproach the living God.

κλῖνον

incline

Aor Act Impv 2 Sg · κλίνω

main verb (first imperative of the petition)

→ aorist imperative (urgent appeal for attention)

κλίνω: 'bend / incline / turn'; renders כָּנַן; the anthropomorphic 'incline your ear' (κλῖνον τὸ οὖς) is a vivid plea that YHWH bend down to listen (cf. Ps 16:6; 30:3 LXX).

κύριε

O LORD

Vocative

vocative of address

→ direct address

κύριος (voc. κύριε): rendering of the Tetragrammaton יהוה; the repeated vocative punctuates the petition with direct, urgent address.

τὸ

the

Accusative

article (with οὖς)

→ noun-phrase marking

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

οὖς

ear

Accusative

direct object of κλῖνον

→ participant reference

οὖς: 'ear'; renders יָן; the anthropomorphism asks YHWH to bend his ear toward the prayer and the blasphemy alike.

σου

your

Genitive

possessive genitive (with οὖς)

→ relational specification

σύ (gen. σου): 'your'; the divine ear.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄκουσον

hear

Aor Act Impv 2 Sg · ἀκούω

main verb (second imperative)

→ aorist imperative (urgent appeal)

ἀκούω: 'hear'; renders שָׁמַע; paired with κλῖνον — 'incline ... and hear'; the appeal that YHWH heed the blasphemous words.

ἄνοιξον

open

Aor Act Impv 2 Sg · ἀνοίγω

main verb (third imperative)

→ aorist imperative (urgent appeal for attention)

ἀνοίγω: 'open'; renders פָּתַח; the anthropomorphic 'open your eyes' (ἄνοιξον τοὺς ὀφθαλμούς) asks YHWH to look upon the situation and act.

κύριε

O LORD

Vocative

vocative of address (repeated)

→ direct address

κύριος (voc. κύριε): rendering of the Tetragrammaton יהוה; the repeated vocative again intensifies the plea.

τοὺς

the

Accusative

article (with ὀφθαλμούς)

→ noun-phrase marking

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

ὀφθαλμούς

eyes

Accusative

direct object of ἄνοιξον

→ object specification

ὀφθαλμός: 'eye'; renders עַיִן; the divine eyes — YHWH is asked to see the threat against his people and his name.

σου

your

Genitive

possessive genitive (with ὀφθαλμούς)

→ relational specification

σύ (gen. σου): 'your'; the divine eyes.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰδε'

see

Aor Act Impv 2 Sg · ὁράω

main verb (fourth imperative)

→ aorist imperative (urgent appeal)

ὁράω (aor. impv. ἰδέ): 'see / look'; renders 𐤀𐤃𐤅; paired with ἀνοιξον — 'open your eyes and see'; the appeal that YHWH behold the blasphemy and act.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄκουσον

hear

Aor Act Impv 2 Sg · ἀκούω

main verb (fifth imperative, resumptive)

→ aorist imperative (climactic appeal)

ἀκούω: 'hear'; the imperative is repeated, now governing the explicit object τοὺς λόγους Σενναχηριμ — YHWH is summoned to hear the very words of the blasphemer.

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 ἄκουσον

→ object specification

λόγος: 'word'; the blasphemous words of Sennacherib, now laid before YHWH for judgement.

Σενναχηριμ

of Sennacherib

genitive of source (indeclinable proper noun)

→ participant identification

Σενναχηριμ: transliteration of Hebrew 𐤲𐤓𐤏𐤍𐤁𐤏𐤕𐤁𐤏 (Akkadian Sîn-aḫḫē-erība), the Assyrian king; indeclinable in the LXX; named here as the author of the blasphemous letter.

οὓς

which

Accusative

relative pronoun (object of ἀπέστειλεν, antecedent λόγους)

→ participant reference

ὅς: relative pronoun; introduces the clause specifying the purpose of the words sent.

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of relative clause

→ constative aorist (the sending of the words)

ἀποστέλλω: 'send'; Sennacherib sent his words precisely to reproach the living God — framing the blasphemy as deliberate and purposive.

ὀνειδίζειν

to reproach

Pres Act Inf · ὀνειδίζω

infinitive of purpose (with ἀπέστειλεν)

→ present infinitive (purpose of the sending)

ὀνειδίζω: 'reproach / revile / taunt'; renders 𐤏𐤍𐤃𐤓𐤁𐤏; the purpose-infinitive ὀνειδίζειν θεὸν ζῶντα ('to reproach the living God') echoes v. 4, framing the offence as a direct insult to YHWH himself.

θεὸν

God

Accusative

direct object of ὀνειδίζειν

→ object specification

θεός: 'God'; the object reproached — the living God, set against the dead idols of v. 18.

ζῶντα

living

Pres Act Ptcp Acc Masc Sg · ζάω

attributive participle (modifying θεόν)

→ present participle (characterizing attribute: the ever-living God)

ζάω: 'live'; the attributive θεὸν ζῶντα ('the living God') renders 𐤇𐤓 𐤏𐤍𐤁𐤏𐤕𐤁𐤏; the epithet contrasts YHWH's living power with the lifeless idols Assyria has burned — the very contrast Hezekiah will develop in vv. 18–19.

17 ὅτι ἀληθείᾳ κύριε ἠρήμωσαν βασιλεῖς Ἀσσυρίων τὰ ἔθνη

'For truly, O LORD, the kings of Assyria have laid the nations waste,

Hezekiah's prayer: concession of the Assyrian record (ground for the petition)

ὅτι ἀληθείᾳ κύριε

Hezekiah candidly concedes the truth of the Assyrian boast — they have indeed devastated the nations — but the concession (vv. 17–18) sets up the crucial qualification of v. 18b: those 'gods' were no gods at all. The dative ἀληθείᾳ ('in truth / truly') frames the admission as honest realism, not despair.

ὅτι

for

causal conjunction (introducing the concession)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces Hezekiah's frank acknowledgement of the Assyrian conquests, grounding the petition in realism.

ἀληθείᾳ

truly / in truth

Dative

dative of manner (adverbial: 'in truth')

→ sphere or reference

ἀλήθεια: 'truth'; the adverbial dative ἀληθείᾳ ('truly / in truth') renders 𐤀𐤎𐤊𐤍; Hezekiah honestly grants the factual record of Assyrian conquest before drawing the theological distinction.

κύριε

O LORD

Vocative

vocative of address

→ direct address

κύριος (voc. κύριε): rendering of the Tetragrammaton יהוה; the vocative keeps the prayer in direct address even amid the concession.

ἠρήμωσαν

laid waste

Aor Act Indic 3 Pl · ἐρημώω

main verb (the concession)

→ constative aorist (the historical devastation)

ἐρημώω: 'lay waste / make desolate'; renders 𐤀𐤎𐤊𐤍 / 𐤁𐤓𐤕; the kings of Assyria have indeed reduced the nations to ruin — Hezekiah does not deny the empire's military record.

βασιλεῖς

kings

Nominative

subject of ἠρήμωσαν

→ participant prominence

βασιλεύς: 'king'; βασιλεῖς Ἀσσυρίων ('kings of Assyria'), echoing the boast of v. 11.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (with βασιλεῖς)

→ relational specification

Ἀσσύριος: 'Assyrian'; gentilic noun, genitive plural, declined.

τὰ

the

Accusative

article (with ἔθνη)

→ noun-phrase marking

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

ἔθνη

nations

Accusative

direct object of ἠρήμωσαν

→ object specification

ἔθνος: 'nation / people'; renders יָג; the nations devastated by Assyria — the same peoples whose gods are said to have failed them (v. 12).

18 καὶ ἔδωκαν τοὺς θεοὺς αὐτῶν εἰς τὸ πῦρ ὅτι οὐ θεοὶ εἰσιν ἀλλ' ἡ ἔργα χειρῶν ἀνθρώπων ξύλα καὶ λίθοι καὶ ἀπώλεσαν αὐτούς

'and they have given their gods to the fire, for they were no gods but only the work of human hands, wood and stone, and they destroyed them.

Hezekiah's prayer: the theological qualification (the heart of the apologetic)

καὶ ἔδωκαν τοὺς θεοὺς αὐτῶν εἰς τὸ πῦρ

The decisive theological move: the gods burned by Assyria were no gods at all (οὐ θεοὶ εἰσιν) but mere ἔργα χειρῶν ἀνθρώπων ('the work of human hands'), wood and stone. Their destruction proves nothing about YHWH, the living Creator (v. 15). The polemic against idols anticipates Isa 44 and is foundational to OT monotheism.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔδωκαν

they gave

Aor Act Indic 3 Pl · δίδωμι

main verb (the burning of the nations' gods)

→ constative aorist (the act of casting into fire)

δίδωμι: 'give / hand over'; ἔδωκαν ... εἰς τὸ πῦρ ('they gave to the fire') = consigned the idols to be burned; renders שָׂרַף לְפָנָיו; the Assyrians burned the captured idols, but this only exposed their lifelessness.

τοὺς

the

Accusative

article (with θεούς)

→ noun-phrase marking

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

θεοὺς

gods

Accusative

direct object of ἔδωκαν

→ object specification

θεός: 'god'; here the so-called gods of the nations — idols, which the following clause denies are gods at all.

αὐτῶν

their

Genitive

possessive genitive (with θεούς)

→ relational specification

αὐτός: 'their'; the gods belonging to the conquered nations.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with πῦρ)

→ noun-phrase marking

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

πῦρ

fire

Accusative

accusative object of εἰς

→ object specification

πῦρ: 'fire'; renders Πῦρ; the fire that consumed the wooden idols — proof of their impotence, since a real god could not be burned.

ὅτι

for / because

causal conjunction (introducing the theological qualification)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the crucial qualification — they could be burned because they were not gods at all.

οὐ

not

negative particle (with εἰσιν)

→ discourse linkage or contrast

οὐ: the flat negation οὐ θεοί ('not gods') is the polemical core — the idols have no divine reality.

θεοί

gods

Nominative

predicate nominative (negated: 'not gods')

→ participant prominence

θεός: 'god'; the predicate οὐ θεοί εἰσιν ('they are not gods') denies the divinity of the idols outright — the foundation of OT anti-idol polemic.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

main verb (copula, negated)

→ stative present (their non-divine nature)

εἰμί: 'be'; the present asserts the abiding truth — the idols simply are not gods.

ἀλλ'

but

adversative conjunction (elided ἀλλά)

→ discourse linkage or contrast

ἀλλά: 'but'; the strong adversative introduces the true nature of the idols against the denial just made.

ἢ

than / but only

particle (with ἀλλά: 'but only / except')

→ discourse linkage or contrast

ἢ: 'or / than'; the combination ἀλλ' ἢ functions idiomatically as 'but only / except' (a Hebraism rendering וְיָדָה), restricting the idols to mere human artifacts.

ἔργα

works

Nominative

predicate nominative (true nature of the idols)

→ participant prominence

ἔργον: 'work / product / handiwork'; ἔργα χειρῶν ἀνθρώπων ('the works of human hands') renders עֲשֵׂוֹת יְדֵי אָדָם — the idols are manufactured objects, not deities (cf. Ps 113:12 LXX; Isa 44:9–20).

χειρῶν

of hands

Genitive

genitive of source (with ἔργα)

→ relational specification

χείρ: 'hand'; χειρῶν ἀνθρώπων ('of human hands') stresses the human, manufactured origin of the idols.

ἄνθρωπων

of men

Genitive

possessive genitive (with χειρῶν)

→ relational specification

ἄνθρωπος: 'human being / man'; the idols are the product of mere mortals — utterly unlike the Maker of heaven and earth (v. 15).

ξύλα

wood / pieces of wood

Nominative

nominative in apposition (the material of the idols)

→ participant prominence

ξύλον: 'wood / timber / log'; renders ὕλ; in apposition to ἔργα, naming the lowly material of the idols — wood that can be burned.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λίθοι

stones

Nominative

nominative in apposition (the material of the idols)

→ participant prominence

λίθος: 'stone'; renders לִּבְנֵי; with ξύλα ('wood and stone') the merism names the entire material substance of the idols — inert matter, nothing more.

καὶ

and so

coordinate conjunction (consequential)

→ discourse linkage or contrast

καί: here with consequential force — being mere wood and stone, they could be (and were) destroyed.

ἠπόλεσαν

they destroyed

Aor Act Indic 3 Pl · ἠπόλλυμι

main verb (the Assyrians destroyed the idols)

→ constative aorist (the destruction)

ἠπόλλυμι: 'destroy / ruin / do away with'; the Assyrians 'destroyed them' (the idols) — but the destruction of lifeless objects proves nothing against the living God who cannot be so handled.

αὐτούς

them

Accusative

direct object of ἠπόλεσαν (the idols)

→ participant reference

αὐτός: 'them'; the wood-and-stone idols, destroyed precisely because they were no gods.

19 καὶ νῦν κύριε ὁ θεὸς ἡμῶν σῶσον ἡμᾶς ἐκ χειρὸς αὐτοῦ καὶ γινώσκονται πᾶσαι αἱ βασιλεῖαι τῆς γῆς ὅτι σὺ κύριος ὁ θεὸς μόνος

'And now, O LORD our God, save us out of his hand, that all the kingdoms of the earth may know that you, O LORD, are God alone.'

Hezekiah's prayer: the climactic petition and its doxological purpose

καὶ νῦν κύριε ὁ θεὸς ἡμῶν

The prayer climaxes with καὶ νῦν ('and now') — the petition proper: σῶσον ἡμᾶς ('save us'). The purpose-clause (καὶ γινώσκονται ... ὅτι) lifts the request above mere survival: deliverance is sought so that all the kingdoms of the earth may know YHWH alone is God. The closing σὺ κύριος ὁ θεὸς μόνος recapitulates the confession of v. 15, framing the whole prayer as a doxological inclusio.

καὶ

and

coordinate conjunction (with νῦν: transition to petition)

→ discourse linkage or contrast

καί: with νῦν forms καὶ νῦν ('and now'), the rhetorical pivot from premises to petition (rendering כִּי עַתָּה).

νῦν

now

temporal adverb (transition marker)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν marks the turn to the actual request after the theological groundwork of vv. 15–18.

κύριε

O LORD

Vocative

vocative of address

→ direct address

κύριος (voc. κύριε): rendering of the Tetragrammaton יהוה; the vocative opens the climactic petition.

ὁ

the

Nominative

article (with θεός, nominative-for-vocative)

→ noun-phrase marking

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

θεός

God

Nominative

nominative for vocative (in apposition to κύριε)

→ participant prominence

θεός: 'God'; ὁ θεός ἡμῶν ('our God') — the possessive ἡμῶν moves from the universal confession to the intimate covenant appeal.

