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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 20

ΒΑΣΙΛΕΙΩΝ Δ' Κ'

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 is healed and given time, but his display to Babylon foreshadows exile.

Translation & textual notes

The Greek text of 4 Kingdoms 20 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. 4 Kingdoms 20 (= 2 Kings 20 MT) is the Septuagintal account of the closing episodes of Hezekiah's reign and runs closely parallel to Isaiah 38–39. The chapter divides into four movements: Hezekiah's mortal illness, his weeping prayer, and Isaiah's reversing oracle of fifteen added years and the city's deliverance (vv. 1–6); the fig-poultice cure and the confirmatory sign of the shadow retreating ten steps on the stairway (vv. 7–11); the embassy of Marodach-baladan of Babylon, Hezekiah's display of

all his treasures, and Isaiah's oracle that everything will be carried to Babylon and Hezekiah's sons made eunuchs in the Babylonian palace (vv. 12–19); and the regnal-summary notice of his waterworks and his death-and-burial formula, with Manasseh succeeding (vv. 20–21). The LXX preserves several distinctive features: the prophetic messenger-formula τάδε λέγει κύριος (vv. 1, 5); the transliterated court-loanwords μαναα ('gift / tribute', v. 12) and νεχωθα (the treasure-/spice-house, v. 13); the technical βαθμοί ('steps / degrees') and ἀναβαθμοί ('stairway') for the sundial-stairway of Ahaz (vv. 9–11); and the standard regnal death-formula ἐκοιμήθη ... μετὰ τῶν πατέρων αὐτοῦ (v. 21). κύριος throughout renders the Tetragrammaton.

Discourse structure of the chapter

A · 20:1–6

Hezekiah's mortal illness, his prayer, and the LORD's reversing word

Hezekiah falls sick to the point of death, and Isaiah son of Amos brings the messenger-word: 'Set your house in order, for you shall die and not live' (v. 1). The king turns his face to the wall and prays, appealing to his faithful walk before YHWH, and weeps bitterly (vv. 2–3). Before Isaiah has left the middle court, the word of YHWH comes again, reversing the verdict: the LORD, the God of David, has heard the prayer and seen the tears, will heal Hezekiah on the third day (vv. 4–5), and adds fifteen years to his life and the promise to deliver the city from the Assyrian king's hand for David's sake (v. 6).

B · 20:7–11

The fig-poultice cure and the sign of the receding shadow

Isaiah prescribes a cake of figs to be laid on the ulcer, and Hezekiah recovers (v. 7). Hezekiah asks for a confirming sign that he will indeed go up to the house of the LORD on the third day (v. 8). Isaiah offers a choice concerning the shadow on the stairway of Ahaz — shall it advance ten steps or retreat ten? (v. 9). Hezekiah judges the forward motion 'a light thing' and asks instead for the harder reversal (v. 10), and at the prophet's cry to YHWH the shadow goes back ten steps on the stairway (v. 11).

C · 20:12–19

The Babylonian embassy and Isaiah's oracle of exile

Marodach-baladan son of Baladan, king of Babylon, sends letters and a gift on hearing of Hezekiah's illness (v. 12). Hezekiah rejoices and shows the envoys his entire treasure-house — silver, gold, spices, fine oil, and his armory — withholding nothing (v. 13). Isaiah comes and interrogates the king about the visitors and what they saw; Hezekiah admits he showed them everything (vv. 14–15). Isaiah then delivers the oracle: all that is in the house, and what the fathers stored up, will be carried to Babylon, and Hezekiah's own descendants will become eunuchs in the palace of the king of Babylon (vv. 16–18). Hezekiah pronounces the word of the LORD 'good,' content that there will be peace in his own days (v. 19).

D · 20:20–21

Regnal summary, waterworks, and the death of Hezekiah

The narrator closes with the standard regnal-summary formula: the rest of Hezekiah's acts and his might — including the pool and the conduit by which he brought water into the city — are recorded in the book of the chronicles of the kings of Judah (v. 20). Hezekiah sleeps with his fathers and is buried in the city of David, and Manasseh his son reigns in his place (v. 21).

- 1 ἐν ταῖς ἡμέραις ἐκείναις ἠρρώστησεν Εἰζεκιᾶς εἰς θάνατον καὶ εἰσῆλθεν πρὸς αὐτὸν Ἡσαιᾶς υἱὸς Ἀμώς ὁ προφήτης καὶ εἶπεν πρὸς αὐτόν τάδε λέγει κύριος ἔντειλαι τῷ οἴκῳ σου ὅτι ἀποθνήσκεις σὺ καὶ οὐ ζήσῃ

In those days Hezekiah became sick unto death, and Isaiah son of Amos the prophet came to him and said to him, 'Thus says the LORD: Give orders concerning your house, for you are dying and shall not live.'

New narrative episode (temporal frame opening the Hezekiah-illness cycle)

ἐν ταῖς ἡμέραις ἐκείναις

The temporal phrase ἐν ταῖς ἡμέραις ἐκείναις ('in those days') is a stock LXX episode-opener loosely linking this account to the Assyrian-crisis material of chs. 18–19. The prophetic messenger-formula τάδε λέγει κύριος introduces an unconditional death-sentence; the bluntness of ἀποθνήσκεις σὺ καὶ οὐ ζήσῃ sets up the dramatic reversal of vv. 4–6.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (with ἐν: temporal frame)

→ sphere or reference

ἡμέρα: 'day'; the phrase ἐν ταῖς ἡμέραις ἐκείναις renders Hebrew מִן הַיָּמִים, a stock narrative formula loosely setting the episode within the same general period as the Assyrian deliverance of chs. 18–19.

ἐκείναις

those

Dative

demonstrative adjective (modifying ἡμέραις)

→ sphere or reference

ἐκεῖνος: 'that / those'; the far-demonstrative locates the episode in the indefinite past relative to the narrator without precise synchronism.

ἠρρώστησεν

became sick

Aor Act Indic 3 Sg · ἄρρωστέω

main verb (onset of illness)

→ ingressive aorist (entered the state of sickness)

ἄρρωστέω: 'be ill / fall sick'; renders Hebrew חָלָה; the ingressive aorist marks the onset of the illness; the same verb recurs at vv. 12 (ἠρρώστησεν) as the occasion for the Babylonian embassy.

Εζεκιας

Hezekiah

Nominative

subject

→ participant prominence

Εζεκιας: transliteration of Hebrew יְהִיזְקִיָּה ('YHWH strengthens'); declined as a first-declension masculine in Rahlfs' LXX (acc. Εζεκιαν, gen. Εζεκιου), hence parsed as a declinable noun with case.

εἰς

unto

preposition + accusative (extent / result)

→ spatial or relational framing

εἰς: meaning 'unto'; here it marks the relation signaled by preposition + accusative (extent / result).

θάνατον

death

Accusative

accusative object of εἰς (extent: 'to the point of death')

→ object specification

θάνατος: 'death'; εἰς θάνατον renders תּוֹמָל, expressing the gravity of the illness — a sickness tending toward death; cf. the same idiom at John 11:4 (ἀσθένεια ... πρὸς θάνατον).

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (the prophet's arrival)

→ constative aorist (single completed entry)

εἰσέρχομαι: 'enter / come in'; the prophet comes to the sickbed; the same verb frames Isaiah's later visit after the embassy (v. 14, εἰσῆλθεν Ησαιας).

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

accusative object of πρὸς (Hezekiah)

→ participant reference

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

Ἡσαίας

Isaiah

Nominative

subject (apposition with υἱὸς Ἀμὼς ὁ προφήτης)

→ participant prominence

Ἡσαίας: transliteration of Hebrew יְהוֹשָׁעַי ('YHWH is salvation'); declined as a first-declension masculine (acc. Ἡσαίαν), hence a declinable noun with case.

υἱὸς

son

Nominative

nominative in apposition to Ἡσαίας (patronymic)

→ participant prominence

υἱός: 'son'; υἱὸς Ἀμὼς renders יְהוֹשָׁעַי, the standard patronymic identifying the prophet (note: Ἀμὼς here = יְהוֹשָׁעַי, Isaiah's father, distinct from the prophet Amos אֲמוֹס).

Ἀμὼς

Amos

genitive of relationship (indeclinable patronymic)

→ participant identification

Ἀμὼς: transliteration of Hebrew אֲמוֹס, the father of Isaiah; indeclinable in the LXX, hence kind 'x' with no case value; functions as a genitive of relationship with υἱός.

ὁ

the

Nominative

article (with προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

nominative in apposition (titular: 'the prophet')

→ participant prominence

προφήτης: 'prophet / spokesman'; renders נָבִי; the title underlines that Isaiah comes not as physician but as bearer of the divine word, framing the entire chapter as prophetic speech-event.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces the prophetic oracle that follows; paired with the messenger-formula τάδε λέγει κύριος.

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 (Hezekiah)

→ participant reference

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

τάδε

thus / these things

Accusative

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

→ participant reference

ὅδε, ἥδε, τόδε: 'this / these'; τάδε λέγει κύριος is the LXX's standard rendering of the prophetic messenger-formula כֹּה אָמַר יְהוָה; the neuter accusative plural τάδε points forward to the words quoted.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic present)

→ historic present (the divine word presented as immediate and ongoing)

λέγω (pres.): the present λέγει within the citation-formula gives the oracle a sense of present, living authority — the LORD is, as it were, speaking now through the prophet.

κύριος

LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יְהוָה; the divine name marks this as unmediated YHWH-speech delivered through the prophet Isaiah.

ἐντειλαί

give orders

Aor Mid Impv 2 Sg · ἐντέλλομαι

main verb (divine imperative to Hezekiah)

→ aorist imperative (decisive command: set things in order)

ἐντέλλομαι: 'command / give charge / give orders'; renders וַצִּי (Piel of צוּ); ἐντειλαί τῷ οἴκῳ σου is the idiom 'give your household its final instructions / put your house in order,' i.e. make a deathbed disposition of one's affairs (cf. 2 Sam 17:23 LXX).

τῷ

the / your

Dative

article (with οἴκῳ)

→ noun-phrase marking

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

οἴκῳ

house / household

Dative

dative complement of ἐντειλαί (the household instructed)

→ sphere or reference

οἶκος: 'house / household'; renders תִּבְיָה; here in the sense of one's domestic and dynastic affairs — Hezekiah is to make a deathbed disposition; οἶκος recurs throughout the chapter (treasure-house v. 13, dynastic 'house of the king of Babylon' v. 18).

σου

your

Genitive

genitive of possession (modifying οἴκῳ)

→ relational specification

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

ὅτι

for / because

causal conjunction (grounds for the command)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the ground of the imperative — the household must be set in order because death is imminent.

ἀποθνήσκεις

you are dying

Pres Act Indic 2 Sg · ἀποθνήσκω

verb of causal clause (present of imminent certainty)

→ futuristic / progressive present (death as already underway and certain)

ἀποθνήσκω: 'die'; renders הָיָה מָוֹת ('you are dying / about to die'); the present tense conveys imminent and certain death, sharpened by the following οὐ ζήσῃ.

σύ

you

Nominative

subject (emphatic personal pronoun)

→ participant reference

σύ: the emphatic pronoun heightens the personal directness of the death-sentence — it is you, the king, who will die.

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 ζήση)

→ discourse linkage or contrast

οὐ: objective negation; with the future ζήση it forms an emphatic denial — 'you shall surely not live / recover.'

ζήση

you shall live

Fut Mid Indic 2 Sg · ζάω

main verb (negated future of the death-sentence)

→ predictive future (categorical prognosis of death)

ζάω: 'live / be alive'; renders הִיָּחַיֵּךְ אֲלֹ ('you shall not live / not recover'); the categorical οὐ ζήση is the verdict that Hezekiah's prayer and YHWH's grace will overturn at vv. 5–6.

2 καὶ ἀπέστρεψεν Εζεκιας τὸ πρόσωπον αὐτοῦ πρὸς τὸν τοῖχον καὶ ἤϋξατο πρὸς κύριον λέγων

And Hezekiah turned his face to the wall and prayed to the LORD, saying,

Narrative continuation (Hezekiah's response to the death-oracle) καὶ ἀπέστρεψεν Εζεκιας

The king's gesture of turning his face to the wall (πρὸς τὸν τοῖχον) signals withdrawal into private grief and prayer; the participle λέγων introduces the direct prayer that follows in v. 3. The verse is a chain of καί-paratactic aorists typical of LXX narrative.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστρεψεν

turned away

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (Hezekiah's gesture)

→ constative aorist (single completed turning)

ἀποστρέφω: 'turn away / turn back'; renders Hebrew בָּרַח; ἀπέστρεψεν τὸ πρόσωπον πρὸς τὸν τοῖχον depicts the king turning from the room toward the wall — a posture of private grief and concentrated prayer.

Εζεκιας

Hezekiah

Nominative

subject

→ participant prominence

Εζεκιας; meaning 'Hezekiah'; it serves as subject.

τὸ

the / his

Accusative

article (with πρόσωπον)

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object of ἀπέστρεψεν

→ object specification

πρόσωπον: 'face / countenance'; renders פָּנִים; turning the face is a recurrent biblical idiom for the direction of one's attention or emotional disposition — here a withdrawal toward private prayer.

αὐτοῦ

his

Genitive

genitive of possession (modifying πρόσωπον)

→ relational specification

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

πρὸς

to / toward

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with τοῖχον)

→ noun-phrase marking

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

τοῖχον

wall

Accusative

accusative object of πρὸς (direction of the gesture)

→ object specification

τοῖχος: 'wall (of a house)'; renders קִיר; turning to the wall isolates the king from onlookers, marking the intimacy and earnestness of the prayer.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤξατο

prayed

Aor Mid Indic 3 Sg · εὔχομαι

main verb (act of prayer)

→ constative aorist (single completed act of prayer)

εὔχομαι: 'pray / vow / make supplication'; renders פָּלַח; the deponent middle ἤξατο introduces the king's direct petition to YHWH that follows in v. 3.

πρὸς

to

preposition + accusative (direction of prayer)

→ spatial or relational framing

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

κύριον

LORD

Accusative

accusative object of πρὸς (addressee of prayer)

→ object specification

κύριος (acc. κύριον): rendering of the Tetragrammaton יְהוָה; the king prays directly to YHWH, not through priestly mediation, anticipating the divine hearing of v. 5 (ἤκουσα τῆς προσευχῆς σου).

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of speech (introducing direct prayer)

→ circumstantial participle (manner / content of the praying)

λέγω (pres. part.): the participle λέγων is the standard LXX device (rendering לֵאמֹר) for introducing direct speech after a verb of speaking or praying; here it opens the verbatim prayer of v. 3.

