

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 21

ΒΑΣΙΛΕΙΩΝ Δ' ΚΑ'

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

Manasseh fills Judah with apostasy and bloodshed, and Amon briefly continues the same evil.

Translation & textual notes

The Greek text of 4 Kingdoms 21 (= 2 Kings 21 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates the reign of Manasseh of Judah, the archetypal apostate king, and that of his son Amon. The regnal-formula opening (v. 1) gives his age, length of reign, and mother (Οψιβα = Hephzibah). Manasseh reverses the reforms of his father Hezekiah: he rebuilds the high places (τὰ ὑψηλά), raises an altar τῇ Βααλ, makes sacred groves/poles (ἄλση, the LXX rendering of הַרְשֵׁלָה), worships and serves πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ ('all the host of heaven', vv. 3, 5),

builds pagan altars even ἐν οἴκῳ κυρίου and in its two courts, passes his sons through fire (διῆγεν ... ἐν πυρί, v. 6), practises ὠμένος-divination (ἐκκληδονίζετο, οἰωνίζετο) and necromancy (θελητὴν καὶ γνώστας, 'a medium and soothsayers'), and sets the carved image of the grove (τὸ γλυπτὸν τοῦ ἄλσους) in the very house where YHWH had set his name (v. 7). The narrator's theological summary (vv. 8–9) recalls the conditional land-promise and Manasseh's leading of Judah astray ὑπὲρ τὰ ἔθνη ('beyond the nations'). A prophetic doom-oracle follows (vv. 10–15): YHWH, speaking ἐν χειρὶ δούλων αὐτοῦ τῶν προφητῶν, announces an evil so great that ἀμφότερα τὰ ὦτα ('both ears') of every hearer will ring; he will stretch over Jerusalem the measuring-line of Samaria and the plummet of the house of Ahab, and wipe Jerusalem clean ὡς ἀπαλείφεται ὁ ἀλάβαστρος — 'as an alabaster dish is wiped and turned upside down.' The verdict adds Manasseh's shedding of innocent blood (αἷμα ἀθῶν ... στόμα εἰς στόμα, v. 16). The regnal-closing notices (vv. 17–18) record his death, burial in the garden of Uzza, and the accession of Amon. Amon's brief reign (vv. 19–26) replicates his father's idolatry (vv. 20–22), ends in a palace conspiracy (συνεστράφησαν οἱ παῖδες, v. 23), and is avenged by 'the people of the land' (ὁ λαὸς τῆς γῆς), who execute the conspirators and enthrone Josiah (v. 24, 26).

Discourse structure of the chapter

A · 21:1–9

Manasseh's apostasy: high places, Baal, the host of heaven, child-sacrifice, divination, and the carved Asherah

The regnal formula introduces Manasseh (v. 1). He reverses Hezekiah's reforms, rebuilding the high places, raising an altar to Baal, making sacred poles, and worshipping πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ ('all the host of heaven', vv. 2–3). He builds pagan altars within the very temple and its two courts (vv. 4–5), passes his sons through fire, practises divination and necromancy (v. 6), and sets the carved image of the Asherah in the house where YHWH set his name (v. 7). The narrator recalls the conditional land-promise mediated through Moses (v. 8) and indicts Manasseh for leading Judah astray ὑπὲρ τὰ ἔθνη ('beyond the nations', v. 9).

B · 21:10–16

The prophetic doom: the LORD will wipe Jerusalem as a dish is wiped, and Manasseh's innocent blood

YHWH speaks ἐν χειρὶ δούλων αὐτοῦ τῶν προφητῶν (v. 10). The indictment recalls Manasseh's abominations, worse than the Amorite's (v. 11). The oracle of judgment follows: evil so great that both ears of every hearer will ring (v. 12); YHWH will stretch over Jerusalem the measuring-line of Samaria and the plummet of Ahab's house, and wipe the city as an alabaster dish is wiped and overturned (v. 13); he will abandon the remnant of his inheritance to plunder (v. 14) — all because of the provocation since the Exodus (v. 15). A final charge adds the innocent blood Manasseh shed στόμα εἰς στόμα ('mouth to mouth') across Jerusalem (v. 16).