ἡμῶν

our

Genitive

possessive genitive (with θεός)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the covenant appeal — YHWH is not only the universal God but 'our God,' bound to Israel.

σῶσον

save

Aor Act Impv 2 Sg · σῶζω

main verb (the central petition)

→ aorist imperative (urgent plea for deliverance)

σῶζω: 'save / deliver / rescue'; renders לַשׁׁוּׁ (Hiphil); σῶσον ἡμᾶς ('save us') is the heart of the prayer — the plea for deliverance from the Assyrian hand.

ἡμᾶς

us

Accusative

direct object of σῶσον

→ participant reference

ἐγώ (acc. pl. ἡμᾶς): 'us'; Judah and Jerusalem, the object of the requested salvation.

ἐκ

out of

preposition + genitive (source/separation)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (idiom: 'out of the hand')

→ relational specification

χείρ: 'hand'; ἐκ χειρὸς αὐτοῦ ('out of his hand') = from Sennacherib's power; the idiom inverts the Assyrian threat of v. 10 (εἰς χεῖρας — 'into the hand').

αὐτοῦ

his

Genitive

possessive genitive (with χειρός; Sennacherib)

→ relational specification

αὐτός: 'his'; refers to Sennacherib, from whose hand deliverance is sought.

καὶ

that / so that

coordinate conjunction (with purpose/result force)

→ discourse linkage or contrast

καί: here with consecutive/final force ('so that'), introducing the doxological purpose of the deliverance.

γνῶσονται

may know

Fut Mid Indic 3 Pl · γινώσκω

main verb (purpose/result clause)

→ predictive future (the intended recognition)

γινώσκω: 'know / recognize / acknowledge'; renders ידע; the 'recognition formula' — deliverance is sought so that all kingdoms may know YHWH alone is God; a recurrent OT theme (cf. Exod 14:18; Ezek passim).

πᾶσαι

all

Nominative

attributive adjective (with βασιλεῖαι)

→ participant prominence

πᾶς: 'all'; πᾶσαι αἱ βασιλεῖαι ('all the kingdoms') universalizes the audience of the revelation — the whole world will learn YHWH's sole deity.

αἱ

the

Nominative

article (with βασιλεῖαι)

→ noun-phrase marking

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

βασιλεῖαι

kingdoms

Nominative

subject of γνῶσονται

→ participant prominence

βασιλεία: 'kingdom'; renders מלכות; all the earthly kingdoms — the very ones Assyria boasted of conquering (v. 11) — will come to acknowledge YHWH.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

earth

Genitive

possessive genitive (with βασιλεῖαι)

→ relational specification

γῆ: 'earth'; τῆς γῆς ('of the earth') extends the scope of the recognition worldwide.

ὅτι

that

complementizer (content of the knowledge)

→ clausal contribution

ὅτι: 'that'; introduces the content of what all kingdoms will know — the monotheistic confession.

σύ

you

Nominative

subject of the implied copula (emphatic)

→ participant reference

σύ: the emphatic pronoun recapitulates the confession of v. 15 — 'YOU, O LORD, are God alone.'

κύριος

are the LORD

Nominative

predicate nominative (with implied εἶ)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the confession identifies YHWH himself as the one and only God.

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

predicate nominative (with implied εἶ)

→ participant prominence

θεός: 'God'; ὁ θεὸς μόνος ('God alone') closes the prayer with the same confession that opened it (v. 15), forming a doxological inclusio.

μόνος

alone / only

Nominative

predicate adjective (with θεός)

→ participant prominence

μόνος: 'alone / only'; the emphatic μόνος recapitulates the monotheistic claim of v. 15 — YHWH is the sole God, the truth all nations will come to know through Judah's deliverance.

20 καὶ ἀπέστειλεν Ἡσαίας υἱὸς Ἀμώς πρὸς Εἰζεκιαν λέγων τάδε λέγει κύριος ὁ θεὸς τῶν δυνάμεων ὁ θεὸς Ἰσραὴλ ἃ προσήύξω πρὸς με περὶ Σενναχηριμ βασιλέως Ἀσσυρίων ἤκουσα

And Isaiah son of Amos sent to Hezekiah, saying, 'Thus says the LORD God of hosts, the God of Israel: What you have prayed to me concerning Sennacherib king of Assyria, I have heard.'

Prophetic answer (the LORD's response to the prayer; opens the great oracle) καὶ ἀπέστειλεν Ἡσαίας

The prayer is answered. Isaiah sends word with the expanded messenger-formula κύριος ὁ θεὸς τῶν δυνάμεων ὁ θεὸς Ἰσραὴλ ('LORD God of hosts, God of Israel'). The fronted relative ἃ προσήύξω ('what you prayed') with the emphatic closing ἤκουσα ('I have heard') directly fulfills the hope of v. 4 (εἴ πως εἰσακούσεται) — YHWH has indeed heard.

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 (Isaiah sends his answer)

→ constative aorist (the sending of the oracle)

ἀποστέλλω: 'send'; Isaiah dispatches the divine answer to Hezekiah — the prophetic response to the prayer of vv. 15–19.

Ἡσαίας

Isaiah

Nominative

subject of ἀπέστειλεν

→ participant prominence

Ἡσαίας: the prophet; declinable, here nominative.

υἱὸς

son

Nominative

nominative in apposition (patronymic)

→ participant prominence

υἱός: 'son'; the patronymic υἱὸς Ἀμώς ('son of Amos') again identifies the prophet (cf. v. 2).

Ἀμώς

of Amos

genitive of relationship (indeclinable patronymic)

→ participant identification

Ἀμώς: transliteration of Hebrew אֲמוֹס (Isaiah's father); indeclinable in the LXX.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Εἰζεκιαν

Hezekiah

Accusative

accusative object of πρὸς

→ object specification

Εἰζεκιαν (acc. Εἰζεκιαν): the king; declinable, here accusative as recipient of the oracle.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

participle of speech (introducing the oracle)

→ present participle (Hebraizing λέγων-formula)

λέγω: the participle λέγων renders אָמַר, introducing the messenger-formula and the great oracle that follows.

τάδε

thus

Accusative

demonstrative pronoun (object of λέγει: messenger-formula)

→ participant reference

ὁδε: 'this / these'; τάδε λέγει κύριος ('thus says the LORD') is the standard prophetic messenger-formula, here expanded with the fuller divine titles.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic present)

→ historic present (vivid divine speech-marker)

λέγω (pres.): the present in the citation-formula gives the divine word present authority.

κύριος

the LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine speaker, here given the expanded titles 'God of hosts' and 'God of Israel.'

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

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; the first appositional title — κύριος ὁ θεὸς τῶν δυνάμεων ('the LORD God of hosts').

τῶν

of the

Genitive

article (with δυνάμεων)

→ noun-phrase marking

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

δυνάμεων

of hosts / of powers

Genitive

genitive of relationship (with θεός)

→ relational specification

δύναμις: 'power / host / army'; the title ὁ θεὸς τῶν δυνάμεων ('God of hosts/powers') is the LXX's rendering of יהוה צבאות (the LORD of armies/hosts) — YHWH as commander of the heavenly armies, fitting for the oracle of military deliverance that follows.

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

nominative in apposition (second title)

→ participant prominence

θεός: 'God'; the second appositional title ὁ θεὸς Ἰσραὴλ ('the God of Israel') binds the cosmic 'God of hosts' to his covenant people.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the covenant people whose God answers Hezekiah's prayer.

ἃ

what

Accusative

relative pronoun (fronted object of προσεύξω / ἤκουσα)

→ participant reference

ὅς: relative pronoun, neuter plural ἃ ('the things which'); fronted for emphasis — 'what you prayed ... I have heard.'

προσεύξω

you prayed

Aor Mid Indic 2 Sg · προσεύχομαι

verb of relative clause

→ constative aorist (Hezekiah's completed prayer)

προσεύχομαι: 'pray'; renders הלל (Hithpael); refers back to the prayer of vv. 15–19 — YHWH explicitly acknowledges having received it.

πρός

to

preposition + accusative (direction of prayer)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρός (YHWH as addressee)

→ participant reference

ἐγώ (acc. με): 'me'; YHWH speaks in the first person — the prayer was directed 'to me,' and 'I have heard.'

περί

concerning

preposition + genitive (topic of the prayer)

→ spatial or relational framing

περί: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (topic of the prayer).

Σενναχηριμ

Sennacherib

genitive object of περί (indeclinable proper noun)

→ participant identification

Σενναχηριμ: transliteration of Hebrew סֶנְחֶרֶץ; indeclinable in the LXX; the subject of the prayer and of the oracle that follows.

βασιλέως

king

Genitive

genitive in apposition to Σενναχηριμ

→ relational specification

βασιλεύς: 'king'; the apposition βασιλέως Ἀσσυρίων identifies Sennacherib.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (with βασιλέως)

→ relational specification

Ἀσσύριος: 'Assyrian'; gentilic noun, genitive plural, declined.

ἤκουσα

I have heard

Aor Act Indic 1 Sg · ἀκούω

main verb (the divine reassurance, emphatically final)

→ constative aorist (the accomplished hearing of the prayer)

ἀκούω: 'hear'; the emphatic clause-final ἤκουσα ('I have heard') is the divine answer to the hope of v. 4 (εἶ πως εἰσακούσεται) — YHWH has heard the prayer and will now act through the oracle that follows.

21 οὗτος ὁ λόγος ὃν ἐλάλησεν κύριος ἐπ' αὐτόν ἐξουδένησέν σε καὶ ἐμυκτήρισέν σε παρθένος θυγάτηρ Σιών ἐπὶ σοὶ κεφαλὴν αὐτῆς ἐκίνησεν θυγάτηρ Ιερουσαλημ

This is the word which the LORD has spoken against him: 'The virgin daughter of Zion has despised you and mocked you; the daughter of Jerusalem has shaken her head at you.

The oracle proper begins (the LORD's word against Sennacherib)

οὗτος ὁ λόγος ὃν ἐλάλησεν κύριος

The oracle opens with a citation-formula (οὗτος ὁ λόγος ὃν ἐλάλησεν κύριος) and then turns to direct second-person address of Sennacherib. The personification of Jerusalem as παρθένος θυγάτηρ Σιών ('virgin daughter of Zion') who despises and shakes her head at the would-be conqueror is one of the most memorable images of OT prophecy (cf. Isa 37:22).

οὗτος

this

Nominative

demonstrative pronoun (subject of the citation-formula)

→ participant reference

οὗτος: 'this'; οὗτος ὁ λόγος ('this is the word') introduces the oracle as the authoritative divine pronouncement against Sennacherib.

ὁ

the

Nominative

article (with λόγος)

→ noun-phrase marking

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

λόγος

word

Nominative

predicate nominative (with implied copula)

→ participant prominence

λόγος: 'word / pronouncement'; renders 𐤠𐤫𐤕; the prophetic word spoken by YHWH against the Assyrian — a formal oracle of judgement.

ὃν

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὃς: relative pronoun; 'which the LORD has spoken.'

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist (the divine utterance)

λαλέω: 'speak'; renders 𐤠𐤫𐤕; the LORD has spoken this word 'against him' — a decreed sentence.

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine speaker of the oracle.

ἐπ'

against

preposition + accusative (hostile: 'against him')

→ spatial or relational framing

ἐπί + acc.: here hostile, 'against!'; the word is spoken 'against him', i.e., against Sennacherib.

αὐτόν

him

Accusative

accusative object of ἐπ' (Sennacherib)

→ participant reference

αὐτός: 'him'; Sennacherib, the target of the oracle (before the address shifts to second person).

ἐξουδένησέν

has despised

Aor Act Indic 3 Sg · ἐξουδενέω

main verb (Zion's scorn of Sennacherib)

→ constative aorist (the act of scorn, viewed as accomplished)

ἐξουδενέω: 'despise / treat as nothing / hold in contempt'; renders ܠܬܝܬܝܪ; the virgin daughter of Zion holds the mighty Assyrian in utter contempt — a stunning reversal of the power-relation.

σε

you

Accusative

direct object of ἐξουδένησέν (Sennacherib, now addressed)

→ participant reference

σύ (acc. σε): 'you'; the address shifts to second person — Sennacherib is now directly mocked.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμυκτήρισέν

has mocked / sneered at

Aor Act Indic 3 Sg · μυκτηρίζω

main verb (coordinate with ἐξουδένησέν)

→ constative aorist (the act of derision)

μυκτηρίζω: 'turn up the nose at / sneer / mock' (lit. 'to wrinkle the nose,' from μυκτήρ 'nostril'); renders ܠܬܝܬܝܪ; the vivid verb of contemptuous derision — Zion sneers at the boastful king.

σε

you

Accusative

direct object of ἐμυκτήρισέν

→ participant reference

σύ (acc. σε): 'you'; Sennacherib, object of the derision.

παρθένος

virgin

Nominative

subject (in apposition: 'the virgin daughter')

→ participant prominence

παρθένος: 'virgin / maiden'; renders ܠܬܝܬܝܪ; the title 'virgin daughter of Zion' presents Jerusalem as an unviolated maiden — untouched and inviolable, hence able to scorn the would-be ravisher.

θυγάτηρ

daughter

Nominative

subject (in apposition to παρθένος)

→ participant prominence

θυγάτηρ: 'daughter'; the personification θυγάτηρ Σιών ('daughter of Zion') renders ܠܬܝܬܝܪ — the city portrayed as a woman who defies the Assyrian.

ΣΙΩΝ

of Zion

genitive of apposition/relationship (indeclinable)

→ participant identification

Σιών: transliteration of Hebrew ܠܬܝܬܝܪ (Zion), the temple-mountain and, by extension, Jerusalem; indeclinable in the LXX.

ἐπὶ

at

preposition + dative (at / against: 'at you')

→ spatial or relational framing

ἐπὶ + dat.: 'at / against'; ἐπὶ σοί ('at you') marks Sennacherib as the object of the head-shaking gesture of derision.

σοί

you

Dative

dative object of ἐπὶ (Sennacherib)

→ participant reference or interest

σύ (dat. σοί): 'you'; the one at whom Jerusalem shakes her head.

κεφαλὴν

head

Accusative

direct object of ἐκίνησεν

→ object specification

κεφαλὴ: 'head'; renders ܠܬܝܬܝܪ; the shaking of the head (κεφαλὴν ... ἐκίνησεν) is a gesture of scorn and triumphant derision (cf. Ps 21:8; 108:25 LXX).