3 ὦ δὴ κύριε μνήσθητι δὴ ὅσα περιεπάτησα ἐνώπιόν σου ἐν ἀληθείᾳ καὶ ἐν καρδίᾳ πλήρει καὶ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου ἐποίησα καὶ ἔκλαυσεν Εζεκιᾶς κλαυθμῷ μεγάλῳ

'O LORD, remember, I pray, how I have walked before you in truth and with a full heart, and have done what is good in your eyes.' And Hezekiah wept with a great weeping.

Embedded direct speech: Hezekiah's prayer of appeal ὦ δὴ κύριε

The prayer is an appeal to YHWH's covenant memory: μνήσθητι ('remember') with the doubled particle δὴ ('I pray, indeed') is urgent and pleading. Hezekiah does not deny his mortality but rests his case on a life of faithful conduct (περιεπάτησα ... ἐν ἀληθείᾳ). The verse closes with the narrator's note of the king's great weeping (κλαυθμῷ μεγάλῳ), a cognate-dative Hebraism intensifying the grief that v. 5 says YHWH has seen.

ὦ

O

interjection (vocative particle)

→ discourse linkage or contrast

ὦ: interjection introducing direct address; here it heightens the emotional urgency of the prayer's opening cry to YHWH.

δὴ

indeed / pray

emphatic particle (entreaty)

→ discourse linkage or contrast

δὴ: emphatic particle of entreaty; rendering Hebrew עַתָּה ('please / now'); combined with ὦ and again with μνήσθητι δὴ it intensifies the pleading tone of the petition.

κύριε

LORD

Vocative

vocative of address

→ direct address

κύριος (voc. κύριε): the vocative rendering of the Tetragrammaton יהוה ; direct address opens the prayer, appealing to the covenant LORD by name.

μνήσθητι

remember

Aor Pass Impv 2 Sg · μιμνήσκειαι

main verb (petitionary imperative)

→ aorist imperative (urgent plea for divine remembrance)

μιμνήσκειαι: 'remember / call to mind'; renders זָכַר ; in covenant prayer, asking God to 'remember' is to ask him to act favorably in accordance with relationship — not mere recollection but effective regard (cf. Neh 13:14).

δὴ

I pray

emphatic particle (entreaty, with μνήσθητι)

→ discourse linkage or contrast

δὴ: repeated entreaty-particle (= נָזַר) reinforcing the imperative μνήσθητι: 'remember, I pray!'

ὅσα

how / all that

Accusative

relative/correlative pronoun (object clause of μνήσθητι)

→ participant reference

ὅσος: 'as much/many as / how (much)'; the neuter plural ὅσα introduces the content of what YHWH is asked to remember – the totality of Hezekiah's faithful conduct.

περιεπάτησα

I walked

Aor Act Indic 1 Sg · περιπατέω

verb of relative clause (the conduct remembered)

→ constative aorist (Hezekiah's life of conduct viewed as a whole)

περιπατέω: 'walk (about) / conduct oneself'; renders הִתְחַלְּקֶה (Hithpa'el of חָלַק); 'walking before' YHWH is the standard biblical metaphor for a manner of life lived in covenant faithfulness (cf. Gen 17:1; 1 Kgs 3:6).

ἐνώπιόν

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering לְפָנֶיךָ ('before your face'); the phrase frames Hezekiah's whole life as lived under YHWH's gaze.

σου

you

Genitive

genitive object of ἐνώπιον

→ relational specification

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

ἐν

in

preposition + dative (manner)

→ spatial or relational framing

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

ἀληθεία

truth

Dative

dative of manner (with ἐν: 'in truth')

→ sphere or reference

ἀλήθεια: 'truth / faithfulness'; renders תְּהִלָּה; in the OT sense ἀλήθεια denotes faithful integrity and reliability of conduct, not merely propositional truthfulness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

with / in

preposition + dative (manner)

→ spatial or relational framing

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

καρδία

heart

Dative

dative of manner (with ἐν: 'with a heart')

→ sphere or reference

καρδία: 'heart'; renders לֵב; in biblical anthropology the seat of will, intellect, and devotion; 'a full / whole heart' denotes undivided loyalty to YHWH.

πλήρει

full / whole

Dative

attributive adjective (modifying καρδία)

→ sphere or reference

πλήρης: 'full / complete'; renders מְלֵא ('whole / perfect'); καρδία πλήρει = 'with a whole/undivided heart'; the standard idiom for wholehearted covenant devotion (cf. 3 Kgdms 8:61; 11:4).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (substantivizing ἀγαθόν)

→ noun-phrase marking

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

ἀγαθόν

good

Accusative

substantival adjective (direct object of ἐποίησα: 'the good')

→ object specification

ἀγαθός: 'good'; τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου ἐποίησα renders the recurrent Deuteronomistic formula הָטוֹב בְּעֵינֵי ה' ('did what is good in the eyes of the LORD'), the regnal evaluation applied to Hezekiah at 4 Kgdms 18:3.

ἐν

in

preposition + dative (evaluative)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative of sphere (with ἐν: 'in your eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; ἐν ὀφθαλμοῖς σου renders עֵינַיִךְ ('in your eyes / sight'), a Hebraism for divine evaluation and approval.

σου

your

Genitive

genitive of possession (modifying ὀφθαλμοῖς)

→ relational specification

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

ἐποίησα

I have done

Aor Act Indic 1 Sg · ποιέω

main verb (Hezekiah's claim of righteous conduct)

→ constative aorist (life of conduct summed up)

ποιέω: 'do / make'; renders עָשָׂה; the aorist sums up Hezekiah's reign of reform and fidelity as a single completed record offered to YHWH's remembrance.

καὶ

and

narrative conjunction (resuming narration)

→ discourse linkage or contrast

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

ἔκλαυσεν

wept

Aor Act Indic 3 Sg · κλαίω

main verb (narrator's note of weeping)

→ constative aorist (act of weeping)

κλαίω: 'weep / cry aloud'; renders בָּכָה; the narrator's note that Hezekiah wept is recalled by YHWH at v. 5 (εἶδον τὰ δάκρυά σου, 'I have seen your tears').

Εζεκιᾶς

Hezekiah

Nominative

subject

→ participant prominence

Εζεκιᾶς: meaning 'Hezekiah'; it serves as subject.

κλαυθμῶ

with weeping

Dative

cognate dative (Hebraism, with ἔκλαυσεν)

→ sphere or reference

κλαυθμός: 'weeping / wailing'; the cognate dative ἔκλαυσεν κλαυθμῶ μεγάλῳ renders the Hebrew infinitive-absolute construction הָיָה בָּכָה ... בָּכָה, intensifying the verb: 'wept with great weeping' = 'wept bitterly!'

μεγάλῳ

great

Dative

attributive adjective (modifying κλαυθμῶ)

→ sphere or reference

μέγας: 'great'; intensifies κλαυθμῶ; the magnitude of the weeping underlines the depth of the king's distress at the death-sentence.

4 καὶ ἦν Ησαίας ἐν τῇ αὐλῇ τῇ μέσῃ καὶ ῥῆμα κυρίου ἐγένετο πρὸς αὐτὸν λέγων

And Isaiah was in the middle court, and the word of the LORD came to him, saying,

Scene-setting circumstance (the prophet still within the court when the reversing word comes)

καὶ ἦν Ησαίας

The imperfect ἦν sets the background: Isaiah has not yet left the palace precincts (ἐν τῇ αὐλῇ τῇ μέσῃ) when the divine word reverses the sentence — the swiftness of the answer underscores YHWH's responsiveness to the prayer and tears of v. 3. The word-event formula ῥῆμα κυρίου ἐγένετο πρὸς αὐτόν introduces the new oracle.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (background circumstance)

→ imperfect of background state (Isaiah's location when the word came)

εἰμί (impf.): 'be'; the imperfect ἦν supplies the durative background — Isaiah was still in the court — against which the punctiliar ἐγένετο of the word-event is foregrounded.

Ησαίας

Isaiah

Nominative

subject

→ participant prominence

Ησαίας: meaning 'Isaiah'; it serves as subject.

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 αὐλῇ)

→ noun-phrase marking

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

αὐλῇ

court

Dative

dative of place (with ἐν: location of Isaiah)

→ sphere or reference

αὐλή: 'court / courtyard'; renders צִדִּיק; the 'middle court' is an inner courtyard of the royal palace complex — Isaiah is still within the precincts, not yet departed.

τῇ

the

Dative

article (in attributive position with μέσῃ)

→ noun-phrase marking

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

μέσῃ

middle

Dative

attributive adjective (modifying αὐλῇ: 'the middle court')

→ sphere or reference

μέσος: 'middle / central'; the article-repeating attributive construction τῇ αὐλῇ τῇ μέσῃ specifies a particular inner courtyard; the detail stresses how quickly the reversing word overtakes the prophet.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ῥῆμα

word

Nominative

subject (of ἐγένετο)

→ participant prominence

ῥῆμα: 'word / utterance / matter'; renders רֶבֶד; ῥῆμα κυρίου ἐγένετο πρὸς is the stock prophetic word-event formula (וַיְהִי דְבַר יְהוָה אֵלַי), marking the reception of a fresh divine oracle (cf. 3 Kgdms 17:2; Jer 1:2).

κυρίου

of the LORD

Genitive

genitive of source (modifying ῥῆμα)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the genitive marks the word's divine origin — it is YHWH's word that comes to the prophet.

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb (the word-event)

→ constative aorist (the coming of the divine word)

γίνομαι (aor. mid.): 'become / come to be / happen'; in the formula ῥῆμα κυρίου ἐγένετο πρὸς it renders וַיְהִי, depicting the oracle as an event that befalls the prophet.

πρὸς

to

preposition + accusative (recipient of the word)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

accusative object of πρὸς (Isaiah)

→ participant reference

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

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of speech (introducing the oracle)

→ circumstantial participle (content of the word-event)

λέγω (pres. part.): λέγων (= לֹאמֵר) introduces the direct content of the divine word; though grammatically masculine singular it attaches loosely to the neuter ῥῆμα by sense (the word that speaks), a common LXX construction.

5 ἐπίστρεψον καὶ ἑρεῖς πρὸς Εζεκιαν τὸν ἡγούμενον τοῦ λαοῦ μου τάδε λέγει κύριος ὁ θεὸς Δαυὶδ τοῦ πατρός σου ἤκουσα τῆς προσευχῆς σου εἶδον τὰ δάκρυά σου ἰδοὺ ἐγὼ ἰάσομαί σε τῇ ἡμέρᾳ τῇ τρίτῃ ἀναβήσῃ εἰς οἶκον κυρίου

'Turn back and say to Hezekiah the leader of my people: Thus says the LORD, the God of David your father: I have heard your prayer, I have seen your tears; behold, I will heal you; on the third day you shall go up to the house of the LORD.'

Embedded divine oracle: the reversing word of healing

ἐπίστρεψον καὶ ἑρεῖς

The oracle reverses v. 1: the imperativial ἐπίστρεψον sends Isaiah back, and the messenger-formula τάδε λέγει κύριος ὁ θεὸς Δαυὶδ explicitly grounds the reprieve in the Davidic covenant. The paired aorists ἤκουσα ... εἶδον answer precisely the prayer and tears of vv. 2–3, and ἰδοὺ ἐγὼ ἰάσομαι announces the cure, with the concrete sign of going up to the temple on the third day.

ἐπίστρεψον

turn back

Aor Act Impv 2 Sg · ἐπιστρέφω

main verb (divine imperative to Isaiah)

→ aorist imperative (decisive command to return)

ἐπιστρέφω: 'turn back / return'; renders בָּשׁ; YHWH commands Isaiah to go back to the king he has just left — the same verb-root recurs in the sign of the returning shadow (ἐπιστραφήτω, ἐπέστρεψεν, vv. 10–11).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἑρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω

main verb (volitive future functioning as command)

→ imperative future (commissioned proclamation)

λέγω (fut. ἐρῶ): 'say / tell'; the future ἑρεῖς has imperatival force (= Hebrew weqatal עָרַמְתִּי), commissioning the prophet's exact words to the king.

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).

Εζεκιαν

Hezekiah

Accusative

accusative object of πρὸς (recipient of the message)

→ object specification

Εζεκιαν (acc. Εζεκιαν): declinable name; the accusative as directional object of πρὸς.

τὸν

the

Accusative

article (with the substantival participle ἡγούμενον)

→ noun-phrase marking

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

ἡγούμενον

leader / ruler

Pres Mid Part Acc Sg Masc · ἡγέομαι

substantival participle in apposition to Εζεκιαν ('the leader')

→ substantival participle (title of office)

ἡγέομαι: 'lead / go before / govern'; the substantival participle ὁ ἡγούμενος ('leader / ruler / prince') renders ἡγ; calling Hezekiah 'leader of my people' (τοῦ λαοῦ μου) frames his life as bound up with the covenant nation, not merely personal.

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (object of the participial idea: 'leader of the people')

→ relational specification

λαός: 'people'; renders ἔθνος; the covenant designation for Israel; the possessive μου ('my people') marks YHWH's claim on the nation Hezekiah governs.

μου

my

Genitive

genitive of possession (modifying λαοῦ)

→ relational specification

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

τάδε

thus

Accusative

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

→ participant reference

ὅδε: τάδε λέγει κύριος, the prophetic messenger-formula (= יהוה אומר); the second occurrence in the chapter, now introducing the word of reprieve.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic present)

→ historic present (immediacy of the divine word)

λέγω (pres.): the citation-formula present, giving the oracle living authority.

κύριος

LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; here expanded by the apposition ὁ θεὸς Δαυὶδ τοῦ πατρὸς σου, grounding the reprieve in the Davidic covenant.

ὁ

the

Nominative

article (with θεός, in apposition to κύριος)

→ 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 אלהים; ὁ θεὸς Δαυὶδ ('the God of David') invokes the dynastic covenant (2 Sam 7) as the basis for Hezekiah's deliverance — the same ground appealed to in v. 6 (διὰ Δαυὶδ τὸν δοῦλόν μου).

Δαυιδ

David

genitive of relationship (indeclinable: 'God of David')

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX, hence kind 'x' with no case value; functions as a genitive of relationship with θεός.

τοῦ

the

Genitive

article (with πατρός, in apposition to Δαυιδ)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition to Δαυιδ ('David your father')

→ relational specification

πατήρ: 'father / forefather'; renders כֹּהֵן; David is Hezekiah's 'father' in the dynastic sense (ancestor of the royal line), the covenant figure on whose account the city is preserved.

σου

your

Genitive

genitive of relationship (modifying πατρός)

→ relational specification

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

ἤκουσα

I have heard

Aor Act Indic 1 Sg · ἀκούω

main verb (divine response to the prayer)

→ constative aorist (completed act of hearing, with present relevance)

ἀκούω: 'hear / heed'; ἤκουσα τῆς προσευχῆς σου answers the ηὔξατο of v. 2 — YHWH has heard and will act; the genitive object (τῆς προσευχῆς) is the regular construction for hearing a sound/utterance.