C · 21:17–18

Manasseh's death and the accession of Amon

The standard regnal-closing notice: the rest of Manasseh's acts and his sin are written in the chronicle of the kings of Judah (v. 17); he sleeps with his fathers and is buried in the garden of his house, the garden of Uzza, and Amon his son reigns in his place (v. 18).

D · 21:19–26

Amon's evil reign, his assassination, and the accession of Josiah

The regnal formula introduces Amon (v. 19), who does evil as his father did, walking in all his father's way and serving the idols (vv. 20–22). His own servants conspire and kill him in his house (v. 23), but 'the people of the land' strike down the conspirators and make Josiah his son king in his place (v. 24). The closing notice records the chronicle-reference (v. 25) and Amon's burial in the garden of Uzza, with Josiah succeeding him (v. 26).

1 υἱὸς δώδεκα ἐτῶν Μανασσης ἐν τῷ βασιλεύειν αὐτὸν καὶ πεντήκοντα καὶ πέντε ἔτη ἐβασίλευσεν ἐν Ἱερουσαλημ καὶ ὄνομα τῇ μητρὶ αὐτοῦ Οψιβα

Manasseh was a son of twelve years when he began to reign, and he reigned fifty-five years in Jerusalem; and his mother's name was Hepzibah.

Regnal accession-formula (chapter opening)

υἱὸς δώδεκα ἐτῶν

The chapter opens with the stereotyped Deuteronomistic regnal formula: age at accession (υἱὸς ... ἐτῶν, a calque of Hebrew חָנַף ... בן), length of reign, capital, and mother's name. Manasseh's age (twelve) makes him the youngest accession yet recorded, and his fifty-five years the longest reign of any Judahite king — a grim irony given his depravity.

υἱός

son

Nominative

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

→ participant prominence

υἱός: 'son'; the construction υἱός ... ἐτῶν ('a son of N years') is a Hebraism rendering יָדָן חֲנֻךְ ..., the standard idiom for stating a person's age at a turning point; it opens nearly every regnal formula in Kings.

δώδεκα

twelve

indeclinable numeral (modifying ἐτῶν)

→ clausal contribution

δώδεκα: 'twelve'; indeclinable cardinal; here it gives Manasseh's age at accession — the youngest of all the Judahite kings in the regnal notices.

ἐτῶν

of years

Genitive

genitive of measure (with υἱός: 'a son of ... years')

→ relational specification

ἔτος: 'year'; genitive plural in the age-idiom; renders חֲנֻךְ in the formula 'a son of twelve years'.

Μανασσης

Manasseh

Nominative

subject (apposition to the age-idiom)

→ participant prominence

Μανασσης: transliteration of Hebrew מְנַשֶּׁה; declined in the LXX as a first-declension masculine (gen. Μανασση, v. 17); the longest-reigning and most apostate king of Judah, whose sin the Deuteronomist treats as the decisive cause of the Babylonian exile (cf. 24:3).

ἐν

in

preposition + dative (temporal, with articular infinitive)

→ spatial or relational framing

ἐν τῷ + infinitive: the temporal articular-infinitive construction, a Hebraism rendering אֲזַיִת + infinitive construct ('when / while'); standard in the LXX regnal formulae.

τῷ

the

Dative

article (with articular infinitive βασιλεύειν)

→ noun-phrase marking

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

βασιλεύειν

to reign / reigning

Pres Act Inf · βασιλεύω

articular infinitive (temporal: 'when he began to reign')

→ ingressive present infinitive (the onset of the reign)

βασιλεύω: 'be king / reign'; the articular infinitive ἐν τῷ βασιλεύειν αὐτόν renders the Hebrew temporal infinitive וַיִּמְלֹךְ ('when he became king'); the accusative αὐτόν is the infinitive's subject.