αὐτῆς

her

Genitive

possessive genitive (with κεφαλὴν)

→ relational specification

αὐτῆς: 'her'; the head of daughter Jerusalem, shaken in contempt.

ἐκίνησεν

shook / wagged

Aor Act Indic 3 Sg · κινέω

main verb (the gesture of derision)

→ constative aorist (the head-shaking)

κινέω: 'move / shake / wag'; renders $\chi\lambda$ (Hiphil); the wagging of the head is the gesture of mocking triumph — Jerusalem treats the great king as a defeated laughingstock.

θυγάτηρ

daughter

Nominative

subject of ἐκίνησεν (in apposition)

→ participant prominence

θυγάτηρ: 'daughter'; θυγάτηρ Ἱερουσαλημ ('daughter of Jerusalem') parallels 'daughter of Zion,' completing the personification.

Ἱερουσαλημ

of Jerusalem

genitive of apposition/relationship (indeclinable)

→ participant identification

Ἱερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם ; indeclinable in the LXX; the city personified as the defiant 'daughter.'

22 τίνα ὠνείδισας καὶ ἐβλασφήμησας καὶ ἐπὶ τίνα ὕψωσας φωνήν καὶ ἦρας εἰς ὕψος τοὺς ὀφθαλμούς σου εἰς τὸν ἅγιον τοῦ Ἰσραὴλ

'Whom have you reproached and blasphemed? And against whom have you raised your voice and lifted your eyes on high? Against the Holy One of Israel!

The oracle: the prophetic indictment (the rhetorical interrogation)

τίνα ὠνείδισας καὶ ἐβλασφήμησας

The oracle presses home the enormity of Sennacherib's offence through a double rhetorical question (τίνα ... ἐπὶ τίνα), revealing that the object of his reproach and arrogance is none other than the Holy One of Israel. The lifting of voice and eyes 'on high' figures presumptuous self-exaltation against God himself.

τίνα

whom

Accusative

interrogative pronoun (object of ὠνειδισας)

→ participant reference

τίς: interrogative 'who? whom?'; the question τίνα ὠνειδισας ('whom did you reproach?') exposes the true target of Sennacherib's blasphemy.

ὠνειδισας

did you reproach

Aor Act Indic 2 Sg · ὠνειδίζω

main verb (rhetorical question)

→ constative aorist (the act of reproach)

ὠνειδίζω: 'reproach / revile / taunt'; renders ܩܠܬ; the same verb used of the offence in vv. 4, 16 — now turned into an accusing question against the king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβλασφήμησας

blasphemed

Aor Act Indic 2 Sg · βλασφημέω

main verb (coordinate with ὠνειδισας)

→ constative aorist (the act of blasphemy)

βλασφημέω: 'blaspheme / revile'; renders ܩܬܐ; pairs with ὠνειδίζω to name the full gravity of the offence — reviling speech against the divine majesty.

καὶ

and

coordinate conjunction (introducing second question)

→ discourse linkage or contrast

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

ἐπὶ

against

preposition + accusative (hostile: 'against whom')

→ spatial or relational framing

ἐπὶ + acc.: 'against'; introduces the second rhetorical question.

τίνα

whom

Accusative

interrogative pronoun (object of ἐπὶ)

→ participant reference

τίς: interrogative 'whom?'; 'against whom have you raised your voice?' — again pointing to the unspeakable answer: the Holy One of Israel.

ὑψωσας

did you raise / exalt

Aor Act Indic 2 Sg · ὑψόω

main verb (rhetorical question)

→ constative aorist (the act of raising the voice)

ὑψόω: 'lift up / exalt / raise high'; renders ܩܬܐ (Hiphil); to 'raise the voice' against someone is to challenge and defy — here, presumptuously, against God.

φωνήν

voice

Accusative

direct object of ὑψωσας

→ object specification

φωνή: 'voice / sound'; renders ܩܠܐ; the raised voice of arrogant defiance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἤρας

lifted

Aor Act Indic 2 Sg · αἵρω

main verb (coordinate)

→ constative aorist (the act of lifting the eyes)

αἵρω: 'lift / raise / take up'; renders ܩܬܐ; to lift the eyes 'on high' is a gesture of arrogant ambition — here aimed against the Most High himself.

εἰς

to / on

preposition + accusative (direction: 'on high')

→ spatial or relational framing

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

ὕψος

height / on high

Accusative

accusative object of εἰς (idiom: 'on high')

→ object specification

ὕψος: 'height / loftiness'; εἰς ὕψος ('to the height / on high') marks the presumptuous direction of the king's gaze — toward heaven, toward God.

τοὺς

the

Accusative

article (with ὀφθαλμούς)

→ noun-phrase marking

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

ὀφθαλμούς

eyes

Accusative

direct object of ἤρας

→ object specification

ὀφθαλμός: 'eye'; renders יָיָ; lifting the eyes on high = arrogant aspiration, the antithesis of humility before God.

σου

your

Genitive

possessive genitive (with ὀφθαλμούς)

→ relational specification

σύ (gen. σου): 'your'; Sennacherib's own eyes, raised in pride.

εἰς

against

preposition + accusative (the answer to the questions)

→ spatial or relational framing

εἰς + acc.: here 'against / toward'; introduces the climactic answer — the offence was directed against the Holy One of Israel.

τὸν

the

Accusative

article (with ἅγιον)

→ noun-phrase marking

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

ἅγιον

Holy One

Accusative

substantival adjective (object of εἰς: the answer)

→ object specification

ἅγιος: 'holy / Holy One'; ὁ ἅγιος τοῦ Ἰσραὴλ ('the Holy One of Israel') renders שֶׁיְיָ לְיִשְׂרָאֵל, a favorite title of Isaiah for YHWH — the climactic, awe-laden answer: it is against the Holy One that the king has dared to speak.

τοῦ

of

Genitive

article (with Ἰσραὴλ)

→ noun-phrase marking

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

Ἰσραὴλ

Israel

genitive of relationship (indeclinable; with ἅγιον)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the title 'Holy One of Israel' binds YHWH's transcendent holiness to his covenant people.

23 ἐν χειρὶ ἀγγέλων σου ὠνείδισας κύριον καὶ εἶπας ἐν τῷ πλήθει τῶν ἀρμάτων μου ἐγὼ ἀναβήσομαι εἰς ὕψος ὁρέων μηρούς τοῦ Λιβάνου καὶ ἔκοψα τὸ μέγεθος τῆς κέδρου αὐτοῦ τὰ ἐκλεκτὰ κυπαρίσσω αὐτοῦ καὶ ἦλθον εἰς μελον τέλους αὐτοῦ δρυμοῦ Καρμήλου αὐτοῦ

'By the hand of your messengers you reproached the Lord and said: With the multitude of my chariots I will ascend to the height of the mountains, to the flanks of Lebanon; and I cut down the greatness of its cedar and the choicest of its cypresses, and I came to the farthest height of its end, to its thicket of Carmel.

The oracle: quotation of Sennacherib's boast (his arrogance in his own words)

ἐν χειρὶ ἀγγέλων σου ὠνείδισας κύριον

The oracle now quotes Sennacherib's own boast back to him, the emphatic ἐγὼ ('I') dominating the conqueror's self-glorying speech. The imagery is of unstoppable ascent — climbing Lebanon, felling its mighty cedars and choice cypresses, penetrating to its remotest heights. The text here is difficult (note μελον, an obscure/corrupt form); the sense is of reaching the uttermost extremity of the forest.

ἐν

by

preposition + dative (instrumental: 'by the hand of')

→ spatial or relational framing

ἐν + dat.: instrumental, 'by means of'; ἐν χειρὶ ('by the hand of') is a Hebraism rendering תַּאֲ — through the agency of the messengers.

χειρὶ

hand

Dative

dative of instrument (with ἐν)

→ sphere or reference

χείρ: 'hand'; ἐν χειρὶ ἀγγέλων ('by the hand of messengers') = through his envoys, by whom Sennacherib conveyed his reproach.

ἀγγέλων

of messengers

Genitive

possessive genitive (with χειρὶ)

→ relational specification

ἄγγελος: 'messenger / envoy'; the human envoys through whom the king sent his blasphemy.

σου

your

Genitive

possessive genitive (with ἀγγέλων)

→ relational specification

σύ (gen. σου): 'your'; Sennacherib's own messengers.

ὠνειδισας

you reproached

Aor Act Indic 2 Sg · ὠνειδίζω

main verb

→ constative aorist (the reproach)

ὠνειδίζω: 'reproach / revile'; renders 𐤀𐤓𐤁𐤏; the king reproached the Lord through his envoys — the offence repeated.

κύριον

the Lord

Accusative

direct object of ὠνειδισας

→ object specification

κύριος (acc. κύριον): rendering of the Tetragrammaton יהוה (or יְהוָה); the object reproached — the Lord himself; here the divine name, not a human master.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπας

you said

Aor Act Indic 2 Sg · λέγω

main verb (introduces the quoted boast)

→ constative aorist (the boastful speech)

λέγω: 'say'; introduces the direct quotation of Sennacherib's arrogant boast that follows.

ἐν

with

preposition + dative (instrumental: 'with the multitude')

→ spatial or relational framing

ἐν + dat.: instrumental, 'with / by means of'; introduces the means of the boasted conquest.

τῷ

the

Dative

article (with πλήθει)

→ noun-phrase marking

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

πλήθει

multitude

Dative

dative of instrument (with ἐν)

→ sphere or reference

πλήθος: 'multitude / great number'; renders 𐤏𐤍𐤁𐤏; the king boasts of the sheer number of his war-chariots — the basis of his confidence.

τῶν

of the

Genitive

article (with ἀρμάτων)

→ noun-phrase marking

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

ἀρμάτων

chariots

Genitive

partitive genitive (with πλήθει)

→ relational specification

ἄρμα: 'chariot'; renders 𐤇𐤓𐤏; the war-chariots, the elite striking force of the Assyrian army and the emblem of its might.

μου

my

Genitive

possessive genitive (with ἀρμάτων)

→ relational specification

ἐγώ (gen. μου): 'my'; the boast is relentlessly self-centered — 'my chariots.'

ἐγὼ

I

Nominative

subject (emphatic pronoun: the boaster)

→ participant reference

ἐγώ: the emphatic pronoun dominates the boast — the king's hubristic self-assertion 'I will ascend,' the very pride the oracle condemns.

ἀναβήσομαι

I will ascend

Fut Mid Indic 1 Sg · ἀναβαίνω

main verb (the boast of unstoppable ascent)

→ predictive future (the king's vaunted intent)

ἀναβαίνω: 'go up / ascend'; renders 𐤀𐤏𐤁𐤏; the boast of climbing to the very heights of Lebanon figures Sennacherib's claim to reach and conquer anything, however lofty.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

ὑψος

height

Accusative

accusative object of εἰς

→ object specification

ὑψος: 'height'; εἰς ὑψος ὀρέων ('to the height of the mountains') — the loftiest summits, symbol of the unattainable that the king claims to attain.

ὀρέων

of mountains

Genitive

partitive genitive (with ὑψος)

→ relational specification

ὄρος: 'mountain'; renders ֶרֶב; the mountain-heights of Lebanon, the goal of the boasted ascent.

μηρούς

flanks / recesses

Accusative

accusative in apposition (further goal: 'the flanks of Lebanon')

→ object specification

μηρός: lit. 'thigh'; here metaphorically 'flank / recess / far side'; renders ֶרֶב (innermost part / recess); the king claims to penetrate even the remotest reaches of Lebanon.

τοῦ

of

Genitive

article (with Λιβάνου)

→ noun-phrase marking

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

Λιβάνου

Lebanon

Genitive

genitive of relationship (with μηρούς)

→ relational specification

Λίβανος: 'Lebanon'; renders ֶרֶב; the mountain range famed for its towering cedars, here declined (gen. Λιβάνου); symbol of grandeur the king claims to conquer.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔκοψα

I cut down

Aor Act Indic 1 Sg · κόπτω

main verb (the boast of felling the cedars)

→ constative aorist (the vaunted conquest, viewed as accomplished)

κόπτω: 'cut / fell / strike'; renders ֶרֶב; the felling of Lebanon's great cedars is a stock image of a conqueror's destructive reach (cf. Isa 10:34).

τὸ

the

Accusative

article (with μέγεθος)

→ noun-phrase marking

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

μέγεθος

greatness / tall stature

Accusative

direct object of ἔκοψα

→ object specification

μέγεθος: 'greatness / magnitude / lofty stature'; here the towering height of the cedar — the king boasts of felling even the greatest of trees.

τῆς

of the

Genitive

article (with κέδρου)

→ noun-phrase marking

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

κέδρου

cedar

Genitive

possessive genitive (with μέγεθος)

→ relational specification

κέδρος: 'cedar'; renders ֶרֶב; the cedar of Lebanon, emblem of majesty and strength, here felled in the king's boast.

αὐτοῦ

its

Genitive

possessive genitive (with κέδρου; referring to Lebanon)

→ relational specification

αὐτός: 'its'; the cedar belonging to Lebanon.

τὰ

the

Accusative

article (with ἐκλεκτά)

→ noun-phrase marking

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

ἐκλεκτά

choicest

Accusative

substantival adjective (object of ἔκοψα: 'the choicest')

→ object specification

ἐκλεκτός: 'chosen / choice / select'; renders רַב־מַבְרָךְ; 'the choicest of its cypresses' — even the finest trees fall to the conqueror's axe in his vaunt.

κυπαρίσων

of cypresses

Genitive

partitive genitive (with ἐκλεκτά)

→ relational specification

κυπάρισσος: 'cypress'; renders שִׁיטָּה; the cypress, like the cedar, a noble timber-tree of Lebanon.

αὐτοῦ

its

Genitive

possessive genitive (with κυπαρίσων; Lebanon's)

→ relational specification

αὐτός: 'its'; the cypresses belonging to Lebanon.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb (the boast of reaching the remotest height)

→ constative aorist (the vaunted penetration)

ἔρχομαι: 'come / go'; the king boasts of having penetrated to the very farthest extremity of the forest — the climax of his self-glorying ascent.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

μελον

the height / extremity

Accusative

accusative object of εἰς (textually difficult form)

→ object specification

μελον: an obscure and probably corrupt form in this verse; the sense (with τέλους αὐτοῦ, 'of its end') is 'the farthest height/lodging at its extremity'; some witnesses read μέρος ('part') or μέσον; the Hebrew has מְלֹן קְצֵה ('the lodging-place of its farthest border'). Retained verbatim from Rahlfs.