τῆς

the

Genitive

article (with προσευχῆς)

→ noun-phrase marking

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

προσευχῆς

prayer

Genitive

genitive object of ἤκουσα

→ relational specification

προσευχή: 'prayer'; renders תְּפִלָּה; the noun corresponds to the verb ηὔξατο (v. 2), confirming that the king's petition has reached and moved YHWH.

σου

your

Genitive

genitive of possession (modifying προσευχῆς)

→ relational specification

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

εἶδον

I have seen

Aor Act Indic 1 Sg · ὁράω

main verb (divine response to the tears)

→ constative aorist (completed act of seeing, with present relevance)

ὁράω (aor. εἶδον): 'see / perceive'; εἶδον τὰ δάκρυά σου answers the ἔκλαυσεν of v. 3 — the king's tears have been seen; the paired ἤκουσα ... εἶδον is a Hebraic doublet of divine attentiveness.

τὰ

the

Accusative

article (with δάκρυά)

→ noun-phrase marking

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

δάκρυά

tears

Accusative

direct object of εἶδον

→ object specification

δάκρυον: 'tear'; renders דִּמְעָה; the tears of v. 3's κλαυθμός are now explicitly the object of divine sight — the prayer is heard and the grief is seen.

σου

your

Genitive

genitive of possession (modifying δάκρυά)

→ relational specification

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

ἰδοὺ

behold

presentative particle (drawing attention to the announcement)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders הִנֵּה; the presentative particle highlights the dramatic reversal that follows — the divine 'I will heal you.'

ἐγώ

I

Nominative

subject (emphatic personal pronoun: YHWH himself)

→ participant reference

ἐγώ: the emphatic pronoun stresses YHWH's direct personal agency in the healing — it is the LORD himself who reverses the sentence.

ἰάσομαι

will heal

Fut Mid Indic 1 Sg · ἰάομαι

main verb (divine announcement of healing)

→ predictive future (certain divine act of healing)

ἰάομαι: 'heal / cure'; renders נָפַךְ; the first-person future answers the death-sentence of v. 1 — YHWH is the true physician; the fig-poultice of v. 7 is the means, not the cause.

σε

you

Accusative

direct object of ἰάσομαι

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἰάομαι.

τῇ

the / on the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (when: 'on the third day')

→ sphere or reference

ἡμέρα: 'day'; the dative of time τῇ ἡμέρᾳ τῇ τρίτῃ ('on the third day') specifies the time of the cure and the temple-ascent, a concrete near-term confirmation of the oracle.

τῇ

the

Dative

article (attributive with τρίτῃ)

→ noun-phrase marking

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

τρίτῃ

third

Dative

ordinal adjective (modifying ἡμέρα)

→ sphere or reference

τρίτος: 'third'; the article-repeating attributive τῇ ἡμέρᾳ τῇ τρίτῃ renders בְּיוֹם יְשִׁלְיָהּ; the 'third day' is a recurrent biblical marker of decisive divine action.

ἀναβήση

you shall go up

Fut Mid Indic 2 Sg · ἀναβαίνω

main verb (predicted temple-ascent)

→ predictive future (the king's recovery proven by going up to the temple)

ἀναβαίνω: 'go up / ascend'; renders הָלַךְ; going up to the house of the LORD is the proof of restored health — a cultic confirmation echoed in Hezekiah's request for a sign (v. 8, ἀναβήσομαι εἰς οἶκον κυρίου).

εἰς

to / into

preposition + accusative (direction)

→ spatial or relational framing

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

οἶκον

house

Accusative

accusative object of εἰς (the temple)

→ object specification

οἶκος: 'house'; οἶκος κυρίου ('house of the LORD') is the standard LXX designation for the Jerusalem temple (בֵּית יְהוָה); the king's restored access to it is the visible token of his healing.

κυρίου

of the LORD

Genitive

genitive of possession (modifying οἶκον: 'the LORD's house')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יְהוָה; the temple is YHWH's house, the goal of the king's recovered ascent.

6 καὶ προσθήσω ἐπὶ τὰς ἡμέρας σου πέντε καὶ δέκα ἔτη καὶ ἐκ χειρὸς βασιλέως Ἀσσυρίων σώσω σε καὶ τὴν πόλιν ταύτην καὶ ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης δι' ἐμὲ καὶ διὰ Δαυιδ τὸν δοῦλόν μου

'And I will add to your days fifteen years, and I will save you and this city from the hand of the king of the Assyrians, and I will shield this city, for my own sake and for the sake of David my servant!'

Continuation of the oracle: the added years and the deliverance promise καὶ προσθήσω

The oracle's second half supplies the two great gifts: fifteen added years (πέντε καὶ δέκα ἔτη) and deliverance of king and city from the Assyrian. The double motivation δι' ἐμὲ καὶ διὰ Δαυιδ ('for my own sake and for David my servant's sake') is the theological signature of the Zion-deliverance tradition, repeated from 4 Kgdms 19:34.

καὶ
and

narrative conjunction (continuing the oracle)

→ discourse linkage or contrast

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

προσθήσω

I will add

Fut Act Indic 1 Sg · προστίθῃμι

main verb (divine announcement of added years)

→ predictive future (certain divine gift of life)

προστίθῃμι: 'add / add to'; renders ἦν; προσθήσω ἐπὶ τὰς ἡμέρας σου ('I will add to your days') is the idiom for granting extended life — the precise reversal of the death-sentence of v. 1.

ἐπὶ

to / upon

preposition + accusative (addition: 'to your days')

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (addition: 'to your days').

τὰς

the / your

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative object of ἐπὶ (the lifespan to which years are added)

→ object specification

ἡμέρα: 'day'; here in the idiomatic plural 'days' = lifespan (יָמַי); the years are added to the days already allotted.

σου

your

Genitive

genitive of possession (modifying ἡμέρας)

→ relational specification

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

πέντε

five

cardinal numeral (with δέκα: 'fifteen')

→ measure or count

πέντε: 'five'; indeclinable cardinal, but classified as kind 'n' (numeral); πέντε καὶ δέκα ('five and ten' = fifteen) renders חַמֵּשָׁה — the precise span of life granted.

καὶ

and

coordinate conjunction (joining the numerals)

→ discourse linkage or contrast

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

δέκα

ten

cardinal numeral (with πέντε: 'fifteen')

→ measure or count

δέκα: 'ten'; indeclinable cardinal classified as kind 'n'; the compound πέντε καὶ δέκα = fifteen, the additional years promised.

ἔτη

years

Accusative

accusative of extent (the measure of added time)

→ object specification

ἔτος: 'year'; renders תָּשָׁנָה; the accusative ἔτη is the direct object/extent of προσθήσω — fifteen years of life are the substance of the divine gift.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκ

from / out of

preposition + genitive (source / deliverance from)

→ spatial or relational framing

ἐκ: 'out of / from'; ἐκ χειρός ('from the hand of') is a Hebraism (תְּחִיָּה) for deliverance from someone's power.

χειρὸς

hand

Genitive

genitive object of ἐκ (power from which deliverance comes)

→ relational specification

χείρ: 'hand'; renders תָּ; 'hand' as a metonym for power or grasp; ἐκ χειρὸς βασιλέως Ἀσσυρίων = deliverance from Assyrian domination.

βασιλέως

king

Genitive

genitive of relationship (modifying χειρὸς: 'the king's hand')

→ relational specification

βασιλεύς: 'king'; renders מֶלֶךְ; the Assyrian king is the threat from whom YHWH promises to save — this links the episode to the Sennacherib crisis of chs. 18–19.

Ἀσσυρίων

of the Assyrians

Genitive

genitive (modifying βασιλέως: 'king of the Assyrians')

→ relational specification

Ἀσσύριοι: 'Assyrians'; gentilic plural rendering מְאַשְׁשֻׁרִי; declinable, hence kind 'n' with case; the Assyrian threat is the political danger from which the city is to be preserved.

σώσω

I will save

Fut Act Indic 1 Sg · σώζω

main verb (divine deliverance of king and city)

→ predictive future (certain divine act of rescue)

σώζω: 'save / deliver / rescue'; renders יִשָּׁצֵן; the first-person σώσω makes יְהוָה the deliverer of both king and city from the Assyrian power.

σε

you

Accusative

direct object of σώσω

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of σώσω.

καὶ

and

coordinate conjunction (joining the second object)

→ discourse linkage or contrast

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

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

direct object of σώσω (coordinate with σε)

→ object specification

πόλις: 'city'; renders יְרוּשָׁלַיִם; the city is Jerusalem; its deliverance is bound to the king's, both saved together from the Assyrian.

ταύτην

this

Accusative

demonstrative adjective (modifying πόλιν)

→ participant reference

οὗτος; 'this'; the near-demonstrative ταύτην points to Jerusalem as the specific city under divine protection.

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

Fut Act Indic 1 Sg · ὑπερασπίζω

main verb (divine protection of the city)

→ predictive future (certain divine defense)

ὑπερασπίζω: 'hold a shield over / protect / defend'; from ὑπέρ + ἄσπς ('shield'); renders יִגָּד ('cover / defend'); the vivid military metaphor portrays YHWH personally shielding Jerusalem — repeated verbatim from the deliverance oracle of 4 Kgdms 19:34.

ὑπὲρ

over / for

preposition + genitive (on behalf of)

→ spatial or relational framing

ὑπέρ + gen.: 'over / on behalf of'; with ὑπερασπιῶ it reinforces the shielding image — YHWH holds protection over the city's behalf.

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 (the city defended)

→ relational specification

πόλις (gen. πόλεως): 'city'; Jerusalem again, now the beneficiary of YHWH's shielding.

ταύτης

this

Genitive

demonstrative adjective (modifying πόλεως)

→ relational specification

οὗτος; 'this'; the demonstrative again specifies Jerusalem.

δι

for the sake of

preposition + accusative (cause / motive, elided before vowel)

→ spatial or relational framing

διά + acc.: 'because of / for the sake of'; here giving the double motivation for the deliverance: YHWH's own sake and David's.

ἐμέ

me

Accusative

accusative object of διὰ (first motive: YHWH's own sake)

→ participant reference

ἐγώ (acc. ἐμέ): the emphatic pronoun; δι ἐμέ ('for my own sake') grounds the deliverance in YHWH's own honor and covenant fidelity, not in the city's merit.

καὶ

and

coordinate conjunction (joining the second motive)

→ discourse linkage or contrast

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

διὰ

for the sake of

preposition + accusative (cause / motive)

→ spatial or relational framing

διὰ: meaning 'for the sake of'; here it marks the relation signaled by preposition + accusative (cause / motive).

Δαυιδ

David

accusative object of διὰ (indeclinable: second motive)

→ participant identification

Δαυιδ: indeclinable name (kind 'x', no case); διὰ Δαυιδ τὸν δοῦλόν μου ('for the sake of David my servant') invokes the Davidic covenant as the historical-theological ground of Jerusalem's preservation.

τὸν

the / my

Accusative

article (with δοῦλόν, in apposition to Δαυιδ)

→ noun-phrase marking

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

δοῦλόν

servant

Accusative

accusative in apposition to Δαυιδ ('David my servant')

→ object specification

δοῦλος: 'servant / slave'; renders טַבָּל; 'David my servant' is the covenant title of the ideal king (cf. 2 Sam 7:5; 3 Kgdms 11:13) on whose account the dynasty and city are spared.

μου

my

Genitive

genitive of possession (modifying δοῦλόν)

→ relational specification

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

7 καὶ εἶπεν λαβέτωσαν παλάθην σύκων καὶ ἐπιθέτωσαν ἐπὶ τὸ ἕλκος καὶ ὑγιάσει

And he said, 'Let them take a cake of figs and lay it on the ulcer, and he shall recover.'

Narrative continuation: the prophetic prescription of the cure καὶ εἶπεν

Isaiah prescribes the concrete means of healing — a fig-poultice on the boil. The third-person imperatives λαβέτωσαν ... ἐπιθέτωσαν direct the attendants; the future ὑγιάσει affirms recovery. The natural remedy does not displace the divine ἰάσομαι of v. 5 but serves as its instrument and sign.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction; subject Isaiah)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν, with Isaiah implied as subject, introduces the prescription of the cure.

λαβέτωσαν

let them take

Aor Act Impv 3 Pl · λαμβάνω

main verb (third-person imperative to attendants)

→ aorist imperative (decisive directive)

λαμβάνω: 'take / get'; renders וּקַח / וּקְחִי; the third-person plural imperative directs the king's attendants to fetch the fig-cake.

παλάθην

cake / lump

Accusative

direct object of λαβέτωσαν

→ object specification

παλάθη: 'cake / pressed lump (of dried fruit)'; renders הַצֵּץ; a παλάθη σύκων is a pressed cake of figs, here used medicinally as a poultice for the ulcer.

σύκων of figs Genitive <i>genitive of material (modifying παλάθην: 'cake of figs')</i> → relational specification σῦκον: 'fig'; renders סִינְיָה; the genitive of material specifies the substance of the poultice; figs were a known traditional remedy for boils and swellings.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐπιθέτωσαν let them lay on Aor Act Impv 3 Pl · ἐπιτίθημι <i>main verb (third-person imperative, coordinate with λαβέτωσαν)</i> → aorist imperative (decisive directive) ἐπιτίθημι: 'place upon / lay on / apply'; renders כִּרְפוּ / מִשֵּׁ; the attendants are to apply the fig-poultice directly onto the diseased spot.	ἐπὶ on / upon <i>preposition + accusative (place onto which)</i> → spatial or relational framing ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + accusative (place onto which).
τὸ the Accusative <i>article (with ἔλκος)</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἔλκος ulcer / boil Accusative <i>accusative object of ἐπὶ (the diseased spot)</i> → object specification ἔλκος: 'sore / ulcer / boil'; renders יִרְחַץ; the same term used for the plague-boils of Exod 9:9; here it names the specific affliction that brought Hezekiah near death.	καὶ and <i>coordinate conjunction (consequence)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ὕγιασεί he shall recover Fut Act Indic 3 Sg · ὑγιαίνω <i>main verb (predicted recovery)</i> → predictive future (assured restoration to health) ὕγιαζω: 'make/become healthy, recover'; renders נָפַךְ / הִחִי; the future ὕγιασεί affirms the certain result — the king will be restored to health, fulfilling YHWH's ἰάσονται of v. 5.

8 καὶ εἶπεν Εζεκιας πρὸς Ησαιαν τί τὸ σημεῖον ὅτι ἰάσεται με κύριος καὶ ἀναβήσομαι εἰς οἶκον κυρίου τῇ ἡμέρᾳ τῇ τρίτῃ

And Hezekiah said to Isaiah, 'What is the sign that the LORD will heal me, and that I shall go up to the house of the LORD on the third day?'