αὐτόν

he / him

Accusative

accusative subject of the articular infinitive

→ participant reference

αὐτός: the accusative subject of βασιλεύειν in the articular-infinitive construction.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πεντήκοντα

fifty

indeclinable numeral (with πέντε: 'fifty-five')

→ measure or count

πεντήκοντα: 'fifty'; indeclinable cardinal; combined with πέντε to give the fifty-five-year reign — the longest in Judah's history.

καὶ

and

coordinate conjunction (linking compound numeral)

→ discourse linkage or contrast

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

πέντε

five

indeclinable numeral (with πενήκοντα)

→ measure or count

πέντε: 'five'; indeclinable cardinal; πενήκοντα καὶ πέντε = 'fifty-five'.

ἔτη

years

Accusative

accusative of extent of time (duration of reign)

→ object specification

ἔτος (pl. ἔτη): 'year'; accusative of duration with ἐβασίλευσεν, stating the length of the reign.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (summary statement of the reign)

→ constative aorist (the reign viewed as a whole)

βασιλεύω: 'reign'; the constative aorist summarises the entire fifty-five-year reign as a single completed span.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

dative of place (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: indeclinable transliteration of Hebrew יְרוּשָׁלַיִם; the capital and cultic centre, here the seat of Manasseh's apostasy and the focus of the coming doom-oracle (vv. 12–13).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject of verbless clause ('the name ... was ...')

→ participant prominence

ὄνομα: 'name'; the verbless naming-formula καὶ ὄνομα τῇ μητρὶ αὐτοῦ ('and the name of his mother was ...') is standard in the regnal notices, recording the queen-mother (gebirah).

τῇ

the

Dative

article (with μητρί, dative of possession)

→ noun-phrase marking

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

μητρὶ

mother

Dative

dative of possession ('the name belonging to his mother')

→ sphere or reference

μήτηρ: 'mother'; the dative of possession in the naming-formula identifies the queen-mother, a figure of political importance in Judah.

αὐτοῦ

his

Genitive

genitive of possession (modifying μητρί)

→ relational specification

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

Οψιβα

Hepzibah

predicate of the naming-formula (indeclinable proper noun)

→ participant identification

Οψιβα: indeclinable transliteration of Hebrew הֶפְזִיבָה (Hephzibah, 'my delight is in her'); the queen-mother's name; cf. the symbolic reuse of the name at Isa 62:4.

2 καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ τὰ βδελύγματα τῶν ἐθνῶν ὧν ἐξῆρεν κύριος ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ

And he did what was evil in the eyes of the LORD, according to the abominations of the nations whom the LORD had driven out from before the sons of Israel.

Evaluative formula (the Deuteronomistic verdict on the reign)

καὶ ἐποίησεν τὸ πονηρὸν

The verdict-formula ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου ('he did the evil in the eyes of the LORD') is the standard Deuteronomistic evaluation; it is intensified here by the comparison κατὰ τὰ βδελύγματα τῶν ἐθνῶν — Manasseh sinks to the level of the very Canaanite nations YHWH had dispossessed, reversing the conquest in reverse.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (verdict-formula)

→ constative aorist

ποιέω: 'do / make'; ἐποίησεν τὸ πονηρὸν renders the formulaic עָשָׂה הַרְשָׁע, the Deuteronomistic verdict on a king's reign; the substantivized τὸ πονηρὸν makes 'the evil' a defined moral category.

τὸ

the

Accusative

article (substantivizing πονηρὸν)

→ noun-phrase marking

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

πονηρὸν

evil

Accusative

substantivized adjective (direct object: 'the evil')

→ object specification

πονηρός: 'evil / wicked'; the neuter substantive τὸ πονηρὸν ('the evil thing') renders עָרָב; the recurring phrase τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου is the leitmotif of the chapter (vv. 2, 6, 9, 15, 16, 20).

ἐν

in

preposition + dative (sphere of evaluation)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative of sphere ('in the eyes of')

→ sphere or reference

ὀφθαλμός: 'eye'; the idiom ἐν ὀφθαλμοῖς κυρίου renders יהוה בְּעֵינֵי ('in the eyes of the LORD'), expressing divine evaluation; what counts as 'evil' is defined by YHWH's perspective, not human opinion.