τέλους

of its end

Genitive

genitive of relationship (with μελον)

→ relational specification

τέλος: 'end / extremity / limit'; renders קֶצֶף; 'of its end' = the farthest border of the forest, the remotest point the king claims to reach.

αὐτοῦ

its

Genitive

possessive genitive (with τέλους)

→ relational specification

αὐτός: 'its'; the end belonging to Lebanon/the forest.

δρυμοῦ

of the thicket / forest

Genitive

genitive in apposition (the forest of Carmel)

→ relational specification

δρυμός: 'thicket / wood / forest'; renders גַּרְצֵי; the dense forest, here associated with Carmel — the luxuriant garden-land the conqueror claims to penetrate.

Καρμήλου

of Carmel

Genitive

genitive of relationship (with δρυμοῦ)

→ relational specification

Κάρμηλος: 'Carmel' (lit. 'garden-land / fruitful field'); renders כַּרְמֶל; here declined (gen. Καρμήλου); the fertile, wooded heights — the boast claims dominion even over the most fruitful and remote regions.

αὐτοῦ

its

Genitive

possessive genitive (closing the boast)

→ relational specification

αὐτός: 'its'; the closing possessive of the boast, underscoring the king's claim to have reached the uttermost recesses of the land.

24 ἐγὼ ἔψυξα καὶ ἔπιον ὕδατα ἀλλότρια καὶ ἐξηρήμωσα τῷ ἵχνει τοῦ ποδός μου πάντας ποταμούς περιοχῆς

'I cooled myself and drank foreign waters, and with the sole of my foot I dried up all the rivers of the besieged places.'

The oracle: continuation of Sennacherib's boast (the conqueror's hubris over nature)

ἐγὼ ἔψυξα καὶ ἔπιον

The boast continues with the king claiming mastery even over water — drinking foreign streams and drying up whole rivers with the mere tread of his foot. The image of drying rivers underfoot is the ultimate hyperbole of self-deifying power, the arrogance that the rest of the oracle will expose as folly (v. 25).

ἐγὼ

I

Nominative

subject (emphatic pronoun, repeated)

→ participant reference

ἐγώ: the emphatic 'I' again opens the line — the relentless self-assertion of the boaster.

ἔψυξα

I cooled myself

Aor Act Indic 1 Sg · ψύχω

main verb (the boast)

→ constative aorist (the vaunted act)

ψύχω: 'cool / refresh / make cold'; here 'I cooled myself / refreshed myself'; the king boasts of refreshing himself with waters wherever he campaigned, as if no land's resources could resist him.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔπιον

I drank

Aor Act Indic 1 Sg · πίνω

main verb (the boast)

→ constative aorist (the vaunted act)

πίνω: 'drink'; renders ἔπιον; to drink 'foreign waters' is to claim the resources of conquered lands as one's own — a boast of total mastery.

ὕδατα

waters

Accusative

direct object of ἔπιον

→ object specification

ὕδωρ (pl. ὕδατα): 'water'; renders מִיָּמִי; the waters of foreign lands, drunk as a sign of conquest.

ἀλλότρια

foreign / strange

Accusative

attributive adjective (with ὕδατα)

→ object specification

ἀλλότριος: 'belonging to another / foreign / strange'; renders יָרֵי; the waters belong to others — the king boasts of seizing what is not his.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξηρήμωσα

I dried up

Aor Act Indic 1 Sg · ἐξηρημώω

main verb (the climactic hyperbole)

→ constative aorist (the vaunted feat)

ἐξηρημώω: 'lay utterly waste / dry up completely'; the compound intensifies — the king boasts of drying up whole rivers, a hyperbole of total dominion over nature; renders the Hebrew of drying up the streams of Egypt (cf. Isa 37:25).

τῷ

with the

Dative

article (with ἵχνει)

→ noun-phrase marking

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

ἵχνει

sole / footprint

Dative

dative of instrument (with ἐξηρήμωσα)

→ sphere or reference

ἵχνος: 'footprint / sole of the foot / track'; renders הַצֵּל ('sole'); the instrumental dative — 'with the sole of my foot I dried up rivers' is the supreme image of effortless, self-deifying power.

τοῦ

of the

Genitive

article (with ποδός)

→ noun-phrase marking

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

ποδός

foot

Genitive

possessive genitive (with ἵχνει)

→ relational specification

πούς: 'foot'; renders הַלֵּךְ; 'the sole of my foot' — the mere tread of the king, boasted to dry up rivers.

μου

my

Genitive

possessive genitive (with ποδός)

→ relational specification

ἐγώ (gen. μου): 'my'; the boast's relentless first-person possessive — 'my foot.'

πάντας

all

Accusative

attributive adjective (with ποταμούς)

→ object specification

πᾶς: 'all'; the totalizing 'all the rivers' caps the hyperbole — nothing escaped the king's drying tread.

ποταμούς

rivers

Accusative

direct object of ἐξηρήμωσα

→ object specification

ποταμός: 'river / stream'; renders / נְהָרוֹתֵי; the rivers (perhaps the canals of Egypt) dried up in the boast — a claim to control the very waters of the earth.

περιοχῆς

of the besieged place / fortress

Genitive

genitive of relationship (with ποταμούς)

→ relational specification

περιοχή: 'enclosure / siege / fortified place'; renders מְצֻרָה ('siege / fortress / Egypt'); the 'rivers of the besieged place' — the waters of fortified, beleaguered lands, claimed to have been dried up before the king's advance.

25 ἔπλασα αὐτήν νῦν ἤγαγον αὐτήν καὶ ἐγενήθη εἰς ἐπάρσεις ἀποικεσιῶν μαχίμων πόλεις ὀχυράς

'Did you not hear long ago that I formed it, and now I have brought it to pass, that it should become heaps of ruins of fortified cities — captured colonies of warriors?'

The oracle: the divine rejoinder (YHWH's sovereignty behind the conquests)

ἔπλασα αὐτήν

The oracle turns the boast on its head: the conquests Sennacherib credits to himself were in fact decreed and 'formed' by YHWH long ago. The shift to divine first person (ἔπλασα ... ἤγαγον — 'I formed ... I brought') asserts that the Assyrian is merely the unwitting instrument of a sovereign plan, reducing fortified cities to ruins by YHWH's prior decree (cf. Isa 37:26).

ἔπλασα

I formed / fashioned

Aor Act Indic 1 Sg · πλάσσω

main verb (divine first-person: prior decree)

→ constative aorist (the ancient forming of the plan)

πλάσσω: 'form / mould / fashion'; renders **יצר**; YHWH 'formed / shaped' the whole course of events long ago — the conquests the king boasts of were divinely fashioned in advance (the verb of the potter at Gen 2:7; Isa 29:16).

αὐτήν

it

Accusative

direct object of ἔπλασα

→ participant reference

αὐτός: 'it'; the feminine refers to the decreed event/plan (or the devastation) that YHWH long ago formed and now brings to pass.

νῦν

now

temporal adverb (contrast with the ancient forming)

→ adverbial qualification

νῦν: 'now'; contrasts the present fulfillment with the ancient decree — what was 'formed' long ago is 'now' brought to pass.

ἤγαγον

I have brought (to pass)

Aor Act Indic 1 Sg · ἄγω

main verb (divine first-person: the bringing to fulfillment)

→ constative aorist (the realization of the decree)

ἄγω: 'lead / bring'; renders **ביא** (Hiphil); 'now I have brought it to pass' — YHWH has executed the plan he formed; the king's conquests are the outworking of divine purpose, not autonomous achievement.

αὐτήν

it

Accusative

direct object of ἡγαγον

→ participant reference

αὐτός: 'it'; the decreed event now realized.

καὶ

and

coordinate conjunction (introducing result)

→ discourse linkage or contrast

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

ἐγενήθη

it became

Aor Pass Indic 3 Sg · γίνομαι

main verb (result of the decree)

→ constative aorist (the resultant devastation)

γίνομαι (aor. pass.): 'become / come to be'; the passive ἐγενήθη marks the result of YHWH's decree — fortified cities reduced to ruin-heaps; the divine purpose, not Assyrian might, accomplished it.

εἰς

into / to be

preposition + accusative (predicate: 'become into')

→ spatial or relational framing

εἰς + acc.: predicative 'into / to be', a Hebraism rendering לְ after הָיָה ('become to / turn into').

ἐπάρσεις

heaps / mounds of ruins

Accusative

accusative object of εἰς (predicate)

→ object specification

ἐπαρσίς: 'a raising up / mound / heap'; here 'heaps (of ruins)'; renders the Hebrew of cities turned into ruinous mounds (מְלִיטָה) — the decreed devastation of the conquered cities.

ἀποικεσιῶν

of removed colonies / deportations

Genitive

genitive of relationship (with ἐπάρσεις)

→ relational specification

ἀποικεσία: 'removal / colony / deportation / exile'; the cities became ruin-heaps of deported populations — the displaced colonies that fell before Assyria, all within YHWH's decree.

μαχίμων

of warriors / fighting men

Genitive

genitive (with ἀποικεσιῶν or πόλεις: 'of warriors')

→ relational specification

μάχιμος: 'warlike / fit for battle / fighting man'; the warriors who garrisoned the fortified cities — even these strong places fell as decreed.

πόλεις

cities

Accusative

accusative in apposition (the fortified cities)

→ object specification

πόλις: 'city'; renders עִיר; the fortified cities reduced to ruin-heaps by YHWH's decree, despite their strength.

ὀχυράς

fortified / strong

Accusative

attributive adjective (with πόλεις)

→ object specification

ὀχυρός: 'strong / fortified / secure'; renders חֲסִידִים; the strongest, most defended cities — yet even these fell, proving the conquest was YHWH's doing, not the king's.

26 καὶ οἱ ἐνοικοῦντες ἐν αὐταῖς ἡσθένησαν τῇ χειρὶ ἔπτηξαν καὶ κατησχύνθησαν ἐγένοντο χόρτος ἀγροῦ ἢ χλωρὰ βοτάνη χλόη δωμάτων καὶ πάτημα ἀπέναντι ἐστηκότος

'And their inhabitants were weak of hand; they were dismayed and put to shame; they became as the grass of the field, or green herbage, the grass of the housetops, and a thing trampled before one who stands against it.

The oracle: the helplessness of the conquered (continuation of the divine rejoinder)

καὶ οἱ ἐνοικοῦντες ἐν αὐταῖς ἡσθένησαν

The inhabitants of the fallen cities are portrayed as utterly powerless — weak-handed, dismayed, shamed — and likened in a chain of vegetal images to grass of the field and rooftop weeds that wither at once. The point is that their fall was not Assyrian prowess but their own God-decreed frailty; the same fate will not touch Zion, whom YHWH defends.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the ones

Nominative

article (substantizing the participle ἐνοικοῦντες)

→ noun-phrase marking

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

ἐνοικοῦντες

inhabitants / those dwelling

Pres Act Ptcp Nom Masc Pl · ἐνοικέω

substantival participle (subject: 'the inhabitants')

→ present participle (those dwelling in the cities)

ἐνοικέω: 'dwell in / inhabit'; the substantival participle οἱ ἐνοικοῦντες ('the dwellers / inhabitants') designates the populations of the conquered cities.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

αὐταῖς

them

Dative

dative object of ἐν (the cities)

→ sphere or reference

αὐτός: 'them'; the fortified cities of v. 25, whose inhabitants are now described.

ἡσθένησαν

were weak

Aor Act Indic 3 Pl · ἄσθενέω

main verb (the inhabitants' weakness)

→ constative aorist (their incapacity)

ἄσθενέω: 'be weak / powerless / sick'; renders רָצַק ('be short of hand' = powerless); ἡσθένησαν τῇ χειρὶ ('were weak in hand') = they had no power to resist — the cause of their fall was their own God-given frailty.

τῇ

in the

Dative

article (with χειρὶ)

→ noun-phrase marking

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

χειρὶ

hand

Dative

dative of respect (with ἡσθένησαν: 'weak in hand')

→ sphere or reference

χειρ: 'hand'; the dative of respect — 'weak as to the hand,' i.e., powerless to act or fight (a Hebraism, יָד רַקִּי).

ἔπτηξαν

they were dismayed / cowered

Aor Act Indic 3 Pl · πτήσω

main verb (their terror)

→ constative aorist (the cowering)

πτῆσω: 'crouch / cower / be terrified'; renders תַּן ('be shattered / dismayed'); the inhabitants cowered in terror — broken before the invader.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταισχύνθησαν

were put to shame

Aor Pass Indic 3 Pl · καταισχύνω

main verb (their humiliation)

→ constative aorist (the shaming)

καταισχύνω: 'put to shame / disgrace / confound'; renders שָׁבַח; the conquered peoples were utterly humiliated — their gods could not save them (cf. v. 12).

ἐγένοντο

they became

Aor Mid Indic 3 Pl · γίνομαι

main verb (introducing the similes)

→ constative aorist (the reduction to frailty)

γίνομαι: 'become'; introduces the chain of vegetal similes — the conquered became as fragile and transient as grass.

χόρτος

grass

Nominative

predicate nominative (first simile)

→ participant prominence

χόρτος: 'grass / hay / fodder'; renders רִצְקָה; the grass of the field, image of what springs up and withers in a day (cf. Ps 89:6 LXX; Isa 40:6) — the transience of the conquered nations.

ἀγροῦ

of the field

Genitive

genitive of relationship (with χόρτος)

→ relational specification

ἀγρός: 'field / countryside'; renders חֲדָשׁ; 'grass of the field,' the most ephemeral of growths.

ἢ

or

disjunctive conjunction (introducing parallel simile)

→ discourse linkage or contrast

ἢ: 'or'; links the parallel images of fragile vegetation.

χλωρὰ

green

Nominative

attributive adjective (with βοτάνη)

→ participant prominence

χλωρός: 'green / pale-green / fresh'; renders קָדִי; the fresh green herb, vivid but short-lived.

βοτάνη

herbage / plant

Nominative

predicate nominative (second simile)

→ participant prominence

βοτάνη: 'herb / fodder-plant / vegetation'; renders נֶשֶׁת; green herbage, another image of fragile, transient growth.

χλόη

grass / young shoot

Nominative

predicate nominative (third simile)

→ participant prominence

χλόη: 'young green growth / tender grass'; χλόη δωμάτων ('grass of the housetops') renders תִּלְגַּל רֹאשׁ — rooftop weeds that sprout in shallow soil and wither before they grow, the proverbial image of what perishes at once (cf. Ps 128:6 LXX).