Narrative continuation: the king's request for a confirming sign

καὶ εἶπεν Εζεκιας

Hezekiah asks for a σημεῖον ('sign') to confirm the oracle, echoing v. 5's promise back almost verbatim (ἰάσεται ... ἀναβήσομαι ... τῇ ἡμέρᾳ τῇ τρίτῃ). The request is not unbelief but the seeking of a divine pledge, setting up the sign of the shadow in vv. 9–11.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces the king's question to the prophet.

Εζεκίας
Hezekiah

Nominative

subject

→ participant prominence

Εζεκίας: meaning 'Hezekiah'; it serves as subject.

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).

Ἡσαϊαν
Isaiah

Accusative

accusative object of πρὸς

→ object specification

Ἡσαίας (acc. Ἡσαϊαν): declinable name; accusative as directional object of πρὸς.

τί
what

Nominative

interrogative pronoun (predicate of the verbless question)

→ participant reference

τίς, τί: interrogative pronoun 'who? / what?'; τί τὸ σημεῖον ('what is the sign?') is a verbless nominal question (Hebrew הֲמָ תִּלְכֹּד) seeking a confirming token.

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

subject of the verbless question

→ participant prominence

σημεῖον: 'sign / token'; renders תֹּכֶן; a σημεῖον is a confirmatory pledge guaranteeing a divine word; Hezekiah seeks assurance that the promised healing and temple-ascent will come to pass.

ὅτι
that

conjunction (introducing the content the sign confirms)

→ discourse linkage or contrast

ὅτι: here introducing the content/object that the sign is to guarantee — 'the sign that the LORD will heal me!'

ἰάσεται
will heal

Fut Mid Indic 3 Sg · ἰάομαι

verb of the ὅτι-clause (content of the sign)

→ predictive future (the promised healing)

ἰάομαι: 'heal'; the king repeats back YHWH's own word from v. 5 (ἰάσομαι σε), now in the third person — the sign is to confirm precisely this promise.

με
me

Accusative

direct object of ἰάσεται

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἰάσεται.

κύριος
LORD

Nominative

subject of ἰάσεται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH is named as the healer whose promise the sign will confirm.

καὶ

and

coordinate conjunction (joining the second content-clause)

→ discourse linkage or contrast

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

ἀναβήσομαι

I shall go up

Fut Mid Indic 1 Sg · ἀναβαίνω

verb of coordinate content-clause (the temple-ascent)

→ predictive future (the promised recovery proven by temple-ascent)

ἀναβαίνω: 'go up'; the king echoes v. 5's ἀναβήσῃ — the proof of healing is restored access to the house of the LORD on the third day.

εἰς

to / into

preposition + accusative (direction)

→ spatial or relational framing

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

οἶκον

house

Accusative

accusative object of εἰς (the temple)

→ object specification

οἶκος: 'house'; οἶκος κυρίου = the temple, the goal of the recovered king's ascent.

κυρίου

of the LORD

Genitive

genitive of possession (modifying οἶκον)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the temple as YHWH's house.

τῇ

the / on the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (when: 'on the third day')

→ sphere or reference

ἡμέρα: 'day'; the king repeats v. 5's τῇ ἡμέρᾳ τῇ τρίτῃ, the appointed time for the cure and the temple-visit.

τῇ

the

Dative

article (attributive with τρίτῃ)

→ noun-phrase marking

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

τρίτῃ

third

Dative

ordinal adjective (modifying ἡμέρα)

→ sphere or reference

τρίτος: 'third'; the third day as the appointed moment of fulfillment, echoing the oracle of v. 5.

9 καὶ εἶπεν Ἡσαίας τοῦτο τὸ σημεῖον παρὰ κυρίου ὅτι ποιήσει κύριος τὸν λόγον ὃν ἐλάλησεν πορεύσεται ἡ σκιά δέκα βαθμούς ἐὰν ἐπιστρέφῃ δέκα βαθμούς

And Isaiah said, 'This is the sign from the LORD that the LORD will do the word which he has spoken: shall the shadow go forward ten steps, or shall it go back ten steps?'

Narrative continuation: Isaiah offers the sign and its alternatives καὶ εἶπεν Ἡσαίας

Isaiah presents the σημεῖον as guarantee that YHWH will perform his word (ποιήσει κύριος τὸν λόγον). The sign concerns the shadow on the stairway (βαθμοί, 'steps/degrees'): a choice between forward advance and reversal. The Greek phrasing is elliptical/textually compressed, posing the two options that Hezekiah will adjudicate in v. 10.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces Isaiah's offer of the sign.

Ἡσαίας

Isaiah

Nominative

subject

→ participant prominence

Ἡσαίας: meaning 'Isaiah'; it serves as subject.

τοῦτο

this

Nominative

demonstrative pronoun (subject of verbless clause)

→ participant reference

οὗτος: 'this'; τοῦτο τὸ σημεῖον ('this is the sign') is a verbless presentative clause pointing forward to the prodigy of the shadow.

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 (the sign offered)

→ participant prominence

σημεῖον: 'sign / token'; the prophet now supplies the σημεῖον the king requested in v. 8 — a guarantee, given παρὰ κυρίου ('from the LORD').

παρὰ

from

preposition + genitive (source: 'from the LORD')

→ spatial or relational framing

παρὰ + gen.: 'from (the side of) / from'; marks the sign's divine origin — it proceeds from YHWH, not from the prophet's own power.

κυρίου

of the LORD

Genitive

genitive object of παρὰ (source of the sign)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the sign's authority rests on YHWH as its source.

ὅτι

that

conjunction (introducing what the sign confirms)

→ discourse linkage or contrast

ὅτι: introduces the content the sign guarantees — that YHWH will perform the word he has spoken.

ποιήσει

will do

Fut Act Indic 3 Sg · ποιέω

verb of the ὅτι-clause (divine performance of the word)

→ predictive future (certain fulfillment of the divine word)

ποιέω: 'do / make / perform'; renders הַיָּה ; ποιήσει κύριος τὸν λόγον ('the LORD will perform the word') affirms that YHWH carries out what he speaks (cf. Isa 55:11) — the sign certifies this reliability.

κύριος

LORD

Nominative

subject of ποιήσει

→ participant prominence

κύριος: rendering of the Tetragrammaton; YHWH is the one who performs his spoken word.

τὸν

the

Accusative

article (with λόγον)

→ noun-phrase marking

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

λόγον

word

Accusative

direct object of ποιήσει

→ object specification

λόγος: 'word / matter'; renders דָּבָר ; here the oracle of healing and deliverance (vv. 5–6) that YHWH will bring to pass.

ὃν

which

Accusative

relative pronoun (object of ἐλάλησεν, modifying λόγον)

→ participant reference

ὃς: relative pronoun; ὃν ἐλάλησεν ('which he spoke') identifies the word as the very oracle just delivered.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist (the prior speaking of the word)

λαλέω: 'speak'; the aorist refers back to the oracle of vv. 5–6; the word once spoken will certainly be performed.

πορεύσεται

shall go / go forward

Fut Mid Indic 3 Sg · πορεύομαι

main verb (first option of the sign: the shadow's advance)

→ deliberative-predictive future (option posed for the sign)

πορεύομαι: 'go / proceed'; here of the shadow advancing along the steps; πορεύσεται ... δέκα βαθμούς presents the first (natural, forward) option, against which the reversal is set as the harder sign.

ἡ

the

Nominative

article (with σκιά)

→ noun-phrase marking

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

σκιά

shadow

Nominative

subject of πορεύεται

→ participant prominence

σκιά: 'shadow / shade'; renders שָׁד; the moving shadow on the stairway of Ahaz functions as a sundial-marker; its motion is the medium of the sign.

δέκα

ten

cardinal numeral (modifying βαθμούς)

→ measure or count

δέκα: 'ten'; indeclinable cardinal classified as kind 'n'; the measure of the shadow's motion — ten steps/degrees.

βαθμούς

steps / degrees

Accusative

accusative of extent (the span of the shadow's motion)

→ object specification

βαθμός: 'step / stair / degree'; renders הַזָּמָן; the βαθμοί are the steps of the stairway (called ἀναβαθμοί in v. 11) that doubled as a sundial; the shadow's movement across them measures time.

ἐάν

or if / whether

conditional conjunction (introducing the alternative option)

→ discourse linkage or contrast

ἐάν: 'if / whether'; here posing the alternative to πορεύεται — whether instead the shadow should go back; the construction reflects the two-option offer made explicit in Hezekiah's reply (v. 10).

ἐπιστρέφη

it go back

Pres Act Subj 3 Sg· ἐπιστρέφω

verb of the conditional clause (second option: the shadow's reversal)

→ present subjunctive (the alternative posed as a contingency)

ἐπιστρέφω: 'turn back / return'; the subjunctive with ἐάν frames the reversal as the alternative; the same verb-root names the actual prodigy in vv. 10–11 (ἐπιστραφήτω, ἐπέστρεψεν).

δέκα

ten

cardinal numeral (modifying βαθμούς)

→ measure or count

δέκα: 'ten'; the same measure applied to the reversal option.

βαθμούς

steps / degrees

Accusative

accusative of extent (span of the reverse motion)

→ object specification

βαθμός: 'step / degree'; the unit of the shadow's reverse motion across the stairway-dial.

10 καὶ εἶπεν Εζεκιας κοῦφον τὴν σκιὰν κλῖναι δέκα βαθμούς οὐχὶ ἀλλ' ἐπιστραφήτω ἡ σκιὰ δέκα βαθμούς εἰς τὰ ὀπίσω

And Hezekiah said, 'It is a light thing for the shadow to incline ten steps; no, but let the shadow go back ten steps backward.'

Narrative continuation: the king chooses the harder sign καὶ εἶπεν Εζεκιας

Hezekiah reasons that the forward decline of the shadow is κοῦφον ('a light/easy thing') — the natural course — and so, with the emphatic οὐχὶ ἀλλὰ ('no, but rather'), he asks for the reversal as the more convincing prodigy, the shadow going back (εἰς τὰ ὀπίσω). The choice heightens the miracle's evidential force.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces the king's reply choosing the sign.

Εζεκιας

Hezekiah

Nominative

subject

→ participant prominence

Εζεκιας: meaning 'Hezekiah'; it serves as subject.

κοῦφον

a light thing / easy

Nominative

predicate adjective (impersonal: 'it is a light thing')

→ participant prominence

κοῦφος: 'light / easy / trivial'; renders օָרֵף; the neuter κοῦφον is used impersonally with the infinitive — 'it is an easy/light matter for the shadow to go forward,' i.e. too ordinary to serve as a convincing sign.

τὴν

the

Accusative

article (with σκιάν, accusative subject of the infinitive)

→ noun-phrase marking

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

σκιάν

shadow

Accusative

accusative subject of the infinitive κλῖναι

→ object specification

σκιά (acc. σκιάν): 'shadow'; the accusative subject of the articular infinitive construction κοῦφον ... τὴν σκιάν κλῖναι ('a light thing for the shadow to incline').

κλῖναι

to incline / decline

Aor Act Inf · κλίνω

complementary infinitive (with κοῦφον)

→ aorist infinitive (the contemplated forward motion)

κλίνω: 'bend / incline / decline'; renders Πῦρ; here of the shadow inclining/lengthening forward along the steps — the easy, natural motion that Hezekiah rejects as too trivial for a sign.

δέκα

ten

cardinal numeral (modifying βαθμούς)

→ measure or count

δέκα: 'ten'; the measure of the forward inclination.

βαθμούς

steps / degrees

Accusative

accusative of extent (span of the inclination)

→ object specification

βαθμός: 'step / degree'; the stairway-units across which the shadow would move forward.

οὐχί

no

emphatic negative (rejecting the first option)

→ clausal contribution

οὐχί: emphatic form of οὐ, 'no / not at all'; sharply rejects the forward option in favor of the harder reversal — the οὐχί ἀλλά construction marks a strong contrast.

ἀλλ

but

strong adversative (elided before vowel)

→ clausal contribution

ἀλλά: 'but / rather'; after οὐχί it introduces the preferred alternative — the reverse motion of the shadow.

ἐπιστραφήτω

let it go back

Aor Pass Impv 3 Sg · ἐπιστρέφω

main verb (third-person imperative: the king's chosen sign)

→ aorist passive imperative (request for the reverse prodigy)

ἐπιστρέφω: 'turn back / return'; the aorist passive imperative ἐπιστραφήτω ('let it be turned back') requests the harder, supernatural reversal — the shadow retreating against its natural course.

ἡ

the

Nominative

article (with σκιά)

→ noun-phrase marking

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

σκιά

shadow

Nominative

subject of ἐπιστραφήτω

→ participant prominence

σκιά: 'shadow'; the subject of the requested reversal.

δέκα

ten

cardinal numeral (modifying βαθμούς)

→ measure or count

δέκα: 'ten'; the measure of the reverse motion requested.

βαθμούς

steps / degrees

Accusative

accusative of extent (span of the reversal)

→ object specification

βαθμός: 'step / degree'; the ten steps the shadow is to retreat.

εἰς

to / into

preposition + accusative (direction: 'backward')

→ spatial or relational framing

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

τὰ

the

Accusative

article (substantivizing the adverb ὀπίσω)

→ noun-phrase marking

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

ὀπίσω

backward / behind

adverb (substantivized with τὰ: 'the things behind / backward')

→ clausal contribution

ὀπίσω: 'behind / backward'; the adverb, here substantivized as εἰς τὰ ὀπίσω ('to the rear / backward'), renders ΠΙΝΗΝ; reinforces the unnatural, retrograde direction of the requested sign.

11 καὶ ἐβόησεν Ἡσαίας ὁ προφήτης πρὸς κύριον καὶ ἐπέστρεψεν ἡ σκιά ἐν τοῖς ἀναβαθοῖς εἰς τὰ ὀπίσω δέκα βαθμούς

And Isaiah the prophet cried out to the LORD, and the shadow went back on the stairway, backward ten steps.

Narrative resolution: the sign granted

καὶ ἐβόησεν Ἡσαίας

The prophet's intercessory cry (ἐβόησεν ... πρὸς κύριον) is immediately answered: the shadow retreats ten steps on the ἀναβαθοί ('stairway'). The miracle confirms the oracle of healing and deliverance, sealing section B and closing the sign-episode.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβόησεν

cried out

Aor Act Indic 3 Sg · βοάω

main verb (the prophet's intercession)

→ constative aorist (single act of crying out)

βοάω: 'cry out / call aloud'; renders / נָקַח; the prophet's loud appeal to YHWH effects the prodigy — the sign comes in answer to prayer, not by the prophet's own power.

Ἡσαίας

Isaiah

Nominative

subject

→ participant prominence

Ἡσαίας: meaning 'Isaiah'; it serves as subject.

ὁ

the

Nominative

article (with προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

nominative in apposition to Ησaiας

→ participant prominence

προφήτης: 'prophet'; the title (as in v. 1) stresses that the prodigy is mediated through the prophetic office and intercession.

πρὸς

to

preposition + accusative (direction of the cry)

→ spatial or relational framing

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

κύριον

LORD

Accusative

accusative object of πρὸς (addressee of the cry)

→ object specification

κύριος (acc. κύριον): rendering of the Tetragrammaton יהוה; YHWH is the one to whom the prophet cries and who performs the sign.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

ἐπέστρεψεν

went back

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (the prodigy itself)

→ constative aorist (the completed reversal)

ἐπιστρέφω: 'turn back / return'; the active aorist ἐπέστρεψεν narrates the fulfillment of the king's request (ἐπιστραφήτω, v. 10) — the shadow actually retreats; the same root unites request and fulfillment.

ἡ

the

Nominative

article (with σκιά)

→ noun-phrase marking

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

σκιά

shadow

Nominative

subject of ἐπέστρεψεν

→ participant prominence

σκιά: 'shadow'; the subject whose retrograde motion constitutes the granted sign.

ἐν

on / in

preposition + dative (locative: 'on the stairway')

→ spatial or relational framing

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

τοῖς

the

Dative

article (with ἀναβαθμοῖς)

→ noun-phrase marking

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

ἀναβαθμοῖς

stairway / steps

Dative

dative of place (with ἐν: where the shadow moved)

→ sphere or reference

ἀναβαθμός: 'stairway / flight of steps'; renders תִּלְכָּמַ; the compound (ἀνα- + βαθμός) names the 'stairway of Ahaz' that served as a sundial; the shadow's retreat on these steps is the visible prodigy (cf. the βαθμοί of vv. 9–10).

εἰς

to / into

preposition + accusative (direction: 'backward')

→ spatial or relational framing

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

τὰ

the

Accusative

article (substantivizing ὀπίσω)

→ noun-phrase marking

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

ὀπίσω

backward

adverb (substantivized with τά: 'backward')

→ clausal contribution

ὀπίσω: 'behind / backward'; εἰς τὰ ὀπίσω marks the retrograde direction of the fulfilled sign, exactly matching the king's request in v. 10.

δέκα

ten

cardinal numeral (modifying βαθμούς)

→ measure or count

δέκα: 'ten'; the exact measure of the shadow's retreat, matching the requested span.

βαθμούς

steps / degrees

Accusative

accusative of extent (span of the retreat)

→ object specification

βαθμός: 'step / degree'; the ten steps the shadow actually moved back, completing the sign.

12 ἐν τῷ καιρῷ ἐκείνῳ ἀπέστειλεν Μαρωδαχβαλαδαν υἱὸς Βαλαδαν βασιλεὺς Βαβυλῶνος βιβλία καὶ μαννα πρὸς Εἰζεκιαν ὅτι ἤκουσεν ὅτι ἡρώστησεν Εἰζεκιας

At that time Marodach-baladan son of Baladan, king of Babylon, sent letters and a gift to Hezekiah, because he had heard that Hezekiah had been sick.

New narrative episode (the Babylonian embassy)

ἐν τῷ καιρῷ ἐκείνῳ

The temporal frame ἐν τῷ καιρῷ ἐκείνῳ ('at that time') opens section C, shifting from healing to the fateful Babylonian visit. The Babylonian king sends βιβλία ('letters') and μαννα (transliterated 'gift / tribute'); the doubled ὅτι gives the occasion (the report of Hezekiah's illness), subtly foreshadowing the exile-oracle to come.

ἐν

at / in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article (with καιρῷ)

→ noun-phrase marking

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

καιρῷ

time / season

Dative

dative of time (with ἐν: temporal frame)

→ sphere or reference

καιρός: 'time / appointed time / season'; ἐν τῷ καιρῷ ἐκείνῳ renders מִיָּמֵי הַשָּׁמַיִם, a stock episode-opener loosely linking the embassy to the period of Hezekiah's recovery.

ἐκείνῳ

that

Dative

demonstrative adjective (modifying καιρῷ)

→ sphere or reference

ἐκεῖνος: 'that'; the far-demonstrative dates the episode loosely to the time of the foregoing events.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (the Babylonian king's action)

→ constative aorist (single completed sending)

ἀποστέλλω: 'send (with a commission)'; renders πλψ; the Babylonian king dispatches an official embassy with letters and a gift — a diplomatic overture with ominous narrative consequences.

Μαρωδαχβαλαδαν

Marodach-baladan

subject (indeclinable proper noun)

→ participant identification

Μαρωδαχβαλαδαν: transliteration of Hebrew מַרְדֻּכַּאֲבֻלְאֲדָן (Akkadian Marduk-apla-iddina), the Chaldean king of Babylon; indeclinable in the LXX, hence kind 'x' with no case value.

υἱός

son

Nominative

nominative in apposition to Μαρωδαχβαλαδαν (patronymic)

→ participant prominence

υἱός: 'son'; υἱός Βαλαδαν renders מֶלֶךְ בָּבֶל, the patronymic of the Babylonian king.

Βαλαδαν

Baladan

genitive of relationship (indeclinable patronymic)

→ participant identification

Βαλαδαν: transliteration of Hebrew בָּלְדָן; indeclinable (kind 'x', no case); functions as a genitive of relationship with υἱός.

βασιλεὺς

king

Nominative

nominative in apposition to Μαρωδαχβαλαδαν (title)

→ participant prominence

βασιλεὺς: 'king'; renders מֶלֶךְ; the title 'king of Babylon' marks the diplomatic weight of the embassy and foreshadows Babylon's later role as the agent of exile.

Βαβυλῶνος

of Babylon

Genitive

genitive (modifying βασιλεὺς: 'king of Babylon')

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): 'Babylon'; renders בָּבֶל; declinable, hence kind 'n' with case; the city/empire that will become the destination of Judah's treasures and sons (vv. 17–18).

βιβλία

letters / documents

Accusative

direct object of ἀπέστειλεν

→ object specification

βιβλίον: 'book / document / letter'; renders מִצְרָפִי; the plural here denotes diplomatic letters accompanying the embassy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μαναα

a gift / tribute

direct object of ἀπέστειλεν (indeclinable loanword)

→ clausal contribution

μαναα: a transliteration of Hebrew מַנְחָה ('gift / tribute / offering'); left untranslated as an indeclinable loanword in the LXX, hence kind 'x' with no case; here a diplomatic present accompanying the letters.

πρὸς

to

preposition + accusative (recipient)

→ spatial or relational framing

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

Εζεκιαν

Hezekiah

Accusative

accusative object of πρὸς (recipient of the embassy)

→ object specification

Εζεκιαν (acc. Εζεκιαν): declinable name; the accusative as recipient of the letters and gift.

ὅτι

because

causal conjunction (reason for sending)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the occasion of the embassy — the report of Hezekiah's illness (and, by implication, the marvel of his recovery).

ἤκουσεν

he had heard

Aor Act Indic 3 Sg · ἀκούω

verb of causal clause

→ constative aorist (prior reception of the news)

ἀκούω: 'hear'; the Babylonian king heard of Hezekiah's illness — the news that prompted his diplomatic overture.

ὅτι

that

conjunction (introducing the content heard)

→ discourse linkage or contrast

ὅτι: here introducing the object of ἤκουσεν — the content of the report.

ἠρρώστησεν

had been sick

Aor Act Indic 3 Sg · ἠρρωστέω

verb of content-clause (what was heard)

→ constative aorist (the reported illness)

ἠρρωστέω: 'be sick / fall ill'; the same verb that opened the chapter (v. 1); the report of Hezekiah's near-fatal illness is the pretext for the embassy.

Εζεκιᾶς

Hezekiah

Nominative

subject of ἠρρώστησεν

→ participant prominence

Εζεκιᾶς: meaning 'Hezekiah'; it serves as subject of ἠρρώστησεν.

13 καὶ ἐχάρη ἐπ' αὐτοῖς Εζεκιᾶς καὶ ἔδειξεν αὐτοῖς ὅλον τὸν οἶκον τοῦ νεχωθα τὸ ἀργύριον καὶ τὸ χρυσίον τὰ ἀρώματα καὶ τὸ ἔλαιον τὸ ἀγαθόν καὶ τὸν οἶκον τῶν σκευῶν καὶ ὅσα ἠύρέθη ἐν τοῖς θησαυροῖς αὐτοῦ οὐκ ἦν λόγος ὃν οὐκ ἔδειξεν αὐτοῖς Εζεκιᾶς ἐν τῷ οἴκῳ αὐτοῦ καὶ ἐν πάσῃ τῇ ἐξουσίᾳ αὐτοῦ

And Hezekiah rejoiced over them and showed them the whole treasure-house — the silver and the gold, the spices and the fine oil — and the armory and all that was found among his treasures; there was nothing that Hezekiah did not show them in his house and in all his domain.

Narrative continuation: Hezekiah's display of his treasures καὶ ἐχάρη ἐπ' αὐτοῖς

Hezekiah's joy (ἐχάρη) over the embassy leads to an exhaustive display: the catalogue of silver, gold, spices, fine oil, and armory culminates in the emphatic οὐκ ἦν λόγος ὃν οὐκ ἔδειξεν ('there was nothing he did not show'), a Hebraizing double negation stressing total disclosure. The unguarded openness sets up Isaiah's interrogation and the exile-oracle that follow.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐχάρη

rejoiced

Aor Pass Indic 3 Sg · χαίρω

main verb (Hezekiah's reaction)

→ ingressive aorist (was gladdened, became joyful)

χαίρω (aor. pass. ἐχάρη): 'rejoice / be glad'; renders $\Pi\eta\psi$; the king's joy over the foreign embassy — flattered by Babylon's attention — motivates the imprudent display; the deponent-passive aorist is the regular form for 'rejoiced'.

ἐπὶ

over / at

preposition + dative (cause/opportunity of joy, elided)

→ spatial or relational framing

ἐπί + dat.: 'over / at / on account of'; with ἐχάρη it marks the envoys (or their visit) as the occasion of the king's gladness.

αὐτοῖς

them

Dative

dative object of ἐπί (the envoys)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐπί (the envoys).

Εζεκιᾶς

Hezekiah

Nominative

subject

→ participant prominence

Εζεκιᾶς: meaning 'Hezekiah'; it serves as subject.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδειξεν

showed

Aor Act Indic 3 Sg · δείκνυμι

main verb (the display)

→ constative aorist (the act of showing)

δείκνυμι: 'show / display / point out'; renders $\Pi\eta\lambda$ (Hiphil); the verb governs the whole catalogue of treasures; its repetition in the verse (ἔδειξεν ... οὐκ ἔδειξεν) stresses the comprehensiveness of the disclosure.

αὐτοῖς

them

Dative

indirect object of ἔδειξεν (the envoys)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of ἔδειξεν (the envoys).

ὅλον

whole / all

Accusative

adjective (modifying τὸν οἶκον: 'the whole house')

→ object specification

ὅλος: 'whole / entire'; renders לְכֹל ; ὅλον τὸν οἶκον emphasizes that the entire treasure-house was opened to foreign view — nothing held back.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house / storehouse

Accusative

direct object of ἔδειξεν

→ object specification

οἶκος: 'house'; here the treasure-/store-house qualified by τοῦ νεχωθα; the recurring οἶκος-motif of the chapter (cf. vv. 1, 5, 8, 15, 18) culminates ominously in the house whose contents will go to Babylon.

τοῦ

the

Genitive

article (with the loanword νεχωθα)

→ noun-phrase marking

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

νεχωθα

of the treasury (nekhoth)

genitive of relationship (indeclinable loanword qualifying οἶκον)

→ clausal contribution

νεχωθα: a transliteration of Hebrew נֶכְחַת ('treasure / spicery / precious things'), left untranslated as an indeclinable loanword (kind 'x', no case); ὁ οἶκος τοῦ νεχωθα = 'the treasure-/spice-house', the royal storehouse of valuables. Note the article τοῦ stands, but the loanword itself does not decline.

τὸ

the

Accusative

article (with ἀργύριον, beginning the inventory)

→ noun-phrase marking

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

ἀργύριον

silver

Accusative

accusative in apposition to οἶκον (inventory item)

→ object specification

ἀργύριον: 'silver / money'; renders ἰργֶזֶ; first item in the catalogue of royal treasure shown to the Babylonians — the very wealth the oracle says will be carried off (v. 17).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with χρυσίον)

→ noun-phrase marking

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

χρυσίον

gold

Accusative

accusative inventory item (coordinate with ἀργύριον)

→ object specification

χρυσίον: 'gold'; renders כֶּהָזָה; the silver-and-gold pairing is the standard merism for portable royal wealth.

τὰ

the

Accusative

article (with ἀρώματα)

→ noun-phrase marking

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

ἀρώματα

spices

Accusative

accusative inventory item

→ object specification

ἄρωμα: 'spice / aromatic / perfume'; renders מִיחֹשֶׁבֶת; precious aromatics formed a major component of ancient royal treasuries (cf. the queen of Sheba's gifts, 3 Kgdms 10:2).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with ἔλαιον)

→ noun-phrase marking

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

ἔλαιον

oil

Accusative

accusative inventory item

→ object specification

ἔλαιον: 'olive oil'; renders יִתְּנָה; fine oil was a valuable commodity and trade good; qualified here as τὸ ἀγαθόν ('the good / fine').

τὸ

the

Accusative

article (attributive with ἀγαθόν)

→ noun-phrase marking

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

ἀγαθόν

good / fine

Accusative

attributive adjective (modifying ἔλαιον: 'the fine oil')

→ object specification

ἀγαθός: 'good / fine'; the article-repeating attributive τὸ ἔλαιον τὸ ἀγαθόν marks the oil as of premium quality — the choicest of the royal stores.

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 οἶκον)

→ noun-phrase marking

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

οἶκον

house / store

Accusative

accusative inventory item ('the armory / house of vessels')

→ object specification

οἶκος: 'house'; ὁ οἶκος τῶν σκευῶν ('the house of the vessels/weapons') is the armory or storehouse of equipment — the military stores are shown along with the wealth.

τῶν

the

Genitive

article (with σκευῶν)

→ noun-phrase marking

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

σκευῶν

vessels / weapons / equipment

Genitive

genitive (modifying οἶκον: 'house of vessels/arms')

→ relational specification

σκεῦος: 'vessel / implement / equipment / weapon'; renders יָצָב; ὁ οἶκος τῶν σκευῶν is the arsenal/store of equipment (cf. תִּצַּב יָצָב) — showing it betrays Judah's military resources.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅσα

whatever / all that

Nominative

relative pronoun (subject of ἠνέρεθη)

→ participant reference

ὅσος: 'as much/many as / whatever'; the neuter plural ὅσα generalizes the catalogue — everything else in the treasures was likewise shown.

ἠνέρεθη

was found

Aor Pass Indic 3 Sg · εὑρίσκω

verb of relative clause (what was in the treasures)

→ constative aorist (passive: what was found there)

εὑρίσκω (aor. pass. ἠνέρεθη): 'find'; the passive 'was found / could be found' totalizes the inventory — whatever existed among his treasures was put on view.