δωμάτων

of housetops

Genitive

genitive of relationship (with χλόη)

→ relational specification

δῶμα: 'house / roof / housetop'; renders לָח; the flat housetops where shallow-rooted grass sprouts and quickly dies — image of fleeting, doomed life.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάτημα

a thing trampled

Nominative

predicate nominative (final image)

→ participant prominence

πάτημα: 'something trodden / a trampled thing' (from πατέω, 'to tread'); the conquered are like vegetation trampled underfoot — utterly without resistance before the one who stands over them.

ἀπέναντι

before / in front of

preposition + genitive (in the presence of)

→ spatial or relational framing

ἀπέναντι: 'opposite / before / in front of'; marks the trampled grass as helpless before the one standing over it.

ἑστηκότος

one who stands

Perf Act Ptcp Gen Masc Sg · ἵστημι

substantival participle (genitive object of ἀπέναντι)

→ perfect participle (the standing one)

ἵστημι (perf. ptcp. ἑστηκώς): 'stand / have taken one's stand'; the perfect participle 'one standing (firm)' — the conquered wither like trodden grass before the firmly-standing foe; the image underscores their helplessness, contrasted with Zion's coming security under YHWH.

27 καὶ τὴν καθέδραν σου καὶ τὴν ἔξοδόν σου καὶ τὴν εἴσοδόν σου ἔγνω καὶ τὸν θυμόν σου ἐπ' ἐμέ

'But your sitting down and your going out and your coming in I know, and your rage against me.

The oracle: YHWH's omniscient surveillance of the king

καὶ τὴν καθέδραν σου ... ἔγνω

The oracle turns to YHWH's total knowledge of Sennacherib: his sitting, going out, and coming in — a merism for the king's whole life and activity — are all known to God, including his rage against YHWH himself. The omniscience-claim answers the king's pretensions: the one he reviled has been watching his every move.

καὶ

and / but

coordinate conjunction (mild contrast)

→ discourse linkage or contrast

καί: here with mild adversative force — over against the king's boasting, YHWH declares his complete knowledge of him.

τὴν

the

Accusative

article (with καθέδραν)

→ noun-phrase marking

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

καθέδραν

sitting down / dwelling

Accusative

direct object of ἔγνω (first of the merism)

→ object specification

καθέδρα: 'seat / sitting / dwelling'; renders ἱκεῖν ('sitting / dwelling'); the king's 'sitting down' = his repose at home, the first member of the merism of total surveillance.

σου

your

Genitive

possessive genitive (with καθέδραν)

→ relational specification

σύ (gen. σου): 'your'; the king's own sitting, known to YHWH.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with ἔξοδον)

→ noun-phrase marking

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

ἔξοδόν

going out

Accusative

direct object of ἔγνω (second of the merism)

→ object specification

ἔξοδος: 'going out / departure / exit'; renders ἔξοδος; the king's 'going out' (to war or business), second member of the merism 'going out and coming in' = all his activity.

σου

your

Genitive

possessive genitive (with ἔξοδον)

→ relational specification

σύ (gen. σου): 'your'; the king's going out, known to YHWH.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν
the

Accusative

article (with εἰσοδόν)

→ noun-phrase marking

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

εἰσοδόν
coming in

Accusative

direct object of ἔγνων (third of the merism)

→ object specification

εἰσοδος: 'coming in / entrance'; renders נִיב; the king's 'coming in' (his return); 'going out and coming in' is a standard Hebraism for the totality of one's activity (cf. Deut 28:6; Ps 120:8 LXX).

σου
your

Genitive

possessive genitive (with εἰσοδόν)

→ relational specification

σύ (gen. σου): 'your'; the king's coming in, all known to YHWH.

ἔγνων
I know

Aor Act Indic 1 Sg · γινώσκω

main verb (the omniscience-claim)

→ constative aorist with present force ('I have come to know / I know')

γινώσκω: 'know / perceive'; renders וָיָדָע; the emphatic ἔγνων ('I know') asserts YHWH's complete knowledge of the king's every movement and intention — nothing is hidden from God.

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 θυμόν)

→ noun-phrase marking

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

θυμόν
rage / fury

Accusative

direct object of ἔγνων (climactic)

→ object specification

θυμός: 'rage / fury / passion'; renders רָגַז ('raging / agitation'); the king's fury against YHWH is known to God — the climactic object of the omniscience-claim, setting up the judgement of v. 28.

σου
your

Genitive

possessive genitive (with θυμόν)

→ relational specification

σύ (gen. σου): 'your'; the king's own rage.

ἐπὶ
against

preposition + accusative (hostile: 'against me')

→ spatial or relational framing

ἐπὶ + acc.: 'against'; the king's rage is directed against YHWH himself.

ἐμέ
me

Accusative

accusative object of ἐπὶ (YHWH)

→ participant reference

ἐγώ (acc. ἐμέ): 'me'; the emphatic accusative — the king's fury is against YHWH personally, the offence that now draws judgement.

28 διὰ τὸ ὀργισθῆναί σε ἐπ' ἐμέ καὶ τὸ στρῆνός σου ἀνέβη ἐν τοῖς ὠσίν μου καὶ θήσω τὰ ἄγκιστρά μου ἐν τοῖς μυκτῆρσίν σου καὶ χαλινὸν ἐν τοῖς χεῖλεσίν σου καὶ ἀποστρέψω σε ἐν τῇ ὁδῷ ἣ ἦλθες ἐν αὐτῇ

'Because you raged against me, and your arrogance has come up into my ears, I will put my hooks in your nostrils and a bridle in your lips, and I will turn you back by the way by which you came.'

The oracle: the verdict against Sennacherib (the hook and bridle) διὰ τὸ ὀργισθῆναί σε ἐπ' ἐμέ

The climactic judgement: because of the king's rage and arrogance, YHWH will treat him like a captured beast — putting hooks in his nostrils and a bridle in his lips (the very treatment Assyrian reliefs depict their own captives receiving) and dragging him back the way he came. The reversal is total: the master of nations becomes a led animal.

διὰ

because of

preposition + accusative (causal, with articular infinitive)

→ spatial or relational framing

διά + acc.: 'because of / on account of'; with the articular infinitive τὸ ὀργισθῆναι expresses the ground of the coming judgement.

τὸ

the

Accusative

article (with the articular infinitive ὀργισθῆναι)

→ noun-phrase marking

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

ὀργισθῆναί

to be angry / your raging

Aor Pass Inf · ὀργίζω

articular infinitive (causal: 'because you raged')

→ aorist infinitive (the cause: the king's rage)

ὀργίζω (aor. pass. 'be angry'): 'make angry / (pass.) be enraged'; renders ἔλῃ; the articular infinitive διὰ τὸ ὀργισθῆναι σε ('because you raged') names the king's fury against YHWH as the ground of judgement.

σε

you

Accusative

accusative subject of the infinitive

→ participant reference

σύ (acc. σε): 'you'; the accusative subject of the articular infinitive — Sennacherib, the one who raged.

ἐπ'

against

preposition + accusative (hostile)

→ spatial or relational framing

ἐπί + acc.: 'against'; the rage was directed against YHWH.

ἐμέ

me

Accusative

accusative object of ἐπ' (YHWH)

→ participant reference

ἐγώ (acc. ἐμέ): 'me'; YHWH, the object of the king's rage.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with στρῆνος)

→ noun-phrase marking

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

στρῆνός

arrogance / insolence

Nominative

subject of ἀνέβη

→ participant prominence

στρῆνός: 'insolence / arrogance / wanton luxury'; renders נָחַשׁ ('complacent self-confidence'); the king's overweening arrogance has 'come up into the ears' of YHWH — it has reached the divine notice and provokes judgement.

σου

your

Genitive

possessive genitive (with στρῆνός)

→ relational specification

σύ (gen. σου): 'your'; the king's own arrogance.

ἀνέβη

has come up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (the arrogance reaching YHWH)

→ constative aorist (the arrogance has risen to God's notice)

ἀναβαίνω: 'go up / come up / ascend'; renders הָלַךְ; the king's arrogance 'has come up into my ears' — the same verb of his boasted ascent (v. 23) now describes his insolence rising to the very hearing of God, who will requite it.

ἐν

into

preposition + dative (locative: 'into my ears')

→ spatial or relational framing

ἐν: meaning 'into'; here it marks the relation signaled by preposition + dative (locative: 'into my 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 object of ἐν (locative)

→ sphere or reference

οὗς (dat. pl. ὡσὶν): 'ear'; renders יָחַד; the arrogance has reached 'my ears' — God has heard it, fulfilling the petition that YHWH 'incline his ear and hear' (v. 16).

μου

my

Genitive

possessive genitive (with ὡσὶν)

→ relational specification

ἐγώ (gen. μου): 'my'; the divine ears.

καὶ

and so

coordinate conjunction (consequential: introducing the verdict)

→ discourse linkage or contrast

καί: here with consequential force, introducing the divine sentence that follows from the king's rage.

θήσω

I will put

Fut Act Indic 1 Sg · τίθημι

main verb (the verdict: the hook)

→ predictive future (the decreed humiliation)

τίθημι: 'put / place / set'; renders נָשָׂא; θήσω τὰ ἄγκιστρά μου ('I will put my hooks') — the vivid image of leading a captured beast, the very treatment Assyrian art shows inflicted on prisoners; YHWH will so handle the proud king.

τὰ

the

Accusative

article (with ἄγκιστρα)

→ noun-phrase marking

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

ἄγκιστρά

hooks

Accusative

direct object of θήσω

→ object specification

ἄγκιστρον: 'hook / fish-hook'; renders חֶקֶל ('hook / ring'); the nose-hook by which captured animals (and prisoners) were led — the supreme image of the conqueror reduced to a led beast.

μου

my

Genitive

possessive genitive (with ἄγκιστρα)

→ relational specification

ἐγώ (gen. μου): 'my'; the hooks are YHWH's own — it is God who will lead the king captive.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with μυκτῆρσιν)

→ noun-phrase marking

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

μυκτῆρσιν

nostrils

Dative

dative object of ἐν (locative)

→ sphere or reference

μυκτήρ (dat. pl. μυκτῆρσιν): 'nostril'; renders הֶחָ; the hook 'in your nostrils' — the cognate of the verb μυκτηρίζω (v. 21, 'sneer'): the nose that sneered will itself be hooked.

σου

your

Genitive

possessive genitive (with μυκτῆρσιν)

→ relational specification

σύ (gen. σου): 'your'; the king's own nostrils.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

χαλινὸν

a bridle / bit

Accusative

direct object (with implied θήσω)

→ object specification

χαλινός: 'bridle / bit'; renders אֶת־הַמִּנִּי ('bridle / muzzle'); the bit 'in your lips' completes the image of the king as a draft-animal led wherever YHWH directs.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with χεῖλεσιν)

→ noun-phrase marking

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

χείλεσιν

lips

Dative

dative object of ἐν (locative)

→ sphere or reference

χεῖλος (dat. pl. χεῖλεσιν): 'lip / edge'; renders הַפִּי; the bridle 'in your lips' — the mouth that blasphemed will be bitted like a beast's.

σου

your

Genitive

possessive genitive (with χεῖλεσιν)

→ relational specification

σύ (gen. σου): 'your'; the king's own lips.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποστρέψω

I will turn back

Fut Act Indic 1 Sg · ἀποστρέφω

main verb (the decreed return)

→ predictive future (the forced retreat)

ἀποστρέφω: 'turn back / send back'; renders בָּשָׁ (Hiphil); YHWH will 'turn you back' — the king will be dragged home the way he came, fulfilling the oracle of v. 7 and anticipated again at v. 33.

σε you Accusative <i>direct object of ἀποστρέψω</i> → participant reference σύ (acc. σε): 'you'; Sennacherib, to be turned back.	ἐν by <i>preposition + dative (the route of return)</i> → spatial or relational framing ἐν + dat.: here 'by / along' (the way); a Hebraism rendering אֲנִי with אֲנִי.	τῇ the Dative <i>article (with ὁδῶ)</i> → noun-phrase marking τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.	ὁδῶ way / road Dative <i>dative (route: 'by the way')</i> → sphere or reference ὁδός: 'way / road / journey'; renders אֲנִי; the road by which the king came will be the road of his humiliating retreat.
ἣ by which Dative <i>relative pronoun (dative, antecedent ὁδῶ)</i> → participant reference or interest ἣ: relative pronoun, dative ἣ; 'by which you came'; the resumptive ἐν αὐτῇ that follows is a Hebraism.	ἦλθες you came Aor Act Indic 2 Sg · ἔρχομαι <i>verb of relative clause</i> → constative aorist (the king's approach) ἔρχομαι: 'come'; the way 'you came' — the route of invasion will become the route of retreat.	ἐν by <i>preposition + dative (resumptive, Hebraism)</i> → spatial or relational framing ἐν + dat.: the resumptive ἐν αὐτῇ ('by it') duplicates the relative ἣ, a Hebraism rendering the Hebrew resumptive pronoun in the relative clause (הָיָא ... רָשָׁא).	αὐτῇ it Dative <i>resumptive pronoun (with ἐν; Hebraism)</i> → participant reference or interest αὐτός: 'it'; the resumptive αὐτῇ ('by it') refers back to the way (ὁδῶ), redundantly closing the relative clause in Semitic fashion.

29 καὶ τοῦτό σοι τὸ σημεῖον φάγη τοῦτον τὸν ἐνιαυτὸν αὐτόματα καὶ τῷ ἔτει τῷ δευτέρῳ τὰ ἀνατέλλοντα καὶ ἔτι τρίτῳ σπορὰ καὶ ἄμητος καὶ φυτεία ἀμπελώνων καὶ φάγεσθε τὸν καρπὸν αὐτῶν

And this shall be the sign for you: this year you shall eat what grows of itself, and in the second year what springs up from that, and in the third year there shall be sowing and reaping and the planting of vineyards, and you shall eat their fruit.

The sign to Hezekiah (assurance of restored normal life) καὶ τοῦτό σοι τὸ σημεῖον

The oracle now addresses Hezekiah (σοι) with a confirming sign. Over three years, agricultural life will move from eating only self-sown growth (the disruption of the invasion) to full restoration — sowing, reaping, and vineyard-planting. The sign assures that the land's normal rhythms, and thus Judah's continued life, will resume (cf. Isa 37:30).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦτο

this

Nominative

demonstrative pronoun (subject)

→ participant reference

οὗτος: 'this'; τοῦτο ... τὸ σημεῖον ('this is the sign') introduces the confirmatory token granted to Hezekiah.

σοι

for you

Dative

dative of advantage (Hezekiah)

→ participant reference or interest

σύ (dat. σοι): 'for you'; the sign is given to Hezekiah as personal assurance.

τὸ

the

Nominative

article (with σημεῖον)

→ noun-phrase marking

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

σημεῖον

sign

Nominative

predicate nominative

→ participant prominence

σημεῖον: 'sign / token'; renders טֹאָר; a confirming pledge that the prophetic word will be fulfilled — here the resumption of agriculture guarantees deliverance and continued life.

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (the first year's provision)

→ predictive future (assured eating)

ἐσθίω (fut. φάγομαι): 'eat'; renders כֹּכַל; in the first year, with normal farming disrupted by the invasion, the people will eat only what grows of itself — yet they will eat, a pledge of survival.

τούτον

this

Accusative

demonstrative adjective (with ἐνιαυτόν)

→ participant reference

οὗτος: 'this'; 'this year' — the present year of crisis.

τὸν

the

Accusative

article (with ἐνιαυτόν)

→ noun-phrase marking

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

ἐνιαυτόν

year

Accusative

accusative of time (extent: 'this year')

→ object specification

ἐνιαυτός: 'year'; renders תַּשָּׁנָה; the accusative of extent — 'during this year' the people eat the self-sown produce.

αὐτόματα

things growing of themselves

Accusative

direct object of φάγη (substantival)

→ object specification

αὐτόματος: 'self-acting / spontaneous / of itself'; the neuter plural τὰ αὐτόματα ('what grows of itself') renders תְּבַרֵּי — the volunteer grain that springs up unsown, the only food available when fields cannot be worked during invasion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

in the

Dative

article (with ἔρει)

→ noun-phrase marking

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

ἔτει

year

Dative

dative of time (when: 'in the second year')

→ sphere or reference

ἔτος: 'year'; the dative of time marks the second year's provision.

τῷ

the

Dative

article (with δευτέρῳ)

→ noun-phrase marking

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

δευτέρῳ

second

Dative

ordinal adjective (with ἔτει)

→ sphere or reference

δεύτερος: 'second'; the second year — still without full cultivation, but with the renewed growth that springs from the previous year's self-sown crop.

τὰ

the things

Accusative

article (substantizing ἀνατέλλοντα)

→ noun-phrase marking

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

ἀνατέλλοντα

what springs up

Pres Act Ptcp Acc Neut Pl · ἀνατέλλω

substantival participle (object: what grows in the second year)

→ present participle (the self-renewing growth)

ἀνατέλλω: 'rise / spring up / sprout'; the substantival τὰ ἀνατέλλοντα ('what springs up') renders $\text{D}^{\text{I}}\text{N}\Psi$ — the secondary self-sown growth of the second year, again eaten without normal sowing.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔτι

yet / in addition

adverb (with the third year)

→ clausal contribution

ἔτι: 'still / yet / further'; marks the progression to the third year, the year of full restoration.

τρίτῳ

third (year)

Dative

ordinal adjective (dative of time: 'in the third year')

→ sphere or reference

τρίτος: 'third'; in the third year (with ἔτει understood) normal agriculture fully resumes — the climax of the sign of restored life.

σπορά

sowing

Nominative

subject (with implied 'there shall be')

→ participant prominence

σπορά: 'sowing / seed'; renders NIN ; the resumption of sowing marks the return of normal farming after the disruption of the invasion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄμητος

reaping / harvest

Nominative

subject (coordinate)

→ participant prominence

ἄμητος: 'harvest / reaping'; renders RQZ ; the reaping that follows sowing — the full agricultural cycle restored.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φυτεία

planting

Nominative

subject (coordinate)

→ participant prominence

φυτεία: 'planting / plantation'; renders $\gamma\upsilon\tau\eta$; the planting of vineyards — a sign of settled, long-term life and confidence in the future, since vines take years to bear.

ἀμπελώνων

of vineyards

Genitive

genitive of relationship (with φυτεία)

→ relational specification

ἀμπελών: 'vineyard'; renders $\alpha\mu\beta\epsilon\lambda\omega\upsilon\omicron\nu$; the vineyards whose planting and fruitfulness signal full restoration of the land's life.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (the full enjoyment of the harvest)

→ predictive future (assured fruitfulness)

ἐσθίω (fut. φάγομαι): 'eat'; the plural φάγεσθε ('you [all] shall eat') promises that the people will enjoy the fruit of their own vineyards — full restoration of secure, settled life in the land.

τὸν

the

Accusative

article (with καρπὸν)

→ noun-phrase marking

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

καρπὸν

fruit

Accusative

direct object of φάγεσθε

→ object specification

καρπός: 'fruit / produce'; renders $\kappa\alpha\rho\pi\acute{o}\varsigma$; the fruit of the vineyards — the tangible pledge of restored prosperity and the LORD's deliverance.

αὐτῶν

their

Genitive

possessive genitive (with καρπὸν; the vineyards')

→ relational specification

αὐτός: 'their'; the fruit belonging to the vineyards just planted.

30 καὶ προσθήσει τὸ διασσωσμένον οἴκου Ιουδα τὸ ὑπολειφθὲν ρίζαν κάτω καὶ ποιήσει καρπὸν ἄνω

And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward.

The remnant restored (the agricultural image applied to Judah)

καὶ προσθήσει τὸ διασσωσμένον οἴκου Ιουδα

The harvest-sign is now applied to the people: the surviving remnant of Judah will, like a healthy plant, take root downward and bear fruit upward. The double image (root below, fruit above) figures both renewed stability and renewed productivity. The verb προσθήσει + infinitive is a Hebraism for 'do again.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσθήσει

shall again / shall continue

Fut Act Indic 3 Sg · προστίθῃμι

main verb (auxiliary 'again', Hebraism with following sense-verb)

→ predictive future (renewed action)

προστίθῃμι: 'add / put to'; in the idiom προσθήσει ... ('he will add to [do] ...') it functions as a Hebraism rendering $\eta\vartheta'$ ('do again / continue'); here: the remnant 'will again take root' — renewed life after near-destruction.

τὸ

the

Nominative

article (substantizing διασσωσμένον)

→ noun-phrase marking

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

διασσωσμένον

that which is preserved / the survivor

Perf Mid/Pass Ptcp Nom Neut Sg · διασώζω

substantival participle (subject: 'the surviving part')

→ perfect passive participle (the rescued/preserved remnant)

διασώζω: 'bring safely through / preserve / rescue'; the perfect passive participle τὸ διασσωσμένον ('that which has been preserved / the survivor') denotes the remnant of Judah brought safely through the Assyrian crisis — the answer to the prayer for the $\lambda\epsilon\iota\mu\mu\alpha$ of v. 4.

οἴκου

of the house

Genitive

partitive/possessive genitive (with διασσωσμένον)

→ relational specification

οἶκος: 'house / household'; οἴκου Ἰουδα ('of the house of Judah') = the surviving population of the kingdom of Judah.

Ἰουδα

of Judah

genitive of relationship (indeclinable; with οἴκου)

→ participant identification

Ἰουδα: transliteration of Hebrew יְהוּדָה (Judah); indeclinable in the LXX; the southern kingdom whose remnant is here promised renewal.

τὸ

the

Nominative

article (substantizing ὑπολειφθέν)

→ noun-phrase marking

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

ὑπολειφθέν

that which is left / the remnant

Aor Pass Ptcp Nom Neut Sg · ὑπολείπω

substantival participle (in apposition to διασσωσμένον)

→ aorist passive participle (the portion left behind)

ὑπολείπω: 'leave behind / leave remaining'; the passive participle τὸ ὑπολειφθέν ('that which has been left / the remnant') restates 'the survivor' — the remnant theme central to the chapter (cf. vv. 4, 31).

ρίζαν

root

Accusative

direct object (with implied verb of rooting: 'shall take root')

→ object specification

ρίζα: 'root'; renders שֹׁרֵשׁ; ρίζαν κάτω ('root downward') — the remnant, like a thriving plant, will sink roots, the image of restored stability and security in the land.

κάτω

downward / below

adverb of place (with ρίζαν)

→ clausal contribution

κάτω: 'down / below / downward'; renders הַמַּטְּלֵה; the downward direction of the root, paired with the upward direction of the fruit — total renewal, below and above.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσει

shall bear / make

Fut Act Indic 3 Sg · ποιέω

main verb (the fruit-bearing)

→ predictive future (renewed fruitfulness)

ποιέω: 'make / produce / bear'; ποιήσει καρπὸν ('shall bear fruit') is the LXX idiom for producing fruit (cf. Gen 1:11); the remnant will be fruitful — restored not merely to survival but to flourishing.

καρπὸν

fruit

Accusative

direct object of ποιήσει

→ object specification

καρπός: 'fruit'; renders הַפֶּתַח; the upward fruit complements the downward root — the full image of a restored, flourishing people.

ἄνω

upward / above

adverb of place (with καρπὸν)

→ clausal contribution

ἄνω: 'up / above / upward'; renders הַמַּטְּלֵה; the upward direction of the fruit completes the merism with κάτω — root below, fruit above: comprehensive restoration of the remnant.

31 ὅτι ἐξ Ιερουσαλημ ἐξελεύσεται κατάλειμμα καὶ ἀνασωζόμενος ἐξ ὄρους Σιων ὁ ζῆλος κυρίου τῶν
δυνάμεων ποιήσει τοῦτο

For out of Jerusalem shall go forth a remnant, and a survivor out of Mount Zion; the zeal of the LORD
of hosts shall accomplish this.

Ground of the remnant-promise (the zeal of the LORD as guarantor)

ὅτι ἐξ Ιερουσαλημ ἐξελεύσεται κατάλειμμα

The causal ὅτι grounds the remnant-renewal of v. 30: a remnant and survivors will issue from
Jerusalem and Mount Zion. The clause closes with the resounding guarantee ὁ ζῆλος κυρίου τῶν
δυνάμεων ποιήσει τοῦτο ('the zeal of the LORD of hosts will do this') — the divine passion for his
people and name, not human strength, secures the outcome (cf. Isa 9:6 LXX; 37:32).

ὅτι

for

causal conjunction (grounding the promise)

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the remnant-
renewal in the certainty that a remnant
will indeed go forth from Jerusalem.

ἐξ

out of

preposition + genitive (source)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

genitive object of ἐξ (indeclinable place-name)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew
יְרוּשָׁלַיִם; indeclinable in the LXX; the city
from which the remnant goes forth —
preserved, not destroyed as the Assyrian
threatened.

ἐξελεύσεται

shall go forth

Fut Mid Indic 3 Sg · ἐξέρχομαι

main verb (the remnant's issuing)

→ predictive future (assured survival and
outgoing)

ἐξέρχομαι: 'go out / come forth'; renders
נִצָּחַ; a remnant 'will go forth from
Jerusalem' — the city survives and
produces a surviving people, the opposite
of the conquest the Assyrian boasted.

κατάλειμμα

a remnant

Nominative

subject of ἐξελεύσεται

→ participant prominence

κατάλειμμα: 'remnant / what is left over'; renders תִּיִּרְאָשׁ; the surviving remnant of Judah — the realization of the hope voiced in the prayer of v. 4.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνασωζόμενος

a survivor / one being rescued

Pres Mid/Pass Ptcp Nom Masc Sg · ἀνασώζω

substantival participle (subject, parallel to κατάλειμμα)

→ present passive participle (the one being preserved)

ἀνασώζω: 'save / preserve / rescue'; the participle ὁ ἀνασωζόμενος ('the one being rescued / a survivor') parallels κατάλειμμα; renders הַיִּלְיָצִי ('escaped remnant') — those who escape from Mount Zion, preserved by YHWH.

ἐξ

out of

preposition + genitive (source)

→ spatial or relational framing

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

ὄρους

mountain

Genitive

genitive object of ἐξ (with Σιών)

→ relational specification

ὄρος: 'mountain'; ἐξ ὄρους Σιών ('out of Mount Zion') — the temple-mount, source of the surviving remnant, parallel to Jerusalem.

Σιών

of Zion

genitive of apposition (indeclinable; with ὄρους)

→ participant identification

Σιών: transliteration of Hebrew צִיּוֹן (Zion); indeclinable in the LXX; the holy mountain, secure under YHWH's protection.

ὁ

the

Nominative

article (with ζηλος)

→ noun-phrase marking

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

ζηλος

zeal / jealous ardor

Nominative

subject of ποιήσει

→ participant prominence

ζηλος: 'zeal / jealousy / ardor'; renders הַזֵּל; the 'zeal of the LORD of hosts' is his passionate commitment to his people and his name — the driving force that guarantees the deliverance and renewal (cf. Isa 9:6 LXX).

κυρίου

of the LORD

Genitive

possessive genitive (with ζηλος)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the zeal belongs to YHWH — it is his ardor that accomplishes the salvation.

τῶν

of the

Genitive

article (with δυνάμεων)

→ noun-phrase marking

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

δυνάμεων

of hosts / of powers

Genitive

genitive of relationship (with κυρίου)

→ relational specification

δύναμις: 'power / host / army'; κυρίου τῶν δυνάμεων ('the LORD of hosts') renders אֲרָמֵי הַשָּׁמַיִם; the title (cf. v. 20) underscores that the commander of the heavenly armies stands behind the promise.

ποιήσει

shall do / accomplish

Fut Act Indic 3 Sg · ποιέω

main verb (the divine guarantee)

→ predictive future (certain accomplishment)

ποιέω: 'do / make / accomplish'; renders הַשָּׁמַיִם; the emphatic guarantee — 'the zeal of the LORD of hosts will accomplish this' — places the outcome entirely in God's hands, not Judah's military strength.

τοῦτο

this

Accusative

direct object of ποιήσει

→ participant reference

οὗτος: 'this'; refers to the whole promised deliverance and remnant-renewal — guaranteed by YHWH's own zeal.

32 οὐχ οὕτως τάδε λέγει κύριος πρὸς βασιλέα Ἀσσυρίων οὐκ εἰσελεύσεται εἰς τὴν πόλιν ταύτην καὶ οὐ τοξεύσει ἐκεῖ βέλος καὶ οὐ προφθάσει αὐτὴν θυρεός καὶ οὐ μὴ ἐκχέῃ πρὸς αὐτὴν πρόσχωμα

Not so! Thus says the LORD concerning the king of Assyria: He shall not enter this city, nor shoot an arrow there, nor confront it with a shield, nor cast up a siege-ramp against it.