ἐν

in / among

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 θησαυροῖς)

→ noun-phrase marking

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

θησαυροῖς

treasuries / storehouses

Dative

dative of place (with ἐν: 'among his treasures')

→ sphere or reference

θησαυρός: 'treasure / treasury / storehouse'; renders θָצִוָּה; the royal treasures whose contents — soon to be plundered — are paraded before the Babylonians (cf. the same word at v. 15).

αὐτοῦ

his

Genitive

genitive of possession (modifying θησαυροῖς)

→ relational specification

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

οὐκ

not

negative particle (with ἦν)

→ discourse linkage or contrast

οὐκ: objective negation; opens the emphatic double-negative summary οὐκ ἦν λόγος ὃν οὐκ ἔδειξεν.

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: there was not a thing)

→ imperfect of existence (summarizing state of disclosure)

εἰμί (impf.): 'be / exist'; οὐκ ἦν λόγος ('there was no thing/matter') is an existential construction; with the following relative the double negative totalizes — absolutely everything was shown.

λόγος

thing / matter

Nominative

subject of ἦν

→ participant prominence

λόγος: here 'thing / matter / item' (rendering רִצְּתָא in its broad sense); οὐκ ἦν λόγος = 'there was no thing' — i.e. not a single item was withheld.

ὃν

which

Accusative

relative pronoun (object of ἔδειξεν, modifying λόγος)

→ participant reference

ὃς: relative pronoun; ὃν οὐκ ἔδειξεν forms the second half of the double negation — 'no thing which he did not show!'

οὐκ

not

negative particle (with ἔδειξεν, second negation)

→ discourse linkage or contrast

οὐκ: the second negative; the Hebraizing double negation (οὐκ ἦν ... ὃν οὐκ ἔδειξεν) is an emphatic way of asserting total disclosure.

ἔδειξεν

showed

Aor Act Indic 3 Sg · δείκνυμι

verb of relative clause (negated: 'did not show')

→ constative aorist (the act of showing, here negated)

δείκνυμι: 'show'; the negated repetition seals the totalizing point — there was nothing Hezekiah failed to display.

αὐτοῖς

them

Dative

indirect object of ἔδειξεν (the envoys)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of ἔδειξεν (the envoys).

Εζεκιας

Hezekiah

Nominative

subject of ἔδειξεν

→ participant prominence

Εζεκιας: meaning 'Hezekiah'; it serves as subject of ἔδειξεν.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with οἴκῳ)

→ noun-phrase marking

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

οἴκῳ

house

Dative

dative of place (with ἐν: 'in his house')

→ sphere or reference

οἶκος: 'house'; the royal residence/palace whose every store was opened to the Babylonians.

αὐτοῦ

his

Genitive

genitive of possession (modifying οἴκῳ)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πάσῃ

all

Dative

adjective (modifying ἐξουσίᾳ: 'all his domain')

→ sphere or reference

πᾶς: 'all / every'; πάσῃ τῇ ἐξουσίᾳ αὐτοῦ ('in all his domain/realm of authority') extends the disclosure beyond the palace to the whole sphere of the king's power.

τῇ

the

Dative

article (with ἐξουσίᾳ)

→ noun-phrase marking

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

ἐξουσίᾳ

domain / authority

Dative

dative of place/sphere (with ἐν: 'in all his realm')

→ sphere or reference

ἐξουσία: 'authority / power / domain'; renders הַמְּלָכָה ('dominion'); here in the concrete sense of the realm or sphere under Hezekiah's control — nothing within it was hidden from the envoys.

αὐτοῦ

his

Genitive

genitive of possession (modifying ἐξουσίᾳ)

→ relational specification

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

14 καὶ εἰσῆλθεν Ησαίας ὁ προφήτης πρὸς τὸν βασιλέα Εζεκιαν καὶ εἶπεν πρὸς αὐτόν τί ἐλάλησαν οἱ ἄνδρες οὗτοι καὶ πόθεν ἤκασιν πρὸς σέ καὶ εἶπεν Εζεκίας ἐκ γῆς πόρρωθεν ἤκασιν πρὸς με ἐκ Βαβυλῶνος

And Isaiah the prophet came to King Hezekiah and said to him, 'What did these men say, and from where have they come to you?' And Hezekiah said, 'They have come to me from a far country, from Babylon.'

Narrative continuation: the prophet's interrogation

καὶ εἰσῆλθεν Ησαίας

Isaiah enters and cross-examines the king with two questions — what the men said and whence they came. Hezekiah's answer 'from a far country, from Babylon' (ἐκ γῆς πόρρωθεν ... ἐκ Βαβυλῶνος) names the very power whose distance makes the showing of treasures so dangerous, ironically anticipating the exile-oracle of vv. 16–18.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (the prophet's arrival)

→ constative aorist (single entry)

εἰσέρχομαι: 'enter / come in'; the same verb that opened the chapter (v. 1) — Isaiah again comes to the king, now not with healing but with judgment.

Ησαίας

Isaiah

Nominative

subject

→ participant prominence

Ησαίας: meaning 'Isaiah'; it serves as subject.

ὁ

the

Nominative

article (with προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

nominative in apposition to Ησαίας

→ participant prominence

προφήτης: 'prophet'; the title (cf. vv. 1, 11) frames the interrogation as a prophetic confrontation, not mere curiosity.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς (apposed to Εζεκιαν)

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; the title τὸν βασιλέα Εζεκιαν ('King Hezekiah') gives the scene official weight — the prophet addresses the king in his royal capacity.

Εζεκιαν

Hezekiah

Accusative

accusative in apposition to βασιλέα

→ object specification

Εζεκιᾱς (acc. Εζεκιαν): declinable name; accusative in apposition to βασιλέα.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces the prophet's interrogating questions.

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 (Hezekiah)

→ participant reference

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

τί

what

Accusative

interrogative pronoun (object of ἐλάλησαν)

→ participant reference

τίς, τί: interrogative 'what?'; τί ἐλάλησαν ('what did they say?') is the prophet's first probing question about the embassy.

ἐλάλησαν

did they say

Aor Act Indic 3 Pl · λαλέω

verb of the interrogative clause

→ constative aorist (the envoys' speech)

λαλέω: 'speak / say'; the aorist plural inquires after the content of the foreign envoys' communication.

οἱ

the

Nominative

article (with ἄνδρες)

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject of ἐλάλησαν

→ participant prominence

ἄνῃρ (pl. ἄνδρες): 'man'; renders מַלְאָכִים; the envoys are 'these men' — the prophet's deliberately distancing reference to the foreign delegation.

οὗτοι

these

Nominative

demonstrative adjective (modifying ἄνδρες)

→ participant prominence

οὗτος: 'this / these'; the near-demonstrative οὗτοι points to the just-departed envoys, the subject of the interrogation.

καὶ

and

coordinate conjunction (joining the second question)

→ discourse linkage or contrast

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

πόθεν

from where

interrogative adverb (of source)

→ clausal contribution

πόθεν: 'from where? / whence?'; the prophet's second question probes the envoys' origin — eliciting the dangerous answer 'from Babylon.'

ἦκασιν

have they come

Perf Act Indic 3 Pl · ἦκω

verb of the interrogative clause (their arrival)

→ perfect-stative (have come and are present)

ἦκω: 'have come / be present'; the perfect-like form ἦκασιν expresses arrival with continuing presence — they have come and are here; renders יָבֹאוּ.

πρὸς

to

preposition + accusative (goal of coming)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς (the king)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the king).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the king's reply)

→ constative aorist (single speech-act)

λέγω: introduces Hezekiah's candid answer.

Εζεκίας

Hezekiah

Nominative

subject

→ participant prominence

Εζεκίας: meaning 'Hezekiah'; it serves as subject.

ἐκ

from / out of

preposition + genitive (source)

→ spatial or relational framing

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

γῆς

land / country

Genitive

genitive object of ἐκ (source: 'from a land')

→ relational specification

γῆ: 'land / earth / country'; renders γῆ;
ἐκ γῆς πόρρωθεν = 'from a distant country' — the very distance that should have warned the king against the display.

πόρρωθεν

far away / distant

adverb (qualifying γῆς: 'a land far off')

→ clausal contribution

πόρρωθεν: 'from afar / far off'; the adverb stresses the remoteness of Babylon — rendering הַרְחֵק לְגָדְמָה; the great distance heightens both the flattery felt by Hezekiah and the irony of the coming exile to that very land.

ἦκασιν

they have come

Perf Act Indic 3 Pl · ἦκω

main verb (the king's statement of their coming)

→ perfect-stative (have come and are present)

ἦκω: 'have come / be present'; the king echoes the prophet's verb, confirming the envoys' arrival from afar.

πρὸς

to

preposition + accusative (goal)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (the king)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the king).

ἐκ

from / out of

preposition + genitive (source, specifying the country)

→ spatial or relational framing

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

Βαβυλῶνος

Babylon

Genitive

genitive object of ἐκ (the specific origin)

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): 'Babylon'; renders בָּבֶל; declinable, hence kind 'n' with case; the king names Babylon explicitly — the power to which his treasures and descendants will be carried (vv. 17–18).

15 καὶ εἶπεν τί εἶδον ἐν τῷ οἴκῳ σου καὶ εἶπεν πάντα ὅσα ἐν τῷ οἴκῳ μου εἶδον οὐκ ἦν ἐν τῷ οἴκῳ μου ὃ οὐκ ἔδειξα αὐτοῖς ἀλλὰ καὶ τὰ ἐν τοῖς θησαυροῖς μου

And he said, 'What did they see in your house?' And Hezekiah said, 'Everything that is in my house they saw; there was nothing in my house that I did not show them, but also the things in my treasures.'

Narrative continuation: the prophet's third question and the king's full admission

καὶ εἶπεν

Isaiah's third question (τί εἶδον ...;) draws from Hezekiah a complete admission — πάντα ... οὐκ ἦν ... ὃ οὐκ ἔδειξα — that mirrors the narrator's summary of v. 13 nearly word for word. The king has hidden nothing, even the treasures (τὰ ἐν τοῖς θησαυροῖς), which sets the legal-prophetic ground for the verdict that follows.

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 (the prophet's question; subject Isaiah implied)

→ constative aorist (single speech-act)

λέγω: introduces Isaiah's third question, narrowing from 'what did they say / whence' (v. 14) to 'what did they see.'

τί
what

Accusative

interrogative pronoun (object of εἶδον)

→ participant reference

τίς, τί: interrogative 'what?'; the question probes the extent of what the envoys were shown.

εἶδον
did they see

Aor Act Indic 3 Pl · ὁράω

verb of interrogative clause

→ constative aorist (the envoys' seeing)

ὁράω (aor. εἶδον): 'see'; here 3rd plural ('what did they see?'); the verb is repeated in the king's answer (εἶδον, 1st position) — what was shown was indeed seen.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ
the / your

Dative

article (with οἶκῳ)

→ noun-phrase marking

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

οἶκῳ
house

Dative

dative of place (with ἐν: 'in your house')

→ sphere or reference

οἶκος: 'house'; the royal residence and its stores, the focus of the prophet's inquiry.

σου
your

Genitive

genitive of possession (modifying οἶκῳ)

→ relational specification

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

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 (the king's reply)

→ constative aorist (single speech-act)

λέγω: introduces Hezekiah's full confession of total disclosure.

πάντα
everything / all

Accusative

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

→ object specification

πᾶς: 'all / everything'; the neuter plural πάντα fronts the king's answer emphatically — 'everything ... they saw' — admitting the totality of the display.

ὅσα
as much as / that is

Nominative

relative pronoun (introducing relative clause modifying πάντα)

→ participant reference

ὅσος: 'as much/many as'; πάντα ὅσα ('all that') totalizes the contents of the house seen by the envoys.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the / my

Dative

article (with οἶκῳ)

→ noun-phrase marking

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

οἶκῳ

house

Dative

dative of place (with ἐν: 'in my house')

→ sphere or reference

οἶκος: 'house'; the king's own residence whose entire contents were on view.

μου

my

Genitive

genitive of possession (modifying οἶκῳ)

→ relational specification

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

εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

main verb of the king's reply (the envoys' seeing)

→ constative aorist (completed seeing)

ὁράω (aor. εἶδον): 'see'; the king confirms the envoys saw everything in the house — the full extent of the disclosure.

οὐκ

not

negative particle (with ἦν)

→ discourse linkage or contrast

οὐκ: opens the emphatic double-negation οὐκ ἦν ... ὁ οὐκ ἔδειξα, mirroring the narrator's summary of v. 13.

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: there was nothing)

→ imperfect of existence (state of total disclosure)

εἰμί (impf.): 'be / exist'; οὐκ ἦν ... ὁ οὐκ ἔδειξα is the king's own double-negative confession: there was nothing he failed to show.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the / my

Dative

article (with οἶκῳ)

→ noun-phrase marking

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

οἶκῳ

house

Dative

dative of place (with ἐν: 'in my house')

→ sphere or reference

οἶκος: 'house'; the locus of the disclosure, repeated for emphasis.

μου

my

Genitive

genitive of possession (modifying οἶκῳ)

→ relational specification

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

ὃ

which

Accusative

relative pronoun (object of ἔδειξα; antecedent the implied 'thing')

→ participant reference

ὃς: relative pronoun; ὁ οὐκ ἔδειξα ('which I did not show') completes the double negation — nothing was withheld.

οὐκ

not

negative particle (with ἔδειξα, second negation)

→ discourse linkage or contrast

οὐκ: the second negative of the Hebraizing double-negative construction asserting total disclosure.

ἔδειξα

I showed

Aor Act Indic 1 Sg · δείκνυμι

verb of relative clause (negated: 'I did not show')

→ constative aorist (the king's act of showing, negated)

δείκνυμι: 'show'; the first-person ἔδειξα makes the king's own admission unambiguous — by his own hand everything was displayed.

αὐτοῖς

them

Dative

indirect object of ἔδειξα (the envoys)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of ἔδειξα (the envoys).

ἀλλὰ

but

adversative conjunction (intensifying addition: 'but indeed also')

→ discourse linkage or contrast

ἀλλὰ: 'but / moreover'; here in the sense 'but even / yes, also' — extending the admission beyond the house to the treasures, heightening the completeness of the disclosure.

καί

also / even

adverbial intensifier (with τὰ ἐν τοῖς θησαυροῖς)

→ discourse linkage or contrast

καί: ascensive 'even / also'; ἀλλὰ καί ('but also / yes, even') marks the climactic extension — the very treasures were not exempt from the showing.

τὰ

the things

Accusative

substantival article (object: 'the things in my treasures')

→ noun-phrase marking

ὁ (neut. pl. τὰ): the substantival article 'the things'; τὰ ἐν τοῖς θησαυροῖς μου = 'the contents of my treasures,' the most sensitive holdings, also shown.