The LORD's verdict on the city (the fourfold negation)

οὐχ οὕτως τάδε λέγει κύριος

The oracle reaches its verdict on Jerusalem with the messenger-formula and a fourfold negation: the king will not enter, not shoot, not confront with shield, not cast up a siege-ramp. The piling up of negations (οὐκ ... οὐ ... οὐ ... οὐ μὴ) emphatically forecloses every stage of an assault — the city is utterly secure.

οὐχ

not

negative particle (with οὕτως)

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): 'not'; οὐχ οὕτως ('not so') emphatically rejects the Assyrian's confident assumption that the city will fall.

οὕτως

so / thus

adverb of manner (negated)

→ adverbial qualification

οὕτως: 'thus / so'; οὐχ οὕτως ('not so') — contradicting the king's expectation; the LXX here diverges from the MT's יִכָּזֵז ('therefore'), reading instead a flat denial of the Assyrian assumption.

τάδε

thus

Accusative

demonstrative pronoun (object of λέγει: messenger-formula)

→ participant reference

ὅδε: 'this / these'; τάδε λέγει κύριος ('thus says the LORD') is the messenger-formula introducing the verdict on the city.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic present)

→ historic present (vivid divine speech-marker)

λέγω (pres.): the present in the citation-formula gives the divine verdict present authority.

κύριος

the LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine speaker pronouncing the verdict on Sennacherib.

πρὸς

concerning / against

preposition + accusative (with reference to)

→ spatial or relational framing

πρὸς + acc.: here 'concerning / with reference to'; the verdict is spoken about the king of Assyria.

βασιλέα

king

Accusative

accusative object of πρὸς

→ object specification

βασιλεύς: 'king'; the king of Assyria, subject of the verdict.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (with βασιλέα)

→ relational specification

Ἀσσύριος: 'Assyrian'; gentilic noun, genitive plural, declined.

οὐκ

not

negative particle (with εἰσελεύσεται; first negation)

→ discourse linkage or contrast

οὐ: the first of the fourfold negation foreclosing the assault.

εἰσελεύσεται

shall enter

Fut Mid Indic 3 Sg · εἰσερχομαι

main verb (first negation: no entry)

→ predictive future (decreed impossibility)

εἰσερχομαι: 'enter / go in'; renders נִכָּל; the king 'shall not enter this city' — the most basic denial: Jerusalem will not be taken.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς

→ object specification

πόλις: 'city'; renders עִיר; 'this city' = Jerusalem, the object of YHWH's protective verdict.

ταύτην

this

Accusative

demonstrative adjective (with πόλιν)

→ participant reference

οὗτος: 'this'; 'this city' — Jerusalem, emphatically pointed out as the secure object of divine defense.

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 (second negation)

→ discourse linkage or contrast

οὐ: the second negation of the fourfold series.

τοξεύσει

shall shoot

Fut Act Indic 3 Sg · τοξεύω

main verb (second negation: no arrow)

→ predictive future (decreed impossibility)

τοξεύω: 'shoot with a bow'; renders תִּירֵ; the king 'shall not shoot an arrow there' — not even a single shot will be fired against the city.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; refers to Jerusalem — not even there will an arrow be loosed.

βέλος

arrow / missile

Accusative

direct object of τοξεύσει

→ object specification

βέλος: 'arrow / dart / missile'; renders יָחַ; the arrow that will never be shot — the city will not even come under attack.

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 (third negation)

→ discourse linkage or contrast

οὐ: the third negation of the series.

προφθάσει

shall confront / come before

Fut Act Indic 3 Sg · προφθάνω

main verb (third negation: no shielded assault)

→ predictive future (decreed impossibility)

προφθάνω: 'come before / anticipate / confront'; here 'come up against / confront'; renders מִצִּי; no shielded soldier will advance to confront the city — the assault is foreclosed at every stage.

αὐτήν

it

Accusative

direct object of προφθάσει (the city)

→ participant reference

αὐτός: 'it'; the city, which no shield-bearer will confront.

θυρεός

a shield

Nominative

subject of προφθάσει

→ participant prominence

θυρεός: 'large oblong shield' (the big door-shaped shield); renders לְחָ; 'no shield shall confront it' — by metonymy, no shielded assault-troops will advance against 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 μή: emphatic, fourth negation)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic οὐ μή ('by no means'), the strongest of the four negations.

μή

not

negative particle (with οὐ + subjunctive: emphatic denial)

→ discourse linkage or contrast

μή: the second member of οὐ μή; with the subjunctive ἐκχέη it emphatically denies any siege-works.

ἐκχέη

shall pour out / cast up

Aor Act Subj 3 Sg · ἐκχέω

main verb (fourth negation, emphatic: no siege-ramp)

→ aorist subjunctive with οὐ μή (emphatic denial)

ἐκχέω: 'pour out / heap up'; renders הִשֵּׁ ('pour out [a siege-mound]'); 'he shall by no means cast up a siege-ramp against it' — the final and most emphatic negation, foreclosing even the preparations for a siege.

πρὸς

against

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτὴν

it

Accusative

accusative object of πρὸς (the city)

→ participant reference

αὐτός: 'it'; the city, against which no siege-ramp will be raised.

πρόσχωμα

siege-ramp / mound

Accusative

direct object of ἐκχέει

→ object specification

πρόσχωμα: 'mound / siege-ramp / earthwork'; renders הַלְלֵט ; the earthen ramp heaped against a city wall to breach it — the standard Assyrian siege-tactic, here forbidden even to begin.

33 τῇ ὁδῷ ἣ ἦλθεν ἐν αὐτῇ ἀποστραφήσεται καὶ εἰς τὴν πόλιν ταύτην οὐκ εἰσελεύσεται λέγει κύριος

By the way by which he came, by it he shall return, and into this city he shall not enter, says the LORD.

The verdict confirmed (return, not entry; sealed by the divine signature)

τῇ ὁδῷ ἣ ἦλθεν ἐν αὐτῇ ἀποστραφήσεται

The verdict is restated and sealed with λέγει κύριος ('says the LORD'). The king will retrace his route of advance as a route of retreat (echoing v. 28), and will never enter Jerusalem. The resumptive ἣ ... ἐν αὐτῇ ('by which ... by it') is the same Hebraism as in v. 28.

τῇ

by the

Dative

article (with ὁδῷ)

→ noun-phrase marking

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

ὁδῷ

way / road

Dative

dative (route: 'by the way')

→ sphere or reference

ὁδός: 'way / road'; renders דֶּרֶךְ ; the road of advance becomes the road of retreat — the king goes back the way he came (cf. v. 28).

ἣ

by which

Dative

relative pronoun (dative, antecedent ὁδῷ)

→ participant reference or interest

ὅς: relative pronoun, dative ἣ; 'by which he came'; the resumptive ἐν αὐτῇ that follows is a Hebraism.

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

verb of relative clause

→ constative aorist (the king's advance)

ἔρχομαι: 'come'; the route by which the king came in invasion.

ἐν

by

preposition + dative (resumptive, Hebraism)

→ spatial or relational framing

ἐν + dat.: the resumptive ἐν αὐτῇ ('by it') duplicates the relative ἣ — a Hebraism rendering the Hebrew resumptive pronoun.

αὐτῇ

it

Dative

resumptive pronoun (with ἐν; Hebraism)

→ participant reference or interest

αὐτός: 'it'; refers back to the way (ὁδῶ), redundantly closing the relative clause.

ἀποστραφήσεται

he shall return

Fut Pass Indic 3 Sg · ἀποστρέφω

main verb (the decreed retreat)

→ predictive future (the forced return)

ἀποστρέφω: 'turn back / return'; the passive-form future (active sense) renders בוש; the king will retreat by his route of advance — the humiliation foretold in vv. 7 and 28.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς

→ object specification

πόλις: 'city'; 'this city' = Jerusalem, which the king will never enter.

ταύτην

this

Accusative

demonstrative adjective (with πόλιν)

→ participant reference

οὗτος: 'this'; 'this city,' the secure object of YHWH's verdict, repeated from v. 32.

οὐκ

not

negative particle (with εἰσελεύσεται)

→ discourse linkage or contrast

οὐ: negation — the king 'shall not enter.'

εἰσελεύσεται

shall enter

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (the decisive denial of conquest)

→ predictive future (decreed impossibility)

εἰσέρχομαι: 'enter'; the repetition of οὐκ εἰσελεύσεται from v. 32 seals the verdict — Jerusalem will not be taken, the city remains inviolate.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (concluding divine signature)

→ historic present (the divine guarantor)

λέγω (pres.): λέγει κύριος ('says the LORD') is the prophetic signature-formula (rendering יהוה אלהינו), setting the divine seal on the verdict.

κύριος

the LORD

Nominative

subject of λέγει

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine authority guaranteeing the oracle's fulfillment.

34 καὶ ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης δι' ἐμέ καὶ διὰ Δαυιδ τὸν δοῦλόν μου

And I will shield this city, for my own sake and for the sake of David my servant.

The ground of deliverance (YHWH's own name and the Davidic covenant)

καὶ ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης

The oracle closes with the positive promise of divine protection (ὑπερασπιῶ, 'I will be a shield over') and its double ground: δι' ἐμέ ('for my own sake' — YHWH's name and honor) and διὰ Δαυιδ τὸν δοῦλόν μου ('for the sake of David my servant' — the Davidic covenant). Deliverance rests not on Judah's merit but on God's commitments.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὑπερασπιῶ

I will shield / protect

Fut Act Indic 1 Sg: ὑπερασπίζω

main verb (divine first-person promise of protection)

→ predictive future (the assured defense)

ὑπερασπίζω: 'cover with a shield / protect / defend' (from ὑπέρ + ἀσπίς, 'shield'); renders יָגֵן ('shield / defend'); YHWH himself will be the shield over the city — the divine counterpart to the human *θυρεός* denied to the Assyrian (v. 32).

ὑπὲρ

over / for

preposition + genitive (on behalf of / over)

→ spatial or relational framing

ὑπέρ + gen.: 'over / on behalf of'; with ὑπερασπιῶ it doubly stresses the protective covering — YHWH stands as a shield 'over' the city.

τῆς

the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive object of ὑπέρ

→ relational specification

πόλις: 'city'; 'this city' = Jerusalem, the object of YHWH's protective shielding.

ταύτης

this

Genitive

demonstrative adjective (with πόλεως)

→ relational specification

οὗτος: 'this'; 'this city,' Jerusalem, defended by God himself.

δι'

for the sake of

preposition + accusative (causal/purposive)

→ spatial or relational framing

διὰ + acc.: 'because of / for the sake of'; introduces the first ground of the deliverance — YHWH's own self.

ἐμέ

myself

Accusative

accusative object of δι' (YHWH himself)

→ participant reference

ἐγώ (acc. ἐμέ): 'me / myself'; δι' ἐμέ ('for my own sake') — YHWH acts to vindicate his own name and honor, blasphemed by the Assyrian.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διὰ

for the sake of

preposition + accusative (causal/purposive)

→ spatial or relational framing

διὰ + acc.: 'for the sake of'; introduces the second ground — the Davidic covenant.

Δαυιδ

David

accusative object of διὰ (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד (David); indeclinable in the LXX; the deliverance is grounded in YHWH's covenant promise to David and his dynasty (2 Kgdms 7), of which Jerusalem is the seat.

τὸν

the

Accusative

article (with δοῦλον)

→ noun-phrase marking

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

δοῦλόν

servant

Accusative

accusative in apposition to Δαυιδ

→ object specification

δοῦλος: 'servant / slave'; renders דָּבָר; 'David my servant' is the covenant title (cf. 2 Kgdms 7:5; 3 Kgdms 11:13) — the Davidic covenant is the foundation of Jerusalem's preservation.

μου

my

Genitive

possessive genitive (with δοῦλον)

→ relational specification

ἐγώ (gen. μου): 'my'; David belongs to YHWH as his chosen servant — the bond that secures the dynasty's city.

35 καὶ ἐγένετο ἕως νυκτὸς καὶ ἐξῆλθεν ἄγγελος κυρίου καὶ ἐπάταξεν ἐν τῇ παρεμβολῇ τῶν Ἀσσυρίων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας καὶ ὥρθισαν τὸ πρωὶ καὶ ἰδοὺ πάντες σώματα νεκρά

And it came to pass that night that the angel of the LORD went out and struck in the camp of the Assyrians a hundred eighty-five thousand; and they rose early in the morning, and behold, they were all dead bodies.

The fulfillment: the angel's stroke (the climactic deliverance)

καὶ ἐγένετο ἕως νυκτὸς καὶ ἐξῆλθεν ἄγγελος κυρίου

The oracle is fulfilled with the chapter's climactic event: the Angel of the LORD goes out by night and strikes 185,000 in the Assyrian camp. The narrative formula καὶ ἐγένετο frames the catastrophe; the morning discovery (ὥρθισαν τὸ πρωὶ καὶ ἰδοὺ — 'and behold') and the stark πάντες σώματα νεκρά ('all dead bodies') render the divine intervention with grim economy.

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 (narrative-onset formula)

→ constative aorist (sets the temporal frame)

γίνομαι: 'happen / come to be'; καὶ ἐγένετο renders יָהָיָה, framing the climactic event of the angel's stroke.

ἕως

until / during

preposition + genitive (temporal: 'that night')

→ spatial or relational framing

ἕως: 'until / up to'; with νυκτός marks the night as the time of the divine stroke ('it came to pass that night / by night').

νυκτός

night

Genitive

genitive of time (with ἕως)

→ relational specification

νύξ (gen. νυκτός): 'night'; renders הַלַּיְלָה; the night is the time of the angel's stroke — divine judgement falling under cover of darkness while the camp sleeps.

καὶ
and

apodotic conjunction (Hebraism)

→ discourse linkage or contrast

καί: the apodotic καί after the temporal frame, a Hebraism linking 'it came to pass that night' to the main event.

ἐξῆλθεν
went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the angel's going forth)

→ constative aorist (the decisive intervention)

ἐξέρχομαι: 'go out / come forth'; renders נִצָּח ; the Angel of the LORD 'went out' to execute the divine sentence — the same verb the Assyrian used of his sortie (v. 9), now of God's avenger.

ἄγγελος
angel

Nominative

subject of ἐξῆλθεν

→ participant prominence

ἄγγελος: 'messenger / angel'; ἄγγελος κυρίου ('the Angel of the LORD') renders מַלְאָכִי הַיְיָ — the divine agent of judgement (cf. Exod 12:23; 2 Kgdms 24:16); the contrast with Sennacherib's human ἄγγελοι (v. 9) is pointed.