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 θησαυροῖς)

→ noun-phrase marking

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

θησαυροῖς

treasuries

Dative

dative of place (with ἐν: 'in my treasures')

→ sphere or reference

θησαυρός: 'treasury / storehouse'; the same word as in v. 13; the king admits even the treasures' contents were displayed — the very wealth the oracle says will be deported (v. 17).

μου

my

Genitive

genitive of possession (modifying θησαυροῖς)

→ relational specification

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

16 καὶ εἶπεν Ἡσαίας πρὸς Εζεκιαν ἄκουσον λόγον κυρίου

And Isaiah said to Hezekiah, 'Hear the word of the LORD.'

Narrative transition: the prophetic summons to hear

καὶ εἶπεν Ἡσαίας

The terse summons ἄκουσον λόγον κυρίου ('hear the word of the LORD') is the standard prophetic call to attention that launches an oracle of judgment (cf. 3 Kgdms 22:19; Amos 7:16); it marks the pivot from interrogation to verdict.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces the prophetic summons and the oracle of judgment that follows in vv. 17–18.

Ἡσαίας

Isaiah

Nominative

subject

→ participant prominence

Ἡσαίας: meaning 'Isaiah'; it serves as subject.

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).

Εζεκιαν

Hezekiah

Accusative

accusative object of πρὸς

→ object specification

Εζεκιᾱς (acc. Εζεκιαν): declinable name; accusative as directional object of πρὸς.

ἄκουσον

hear

Aor Act Impv 2 Sg · ἀκούω

main verb (prophetic imperative)

→ aorist imperative (summons to attentive hearing)

ἀκούω: 'hear / listen / heed'; renders שמע; the imperative ἄκουσον λόγον κυρίου is the formulaic prophetic call to hear an authoritative divine word — here a sentence of judgment.

λόγον

word

Accusative

direct object of ἄκουσον

→ object specification

λόγος: 'word'; renders דְּבַר; λόγον κυρίου ('the word of the LORD') designates the prophetic oracle as YHWH's authoritative utterance.

κυρίου

of the LORD

Genitive

genitive of source (modifying λόγον)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the word's divine origin guarantees its certainty — what follows is YHWH's verdict.

17 ἰδοὺ ἡμέραι ἔρχονται καὶ λημφθήσεται πάντα τὰ ἐν τῷ οἴκῳ σου καὶ ὅσα ἐθησαύρισαν οἱ πατέρες σου ἕως τῆς ἡμέρας ταύτης εἰς Βαβυλῶνα καὶ οὐχ ὑπολειφθήσεται ῥῆμα ὃ εἶπεν κύριος

'Behold, days are coming, and all that is in your house, and what your fathers stored up until this day, shall be carried away to Babylon; and nothing shall be left, says the LORD.'

Embedded oracle of judgment: the Babylonian deportation announced ἰδοὺ ἡμέραι ἔρχονται

The judgment-oracle opens with the prophetic formula ἰδοὺ ἡμέραι ἔρχονται ('behold, days are coming'), introducing a coming reversal. The treasures so proudly shown (vv. 13, 15) will be carried εἰς Βαβυλῶνα ('to Babylon'); the closing οὐχ ὑπολειφθήσεται ῥῆμα ('nothing shall be left') and ὃ εἶπεν κύριος seal the verdict as YHWH's irrevocable word.

ἰδοὺ

behold

presentative particle (introducing the oracle)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; the presentative particle opens the judgment-oracle, summoning attention to the coming days of deportation.

ἡμέραι

days

Nominative

subject of ἔρχονται

→ participant prominence

ἡμέρα: 'day'; ἰδοὺ ἡμέραι ἔρχονται ('behold, days are coming') is a stock prophetic formula (אִם בָּיָמִים הִנֵּה) announcing a future turning-point — here the Babylonian exile.

ἔρχονται

are coming

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (the announced future days)

→ futuristic present (imminent and certain coming)

ἔρχομαι: 'come'; the present ἔρχονται in the formula presents the coming days as already on their way — the certainty of the prophesied judgment.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λημφθήσεται

shall be carried away

Fut Pass Indic 3 Sg · λαμβάνω

main verb (the deportation of the treasures)

→ predictive future passive (certain seizure and removal)

λαμβάνω (fut. pass.): 'take / seize / carry off'; renders ΝΨJ; the passive λημφθήσεται ('will be taken away') leaves the Babylonian captors implicit; the singular verb governs the collective πάντα τά. The same root recurs in v. 18 (λήμψεται) of the deportation of the sons.

πάντα

all

Nominative

substantival adjective (subject: 'all the things')

→ participant prominence

πᾶς: 'all'; πάντα τὰ ἐν τῷ οἴκῳ σου ('all that is in your house') — the very wealth displayed to the envoys is the object of the coming seizure.

τὰ

the things

Nominative

substantival article (with the locative phrase: 'the things in your house')

→ noun-phrase marking

ὁ (neut. pl. τὰ): substantival article; τὰ ἐν τῷ οἴκῳ σου = 'the contents of your house.'

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the / your

Dative

article (with οἴκῳ)

→ noun-phrase marking

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

οἴκῳ

house

Dative

dative of place (with ἐν: 'in your house')

→ sphere or reference

οἶκος: 'house'; the royal house whose treasures, just shown, will be deported — the climactic irony of the οἶκος-motif.

σου

your

Genitive

genitive of possession (modifying οἴκῳ)

→ relational specification

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

καὶ

and

coordinate conjunction (adding the ancestral stores)

→ discourse linkage or contrast

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

ὅσα

all that / whatever

Nominative

relative pronoun (object of ἔθησαύρισαν; included in what is carried off)

→ participant reference

ὅσος: 'as much/many as / whatever'; ὅσα ἔθησαύρισαν οἱ πατέρες σου extends the loss to the accumulated wealth of the dynasty's ancestors.

ἔθησαύρισαν

stored up

Aor Act Indic 3 Pl · θησαυρίζω

verb of relative clause (the ancestors' accumulation)

→ constative aorist (the dynastic accumulation viewed as a whole)

θησαυρίζω: 'store up / treasure up / lay up'; cognate with θησαυρός; the wealth amassed over generations (ἔθησαύρισαν οἱ πατέρες σου) will all be carried to Babylon — generations of accumulation lost in the coming day.

οἱ

the

Nominative

article (with πατέρες)

→ noun-phrase marking

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

πατέρες

fathers / ancestors

Nominative

subject of ἔθησαύρισαν

→ participant prominence

πατήρ (pl. πατέρες): 'father / forefather'; renders τὸ βασιλῆος; the royal ancestors whose accumulated treasure is included in the coming spoliation.

σου

your

Genitive

genitive of relationship (modifying πατέρες)

→ relational specification

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

ἕως

until

preposition + genitive (temporal limit)

→ spatial or relational framing

ἕως: 'until / up to'; ἕως τῆς ἡμέρας ταύτης ('until this day') marks the full span of accumulation down to the present — all of it destined for Babylon.

τῆς

the

Genitive

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἕως (temporal limit)

→ relational specification

ἡμέρα: 'day'; ἕως τῆς ἡμέρας ταύτης = 'to this very day,' the endpoint of the ancestral accumulation.

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας)

→ relational specification

οὗτος: 'this'; the demonstrative fixes the endpoint at the present moment of the oracle.

εἰς

to / into

preposition + accusative (destination of the deportation)

→ spatial or relational framing

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

Βαβυλῶνα

Babylon

Accusative

accusative object of εἰς (destination)

→ object specification

Βαβυλῶν (acc. Βαβυλῶνα): 'Babylon'; declinable, hence kind 'n' with case; the destination of the deportation — the same land the envoys came from (v. 14), now the place of exile.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐχ

not

negative particle (with ὑπολειφθήσεται)

→ discourse linkage or contrast

οὐχ: form of οὐ before rough breathing;
with ὑπολειφθήσεται it makes the
deprivation absolute — nothing whatever
remains.

ὑπολειφθήσεται

shall be left

Fut Pass Indic 3 Sg · ὑπολείπω

main verb (totality of the loss)

→ predictive future passive (nothing will
remain)

ὑπολείπω (fut. pass.): 'leave behind / leave
remaining'; renders יָרִי; οὐχ
ὑπολειφθήσεται ('nothing shall be left')
totalizes the deportation — the complete
stripping of the royal house.

ῥῆμα

thing / word

Nominative

*subject of ὑπολειφθήσεται ('not a thing shall
remain')*

→ participant prominence

ῥῆμα: 'word / thing / matter'; here in the
Hebraizing sense 'thing' (רֶדְיָה), as the
subject of the negated verb — 'not a thing
will be left'; the same noun then governs
the relative ὃ εἶπεν κύριος.

ὃ

which / as

Accusative

*relative pronoun (object of εἶπεν; quasi-formulaic
'which the LORD said')*

→ participant reference

ὃς: relative pronoun; ὃ εἶπεν κύριος ('which
the LORD has said') functions as the oracle-
sealing formula, attaching divine authority
to the whole verdict (cf. יְהוָה אָמֵן).

εἶπεν

has said

Aor Act Indic 3 Sg · λέγω

*verb of relative clause (the divine
pronouncement)*

→ constative aorist (the authoritative divine
utterance)

λέγω: 'say'; the aorist εἶπεν in ὃ εἶπεν
κύριος seals the oracle as YHWH's own
irrevocable pronouncement.

κύριος

LORD

Nominative

subject of εἶπεν (the divine guarantor)

→ participant prominence

κύριος: rendering of the Tetragrammaton
יְהוָה; the divine name guarantees the
certainty of the judgment-word.

18 καὶ οἱ υἱοὶ σου οἳ ἐξελεύσονται ἐκ σοῦ οὓς γεννήσεις λήμψεται καὶ ἔσονται εὐνοῦχοι ἐν τῷ οἴκῳ τοῦ βασιλέως Βαβυλῶνος

'And your sons who shall come forth from you, whom you shall beget, they shall take, and they shall become eunuchs in the palace of the king of Babylon.'

Continuation of the oracle: the deportation of the royal descendants καὶ οἱ υἱοὶ σου

The oracle moves from treasure to progeny: Hezekiah's own descendants will be carried off and made εὐνοῦχοι ('eunuchs / court-officials') in the Babylonian palace. The piling of relative clauses (οἳ ἐξελεύσονται ἐκ σοῦ, οὓς γεννήσεις) stresses that these are his very own offspring; the οἶκος now becomes the 'house of the king of Babylon,' the grim counterpart to Hezekiah's own house.

καὶ

and

coordinate conjunction (continuing the oracle)

→ discourse linkage or contrast

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

οἱ

the / your

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject (of λήμψεται by sense; resumed by ἔσονται)

→ participant prominence

υἱός (pl. υἱοί): 'son'; renders בְּנֵי; the king's own descendants — the loss now touches not treasure but posterity and dynasty.

σου

your

Genitive

genitive of relationship (modifying υἱοί)

→ relational specification

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

οἳ

who

Nominative

relative pronoun (subject of ἐξελεύσονται)

→ participant reference

οἳ: relative pronoun; οἳ ἐξελεύσονται ἐκ σοῦ ('who will come forth from you') stresses these are Hezekiah's own direct descendants.

ἐξελεύσονται

shall come forth

Fut Mid Indic 3 Pl · ἐξέρχομαι

verb of relative clause (the sons' descent from the king)

→ predictive future (their future birth)

ἐξέρχομαι: 'come/go out'; renders יֵצֵא; 'come forth from you' is the idiom for issuing as offspring (cf. Gen 15:4); it underlines the personal nature of the loss.

ἐκ

from

preposition + genitive (source: descent)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of ἐκ (the king as progenitor)

→ relational specification

σύ (gen. σοῦ): the king as the source from whom the descendants issue.

οὓς

whom

Accusative

relative pronoun (object of γεννήσεις)

→ participant reference

οὓς: relative pronoun; οὓς γεννήσεις ('whom you shall beget') reinforces by a second relative clause that these are Hezekiah's own begotten sons.

γεννήσεις

you shall beget

Fut Act Indic 2 Sg · γεννάω

verb of relative clause (the king's begetting)

→ predictive future (the king's future progeny)

γεννάω: 'beget / father'; renders תוליד; the future addresses Hezekiah's yet-to-be-born offspring — the added fifteen years (v. 6) will yield the very sons destined for the Babylonian court.

λήμψεται

he shall take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (the seizure of the sons)

→ predictive future (certain deportation of the descendants)

λαμβάνω (fut.): 'take / seize'; the singular subject is the king of Babylon (or an impersonal 'one will take'); the same root as λημφθήσεται (v. 17) links the seizure of treasure and of sons — both carried off to Babylon.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

main verb (the descendants' resulting status)

→ predictive future (their future condition)

εἰμί (fut.): 'be / become'; ἔσονται εὐνοῦχοι ('they shall be eunuchs') predicts the humiliating fate of the royal line — servitude in the conqueror's court.

εὐνοῦχοι

eunuchs / court-officials

Nominative

predicate nominative (with ἔσονται)

→ participant prominence

εὐνοῦχος: 'eunuch / castrated court-official'; renders עֲדָרִי; in the ancient Near East royal eunuchs served as palace officials, but the term also implies emasculation — the cutting off of the dynasty's line; the once-proud Davidic heirs become servants in Babylon (cf. Dan 1:3–4).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with οἱ)

→ noun-phrase marking

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

οἶκῳ

house / palace

Dative

dative of place (with ἐν: 'in the palace')

→ sphere or reference

οἶκος: 'house / palace'; the οἶκος-motif reaches its bitter climax — Hezekiah's sons will serve not in his own house but ἐν τῷ οἶκῳ τοῦ βασιλέως Βαβυλῶνος, the palace of the conqueror.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of possession (modifying οἶκῳ: 'the king's palace')

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; the king of Babylon, in whose palace the Davidic heirs will serve — a stark reversal of the Davidic-covenant hopes invoked at v. 6.

Βαβυλῶνος

of Babylon

Genitive

genitive (modifying βασιλέως: 'king of Babylon')

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): 'Babylon'; declinable, hence kind 'n' with case; the recurring name (vv. 12, 14, 17) culminates here as the place of dynastic servitude.

19 καὶ εἶπεν Εζεκιας πρὸς Ησαιαν ἀγαθὸς ὁ λόγος κυρίου ὃν ἐλάλησεν ἔστω εἰρήνη ἐν ταῖς ἡμέραις μου

And Hezekiah said to Isaiah, 'The word of the LORD which he has spoken is good.' And he said, 'Let there be peace in my days.'

Narrative response: the king's acceptance of the oracle

καὶ εἶπεν Εζεκιας

Hezekiah accepts the verdict as ἀγαθός ('good') — submitting to the justice of YHWH's word — yet his closing wish ἔστω εἰρήνη ἐν ταῖς ἡμέραις μου ('let there be peace in my days') has been read as relief that the calamity will fall only on a later generation. The verse closes section C, balancing pious acceptance against a note of self-interested contentment.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces the king's response to the oracle of judgment.