κυρίου
of the LORD

Genitive

possessive genitive (with ἄγγελος)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה ; the angel acts as YHWH's own executor of judgement.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάταξεν
struck

Aor Act Indic 3 Sg · πατάσσω

main verb (the slaughter)

→ constative aorist (the decisive blow)

πατάσσω: 'strike / smite / kill'; renders הִכָּה ; the angel 'struck' the camp — the single decisive blow that annihilates the Assyrian host without any Israelite arms (cf. the same verb of the firstborn-plague, Exod 12:29).

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ
the

Dative

article (with παρεμβολῇ)

→ noun-phrase marking

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

παρεμβολῇ
camp

Dative

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

→ sphere or reference

παρεμβολή: 'camp / army / encampment'; renders מַחֲנֵה ; the military camp of the Assyrian army, the site of the divine slaughter.

τῶν
of the

Genitive

article (with Ἀσσυρίων)

→ noun-phrase marking

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

Ἀσσυρίων
of the Assyrians

Genitive

possessive genitive (with παρεμβολῇ)

→ relational specification

Ἀσσύριος: 'Assyrian'; gentilic noun, genitive plural, declined; the camp belonging to the Assyrians.

ἐκατὸν
hundred

cardinal numeral (indeclinable; with χιλιάδας)

→ measure or count

ἐκατόν: 'hundred'; indeclinable cardinal; first element of the number 185,000 — the staggering toll of the divine stroke.

ὀγδοήκοντα

eighty

cardinal numeral (indeclinable)

→ measure or count

ὀγδοήκοντα: 'eighty'; indeclinable cardinal; second element of the number.

πέντε

five

cardinal numeral (indeclinable)

→ measure or count

πέντε: 'five'; indeclinable cardinal; the hundred-eighty-five thousand slain — a number underscoring the totality of the catastrophe.

χιλιάδας

thousands

Accusative

direct object of ἐπάταξεν (the number struck)

→ object specification

χιλιάς: 'thousand'; renders ἑλξ; the accusative χιλιάδας ('thousands') counts the slain — 185,000 men struck down in a single night.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὥρθρισαν

they rose early

Aor Act Indic 3 Pl · ὥρθρίζω

main verb (the morning discovery)

→ constative aorist (the rising at dawn)

ὥρθρίζω: 'rise early / do at dawn'; renders ׀׀׀׀ (Hiphil); the survivors (or onlookers) 'rose early in the morning' to discover the catastrophe — the grim dawn revealing the divine judgement.

τὸ

the

Accusative

article (with πρωί, adverbial)

→ noun-phrase marking

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

πρωί

morning / early

adverb of time (with ὥρθρισαν)

→ clausal contribution

πρωί: 'early / in the morning'; τὸ πρωί ('at dawn') reinforces ὥρθρισαν — the discovery at first light.

καὶ

and

coordinate conjunction (introducing the discovery)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (marking the discovery)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders ׀׀׀׀; the dramatic ἰδοὺ stages the shocking morning sight — the whole host lying dead.

πάντες

all

Nominative

subject (substantial: 'all of them')

→ participant prominence

παῖς: 'all'; πάντες ('all of them') stresses the totality of the slaughter — not a man of the struck host survived.

σώματα

bodies / corpses

Nominative

predicate nominative (with implied 'were')

→ participant prominence

σῶμα: 'body / corpse'; renders ׀׀׀׀; σώματα νεκρά ('dead bodies / corpses') — the stark verdict of the morning: the once-mighty army reduced to a field of the dead.

νεκρά

dead

Nominative

attributive adjective (with σώματα)

→ participant prominence

νεκρός: 'dead'; renders ׀׀׀׀; the chilling final word of the scene — the whole host lies dead, the threat of vv. 10–13 utterly undone by the living God they reviled.

36 καὶ ἀπῆρεν καὶ ἐπορεύθη καὶ ἀπέστρεψεν Σενναχηριμ βασιλεὺς Ἀσσυρίων καὶ ὤκησεν ἐν Νινευη

And Sennacherib king of Assyria departed and went and returned and dwelt in Nineveh.

The withdrawal (fulfillment of vv. 7, 28, 33) καὶ ἀπῆρεν καὶ ἐπορεύθη καὶ ἀπέστρεψεν

The chain of three verbs (departed, went, returned) traces Sennacherib's humiliating retreat to Nineveh — the precise fulfillment of the oracle's repeated promise that he would return the way he came (vv. 7, 28, 33). The mighty king who boasted of conquering all simply goes home and settles down, his campaign broken.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆρεν

departed / broke camp

Aor Act Indic 3 Sg · ἀπαίρω

main verb (first of the retreat-chain)

→ constative aorist (breaking camp)

ἀπαίρω: 'depart / break camp / set out'; renders נָסַח; the king breaks camp — the same verb used of his troop-movement at v. 8, now of his retreat.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went / journeyed

Aor Pass Indic 3 Sg · πορεύομαι

main verb (second of the retreat-chain)

→ constative aorist (the journey)

πορεύομαι: 'go / journey / travel'; renders יָצַח; the second verb in the chain of homeward retreat.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπέστρεψεν

returned

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (third of the retreat-chain)

→ constative aorist (the return home)

ἀποστρέφω: 'turn back / return'; renders שָׁבַח; the king 'returned' — the exact fulfillment of the oracle's repeated ἀποστραφήσεται/ἀποστρέψω (vv. 7, 28, 33).

Σενναχηριμ

Sennacherib

subject of the retreat-verbs (indeclinable proper noun)

→ participant identification

Σενναχηριμ: transliteration of Hebrew שַׁנְחַרְיָשׁ; indeclinable in the LXX; the once-boastful king now in inglorious retreat.

βασιλεὺς

king

Nominative

nominative in apposition to Σενναχηριμ

→ participant prominence

βασιλεὺς: 'king'; the title βασιλεὺς Ἀσσυρίων, here attached one last time to the defeated king.

Ἀσσυρίων

of the Assyrians

Genitive

genitive of relationship (with βασιλεύς)

→ relational specification

Ἀσσύριος: 'Assyrian'; gentilic noun, genitive plural, declined.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔκτισεν

dwelt / settled

Aor Act Indic 3 Sg · οἰκέω

main verb (the king settles at home)

→ constative aorist (taking up residence)

οἰκέω: 'dwell / inhabit / settle'; renders עָשָׂה; the king 'settled' in Nineveh — the campaign abandoned, the threat against Jerusalem utterly ended.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Νινευη

Nineveh

dative object of ἐν (indeclinable place-name)

→ participant identification

Νινευη: transliteration of Hebrew נִינְוָה (Nineveh), the Assyrian capital on the Tigris; indeclinable in the LXX; the king's home, where his story will end with his murder (v. 37).

37 καὶ ἐγένετο αὐτοῦ προσκυνῶντος ἐν οἴκῳ Νεσεραχ θεοῦ αὐτοῦ καὶ Αδραμελεχ καὶ Σαρασαρ οἱ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν ἐν μαχαίρᾳ καὶ αὐτοὶ ἐσώθησαν εἰς γῆν Αραρατ καὶ ἐβασίλευσεν Ασορδαν ὁ υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And it came to pass, while he was worshipping in the temple of Nisroch his god, that Adrammelech and Sharezer his sons struck him down with the sword and escaped into the land of Ararat; and Esarhaddon his son reigned in his place.

The end of Sennacherib (final fulfillment: death by the sword)

καὶ ἐγένετο αὐτοῦ προσκυνῶντος

The chapter ends with Sennacherib's assassination — fittingly, while worshipping his own god in the temple of Nisroch, his sons strike him down with the sword, fulfilling the oracle of v. 7 (καταβαλῶ αὐτὸν ἐν ῥομφαίᾳ). The blasphemer of the living God dies powerless before his lifeless idol; his sons flee, and Esarhaddon succeeds. The deliverance is complete.

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 (narrative-onset formula)

→ constative aorist (sets the temporal frame)

γίνομαι: 'happen / come to be'; καὶ ἐγένετο renders יְהִי, framing the final event — the king's assassination — with a genitive-absolute temporal clause.

αὐτοῦ

while he

Genitive

genitive absolute (subject of προσκυνῶντος)

→ relational specification

αὐτός: 'he'; the genitive αὐτοῦ with the participle προσκυνῶντος forms a genitive absolute — 'while he was worshipping.'

προσκυνῶντος

worshipping

Pres Act Ptcp Gen Masc Sg · προσκυνέω

genitive absolute participle (temporal)

→ present participle (the act in progress at the moment of death)

προσκυνέω: 'bow down / worship / do obeisance'; renders הִשְׁתַּפֵּחַ (Hishtaphel); the irony is sharp — the king who reviled the living God is struck down in the very act of worshipping his impotent idol.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

οἶκω

house / temple

Dative

dative of place (locative)

→ sphere or reference

οἶκος: 'house / temple'; οἶκος Νεσεραχ ('the temple of Nisroch') — the shrine of the Assyrian god, the scene of the king's death.

Νεσεραχ

of Nisroch

genitive of relationship (indeclinable; with οἶκω)

→ participant identification

Νεσεραχ: transliteration of Hebrew נִסְרוֹךְ (Nisroch), the Assyrian deity in whose temple Sennacherib was murdered; indeclinable in the LXX; an otherwise unattested divine name.

θεοῦ

god

Genitive

genitive in apposition to Νεσεραχ

→ relational specification

θεός: 'god'; here θεοῦ αὐτοῦ ('his god') — the pagan deity Nisroch, in apposition; the irony recalls vv. 12, 18: the powerless gods of the nations.

αὐτοῦ

his

Genitive

possessive genitive (with θεοῦ)

→ relational specification

αὐτός: 'his'; Nisroch, the king's own god — who cannot protect him from his murderous sons.

καὶ

and

apodotic conjunction (Hebraism, after the genitive absolute)

→ discourse linkage or contrast

καί: the apodotic καί after the temporal genitive-absolute, a Hebraism linking the circumstance to the main event.

Αδραμελεχ

Adrammelech

subject of ἐπάταξαν (indeclinable proper noun)

→ participant identification

Αδραμελεχ: transliteration of Hebrew אֲדַרְמֶלֶךְ (Adrammelech), one of Sennacherib's parricidal sons; indeclinable in the LXX.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Σαρασαρ

Sharezer

subject of ἐπάταξαν (indeclinable proper noun)

→ participant identification

Σαρασαρ: transliteration of Hebrew שַׂרְאֶצֶר (Sharezer), the other parricidal son; indeclinable in the LXX.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

nominative in apposition (to the two named sons)

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ αὐτοῦ ('his sons') in apposition identifies the assassins as the king's own offspring — the ultimate domestic betrayal.

αὐτοῦ

his

Genitive

possessive genitive (with υἱοί)

→ relational specification

αὐτός: 'his'; the sons belonging to Sennacherib — who turn against him.

ἐπάταξαν

struck down

Aor Act Indic 3 Pl · πατάσσω

main verb (the assassination)

→ constative aorist (the fatal blow)

πατάσσω: 'strike / smite / kill'; renders ܩܬܬ; the same verb used of the angel's stroke (v. 35) — the king who escaped the angel's blade falls to his sons' sword, the oracle of v. 7 fulfilled.

αὐτὸν

him

Accusative

direct object of ἐπάταξαν

→ participant reference

αὐτός: 'him'; Sennacherib, struck down by his own sons.

ἐν

with

preposition + dative (instrumental: 'with the sword')

→ spatial or relational framing

ἐν + dat.: instrumental 'with / by'; a Hebraism rendering ܩ; 'with the sword.'

μαχαίρα

a sword

Dative

dative of instrument (with ἐπάταξαν)

→ sphere or reference

μάχαιρα: 'sword / dagger'; renders ܩܬܬ; the sword fulfills v. 7 (καταβαλῶ αὐτὸν ἐν ῥομφαίᾳ — 'I will fell him by the sword') — the king dies by the very means YHWH decreed, in his own land.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτοὶ

they

Nominative

subject of ἐσώθησαν (emphatic: the sons)

→ participant prominence

αὐτός: 'they'; the sons, who escape after the murder.

ἐσώθησαν

escaped / were saved

Aor Pass Indic 3 Pl · σώζω

main verb (the sons' flight)

→ constative aorist (the escape)

σώζω (aor. pass. 'be saved / escape'): 'save / preserve'; here 'they escaped / got away safely' — the same verb of the salvation Hezekiah prayed for (σῶσον, v. 19), now ironically of the murderers' flight.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

γῆν

land

Accusative

accusative object of εἰς

→ object specification

γῆ: 'land'; εἰς γῆν Ἀραράτ ('to the land of Ararat') = the region of Urartu, north of Assyria, the place of the assassins' refuge.

Ἀραράτ

of Ararat

genitive of relationship (indeclinable place-name; with γῆν)

→ participant identification

Ἀραράτ: transliteration of Hebrew ܐܪܪܬ (Ararat = Urartu), the mountainous region of Armenia; indeclinable in the LXX; the land to which the parricides fled.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned / became king

Aor Act Indic 3 Sg · βασιλεύω

main verb (the succession)

→ ingressive aorist (accession to the throne)

βασιλεύω: 'be king / reign'; renders ܐܠܡ; the ingressive aorist marks Esarhaddon's accession — the dynastic succession that closes the narrative.

Ἀσσορδαν

Esarhaddon

subject of ἐβασιλευσεν (indeclinable proper noun)

→ participant identification

Ἀσσορδαν: transliteration of Hebrew אֲסַרְחַדְדָּן (Esarhaddon), Sennacherib's son and successor on the Assyrian throne; indeclinable in the LXX.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

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

υἱός

son

Nominative

nominative in apposition to Ἀσσορδαν

→ participant prominence

υἱός: 'son'; ὁ υἱός αὐτοῦ ('his son') identifies Esarhaddon as Sennacherib's heir.

αὐτοῦ

his

Genitive

possessive genitive (with υἱός)

→ relational specification

αὐτός: 'his'; Esarhaddon belonging to Sennacherib as his son and successor.

ἀντ'

in place of

preposition + genitive (substitution: 'in place of')

→ spatial or relational framing

ἀντί + gen.: 'instead of / in place of'; renders ἡ βασιλεία; the dynastic succession-formula — Esarhaddon reigns 'in place of' his murdered father.

αὐτοῦ

him

Genitive

genitive object of ἀντ' (the dead king)

→ relational specification

αὐτός: 'him'; Sennacherib, in whose place Esarhaddon now reigns — the final word of the chapter, sealing the downfall of the blasphemer and the triumph of the living God.

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.