Εζεκιας

Hezekiah

Nominative

subject

→ participant prominence

Εζεκιας: meaning 'Hezekiah'; it serves as subject.

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).

Ἡσαϊαν

Isaiah

Accusative

accusative object of πρὸς

→ object specification

Ἡσαϊας (acc. Ἡσαϊαν): declinable name; accusative as directional object of πρὸς.

ἀγαθός

good

Nominative

predicate adjective (with implied 'is': 'the word is good')

→ participant prominence

ἀγαθός: 'good'; renders בּוֹט; ἀγαθὸς ὁ λόγος κυρίου is the king's submissive verdict on the oracle — he accepts YHWH's word as just and right (cf. 1 Sam 3:18, 'It is the LORD; let him do what seems good').

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

subject of the verbless clause

→ participant prominence

λόγος: 'word'; ὁ λόγος κυρίου ('the word of the LORD') is the just-delivered oracle of judgment, which the king pronounces good.

κυρίου

of the LORD

Genitive

genitive of source (modifying λόγος)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יְהוָה; the word's divine origin is the ground of its goodness and authority.

ὃν

which

Accusative

relative pronoun (object of ἐλάλησεν, modifying λόγος)

→ participant reference

ὃς: relative pronoun; ὃν ἐλάλησεν ('which he spoke') identifies the word as the oracle Isaiah has just pronounced.

ἐλάλησεν

he has spoken

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist (the prior speaking of the word)

λαλέω: 'speak'; the aorist refers back to the judgment-oracle of vv. 17–18; the king accepts what YHWH has spoken.

ἔστω

let there be

Pres Act Impv 3 Sg · εἰμί

main verb (the king's wish / closing word)

→ present imperative (jussive wish: 'let it be')

εἰμί (impv. ἔστω): 'let there be'; the third-person imperative expresses a wish; ἔστω εἰρήνη ('let there be peace') voices Hezekiah's contentment that the catastrophe is deferred beyond his own lifetime.

εἰρήνη

peace

Nominative

subject of ἔστω

→ participant prominence

εἰρήνη: 'peace / well-being'; renders שָׁלוֹם; here in the full OT sense of security and welfare; the wish for peace 'in my days' has been read as relief that judgment falls only on a later generation.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the / my

Dative

article (with ἡμέραις)

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (with ἐν: 'in my days')

→ sphere or reference

ἡμέρα: 'day'; ἐν ταῖς ἡμέραις μου ('in my days') = during my lifetime; the phrase circumscribes the king's hope to his own remaining years — the fifteen granted at v. 6.

μου

my

Genitive

genitive of possession (modifying ἡμέραις)

→ relational specification

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

20 καὶ τὰ λοιπὰ τῶν λόγων Εζεκιου καὶ πᾶσα ἡ δυναστεία αὐτοῦ καὶ ὅσα ἐποίησεν τὴν κρήνην καὶ τὸν ὕδραγωγὸν καὶ εἰσήνεγκεν τὸ ὕδωρ εἰς τὴν πόλιν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα

And the rest of the acts of Hezekiah, and all his might, and how he made the pool and the conduit and brought the water into the city — are these not written in the book of the chronicles of the kings of Judah?

Regnal-summary formula (citation of the royal chronicle)

καὶ τὰ λοιπὰ τῶν λόγων

The standard Deuteronomistic regnal-summary formula closes the reign: τὰ λοιπὰ τῶν λόγων ('the rest of the acts'), the rhetorical-question citation οὐχὶ ... γεγραμμένα ('are they not written?'), and the source-reference to the βιβλίον λόγων τῶν ἡμερῶν ('book of the chronicles'). The notice of the pool, conduit, and water-supply (the Siloam tunnel tradition) singles out Hezekiah's celebrated engineering.

καὶ

and

narrative conjunction (opening the summary formula)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (substantivizing λοιπά)

→ noun-phrase marking

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

λοιπὰ

rest / remaining things

Nominative

substantival adjective (subject of the verbless clause: 'the rest')

→ participant prominence

λοιπός: 'remaining / rest'; τὰ λοιπὰ τῶν λόγων ('the rest of the acts/words') is the fixed opening of the Deuteronomistic regnal-summary formula (וְהָיָה דְּבָרֵי), gathering all unrecorded deeds.

τῶν

the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

acts / words

Genitive

partitive genitive (with λοιπά: 'the rest of the acts')

→ relational specification

λόγος (pl. λόγων): here 'acts / deeds / matters' (rendering וְדָבָר in the idiom 'the acts of'); the chronicle-summary sense of λόγοι is 'doings / affairs' rather than 'words.'

Εζεκιου

of Hezekiah

Genitive

genitive of relationship (modifying λόγων: 'the acts of Hezekiah')

→ relational specification

Εζεκιας (gen. Εζεκιου): declinable name; the genitive form names the king whose reign is being summarized.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσα

all

Nominative

adjective (modifying δυναστεία: 'all his might')

→ participant prominence

πᾶς (fem. πᾶσα): 'all / every'; πᾶσα ἡ δυναστεία αὐτοῦ ('all his might') sums up the king's exploits of power, a standard element of the regnal formula (כָּל-גְּבוּרָתוֹ).

ἡ

the

Nominative

article (with δυναστεία)

→ noun-phrase marking

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

δυναστεία

might / power

Nominative

subject (coordinate element of the summary)

→ participant prominence

δυναστεία: 'might / dominion / power'; renders הַגְּבוּרָה; denotes the king's mighty deeds and the strength of his rule — here including his military and building achievements.

αὐτοῦ

his

Genitive

genitive of possession (modifying δυναστεία)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅσα

all that / how

Accusative

relative pronoun (introducing the clause of deeds)

→ participant reference

ὅσος: 'as much/many as / all that'; ὅσα ἐποίησεν ('all that he did') introduces the specific achievement that follows — the waterworks.

ἐποίησεν

he made / did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (the king's construction projects)

→ constative aorist (completed building works)

ποιέω: 'do / make'; here of construction — ἐποίησεν τὴν κρήνην καὶ τὸν ὕδραγωγόν ('made the pool and the conduit'), Hezekiah's famed water-engineering.

τὴν

the

Accusative

article (with κρήνην)

→ noun-phrase marking

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

κρήνην

pool / spring

Accusative

direct object of ἐποίησεν

→ object specification

κρήνη: 'spring / fountain / pool'; renders הַכְּנֶזֶת ('pool'); the reservoir of Hezekiah's water-system (cf. the Pool of Siloam) that secured Jerusalem's supply during siege.

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 ὕδραγωγὸν)

→ noun-phrase marking

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

ὕδραγωγὸν

conduit / aqueduct

Accusative

direct object of ἐποίησεν (coordinate with κρήνην)

→ object specification

ὕδραγωγός: 'water-channel / conduit / aqueduct'; from ὕδωρ + ἄγω ('lead water'); renders הַצֵּנֶת; the tunnel/channel (the Siloam tunnel tradition) by which Hezekiah brought water inside the city walls.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσήνεγκεν

brought in

Aor Act Indic 3 Sg · εἰσφέρω

main verb (the bringing of water into the city)

→ constative aorist (completed engineering feat)

εἰσφέρω: 'bring in / carry in'; renders מֵבִיא; εἰσήνεγκεν τὸ ὕδωρ εἰς τὴν πόλιν ('brought the water into the city') describes the purpose and result of the waterworks — securing the city's supply.

τὸ

the

Accusative

article (with ὕδωρ)

→ noun-phrase marking

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

ὕδωρ

water

Accusative

direct object of εἰσήνεγκεν

→ object specification

ὕδωρ: 'water'; renders מַיִם; the object of the engineering project — Jerusalem's water brought safely within the walls.

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 (destination of the water)

→ object specification

πόλις: 'city'; Jerusalem, to which the water was conducted — the same city YHWH promised to shield (v. 6).

οὐχὶ

are not?

interrogative negative (expecting affirmative answer)

→ clausal contribution

οὐχί: emphatic negative used to introduce a rhetorical question expecting 'yes'; οὐχὶ ... γεγραμμένα ('are they not written?') is the formulaic citation of the royal chronicle source.

ταῦτα

these things

Nominative

demonstrative pronoun (subject of the verbless interrogative)

→ participant reference

οὗτος: 'this / these'; ταῦτα gathers the king's unrecorded deeds as the subject of the rhetorical citation-question.

γεγραμμένα

written

Perf Pass Part Nom Pl Neut · γράφω

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

→ perfect participle (standing, recorded state)

γράφω (perf. pass. part.): 'write'; the perfect γεγραμμένα ('having been written / standing recorded') denotes the settled, abiding state of the records in the chronicle; the periphrastic question οὐχὶ ... γεγραμμένα is the fixed source-formula (עֲלֵה לְפָנֶיךָ הַסֵּפֶר הַזֶּה).

ἐπὶ

in / upon

preposition + dative (location of record)

→ spatial or relational framing

ἐπὶ + dat.: 'on / in'; with βιβλίῳ it locates the records 'in the book / scroll' of the chronicles.

βιβλίῳ

book / scroll

Dative

dative object of ἐπὶ (the record-source)

→ sphere or reference

βιβλίον: 'book / scroll'; renders בְּרִשְׁתָּהּ; βιβλίον λόγων τῶν ἡμερῶν ('book of the words/acts of the days') = the royal annals or chronicle, the recurring cited source of the books of Kingdoms.

λόγων

of the acts / chronicles

Genitive

genitive (modifying βιβλίῳ: 'book of the acts')

→ relational specification

λόγος (pl. λόγων): 'acts / matters / records'; λόγων τῶν ἡμερῶν ('of the acts of the days') is the title-phrase of the royal chronicle (הַסֵּפֶר הַזֶּה הַלְוֵה לְפָנֶיךָ).

τῶν

the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

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

ἡμερῶν

of the days

Genitive

genitive (modifying λόγων: 'acts of the days' = chronicles)

→ relational specification

ἡμέρα (pl. ἡμερῶν): 'day'; λόγοι τῶν ἡμερῶν ('the acts of the days') is the standard idiom for annals/chronicles — the recurring source-title throughout Kingdoms.

τοῖς

of the / for the

Dative

article (with βασιλεῦσιν)

→ noun-phrase marking

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

βασιλεῦσιν

kings

Dative

dative (of the kings whose chronicle this is: 'belonging to the kings')

→ sphere or reference

βασιλεύς (dat. pl. βασιλεῦσιν): 'king'; the dative renders the Hebrew construct 'chronicles of the kings of Judah' (לְמֶלֶכִּי), marking whose annals the book is.

Ιουδα

of Judah

genitive of relationship (indeclinable: 'kings of Judah')

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה; indeclinable in the LXX, hence kind 'x' with no case value; functions as a genitive of relationship — the kings of the southern kingdom of Judah.

21 καὶ ἐκοιμήθη Εζεκιας μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ καὶ ἐβασίλευσεν Μανασσης υἱὸς αὐτοῦ ἀντ' αὐτοῦ

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

Death-and-succession formula (close of the reign) καὶ ἐκοιμήθη Εζεκιας

The chapter and reign close with the threefold regnal death-formula: the king 'sleeps with his fathers' (ἐκοιμήθη μετὰ τῶν πατέρων), is buried in the city of David, and is succeeded by his son. The succession of Manasseh — whose long, apostate reign the narrative will judge severely (4 Kgdms 21) — casts a shadow forward, even as Hezekiah dies in the peace he wished (v. 19).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

slept / fell asleep

Aor Pass Indic 3 Sg · κοιμάω

main verb (the king's death)

→ constative aorist (the king's death as a single event)

κοιμάω (aor. pass. ἐκοιμήθη): 'fall asleep / sleep'; renders כָּשַׁן; ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ ('slept with his fathers') is the standard regnal death-euphemism for a peaceful death and burial in the ancestral tomb.

Εζεκιας

Hezekiah

Nominative

subject

→ participant prominence

Εζεκιας: meaning 'Hezekiah'; it serves as subject.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τῶν

the / his

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετά (the ancestors)

→ relational specification

πατήρ (pl. πατέρων): 'father / forefather'; renders טַבְּרָא; 'with his fathers' denotes joining the ancestral dead — the customary phrase for dynastic death and burial.

αὐτοῦ

his

Genitive

genitive of possession (modifying πατέρων)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐτάφη

was buried

Aor Pass Indic 3 Sg · θάπτω

main verb (the king's burial)

→ constative aorist (completed burial)

θάπτω (aor. pass. ἐτάφη): 'bury'; renders תָּבַרַךְ; the passive 'was buried' continues the regnal formula; burial 'in the city of David' marks an honorable royal interment.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πόλει

city

Dative

dative of place (with ἐν: 'in the city of David')

→ sphere or reference

πόλις (dat. πόλει): 'city'; ἐν πόλει Δαυιδ ('in the city of David') is the royal necropolis on the southeastern hill of Jerusalem, the burial place of the Davidic kings.

Δαυιδ

of David

genitive of relationship (indeclinable: 'city of David')

→ participant identification

Δαυιδ: indeclinable name (kind 'x', no case); πόλις Δαυιδ ('city of David') is the standard designation for the original royal stronghold of Jerusalem and its dynastic tombs.

καὶ

and

narrative conjunction (introducing the succession)

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned / became king

Aor Act Indic 3 Sg · βασιλεύω

main verb (the succession)

→ ingressive aorist (came to the throne)

βασιλεύω: 'be king / reign'; renders מָלַךְ; the ingressive aorist ἐβασίλευσεν ('became king / began to reign') is the standard succession-notice closing a reign — here Manasseh takes the throne.

Μανασσης

Manasseh

Nominative

subject of ἐβασίλευσεν

→ participant prominence

Μανασσης: transliteration of Hebrew מְנַשֶּׁה; declined as a first-declension masculine in the LXX, hence kind 'n' with case; Hezekiah's son and successor, whose long apostate reign is recounted in 4 Kgdms 21.

υἱός

son

Nominative

nominative in apposition to Μανασσης

→ participant prominence

υἱός: 'son'; υἱός αὐτοῦ ('his son') identifies Manasseh as Hezekiah's direct heir — one of the very sons in view in the exile-oracle of v. 18.

αὐτοῦ

his

Genitive

genitive of relationship (modifying υἱός)

→ relational specification

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

ἀντ'

in place of

preposition + genitive (substitution, elided before vowel)

→ spatial or relational framing

ἀντί: 'instead of / in place of'; renders ἃντ' αὐτοῦ ('in his place') is the fixed succession-phrase marking the transfer of kingship from father to son.

αὐτοῦ

him

Genitive

genitive object of ἀντί (the predecessor, Hezekiah)

→ relational specification

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

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.