κυρίου

of the LORD

Genitive

genitive (possessor of the evaluating eyes)

→ relational specification

κύριος: the LXX rendering of the Tetragrammaton יהוה; here in the evaluative idiom marking the divine standard of judgment.

κατὰ

according to

preposition + accusative (norm / standard of comparison)

→ spatial or relational framing

κατὰ + accusative: 'according to / after the manner of'; here it measures Manasseh's evil against the pagan abominations as its model.

τὰ

the

Accusative

article

→ noun-phrase marking

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

βδελύγματα

abominations

Accusative

accusative object of κατὰ (standard of comparison)

→ object specification

βδελύγμα: 'abomination / detestable thing'; renders תּוֹעֲבָה; the LXX's standard term for idolatrous and cultically defiling practices; the plural sums up the Canaanite religious system that Manasseh now reinstates.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive of source/possession (the nations' abominations)

→ relational specification

ἔθνος: 'nation / gentile people'; renders יְגוּם; here the dispossessed Canaanite peoples whose abominations had justified their expulsion — abominations Manasseh now adopts.

ὧν

whom

Genitive

relative pronoun (object of ἐξῆρεν, attracted to genitive)

→ relational specification

ὧς: relative pronoun; the genitive ὧν (object of ἐξῆρεν) shows case-attraction to its antecedent τῶν ἐθνῶν, a common LXX construction.

ἐξῆρεν

removed / drove out

Aor Act Indic 3 Sg · ἐξαίρω

verb of relative clause (the prior conquest)

→ constative aorist (the completed dispossession)

ἐξαίρω: 'remove / take away / destroy'; renders הִשְׁמִיד / הוֹרִישׁ; recalls YHWH's dispossession of the Canaanites at the conquest — the very judgment Manasseh's idolatry now invites upon Judah.

κύριος

the LORD

Nominative

subject of ἐξῆρεν

→ participant prominence

κύριος: rendering of יהוה; the same LORD who dispossessed the nations now stands ready to dispossess his own people for the same sins.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

προσώπου

face / presence

Genitive

genitive object of ἀπό (idiomatic: 'from before')

→ relational specification

πρόσωπον: 'face / presence'; the idiom ἀπὸ προσώπου renders יְנִצְחֵם ('from before / from the presence of'), a Hebraism for displacement before an advancing party.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of relationship ('sons of Israel')

→ relational specification

υἱός (pl. υἱῶν): 'son'; the phrase υἱῶν Ἰσραὴλ ('sons of Israel') renders בְּנֵי יִשְׂרָאֵל, the standard designation of the covenant people.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: indeclinable transliteration of Hebrew יִשְׂרָאֵל; here in the phrase 'the sons of Israel,' the people before whom the Canaanites were dispossessed.

- 3 καὶ ἐπέστρεψεν καὶ ὠκοδόμησεν τὰ ὑψηλά ἃ κατέσπασεν Εἰζεκιᾶς ὁ πατὴρ αὐτοῦ καὶ ἀνέστησεν θυσιαστήριον τῇ Βααλ καὶ ἐποίησεν ἄλση καθὼς ἐποίησεν Ἀχαβ βασιλεὺς Ἰσραὴλ καὶ προσεκύνησεν πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ καὶ ἐδούλευσεν αὐτοῖς

And he turned back and rebuilt the high places which Hezekiah his father had pulled down, and he raised up an altar to Baal and made sacred groves, as Ahab king of Israel had done, and he worshipped all the host of heaven and served them.

Specification: the catalogue of Manasseh's cultic sins begins καὶ ἐπέστρεψεν καὶ ὠκοδόμησεν

ἐπέστρεψεν ('he turned back') is programmatic: Manasseh reverses Hezekiah's reform (cf. 18:4). The chain of καί-coordinated aorists (rebuilt, raised, made, worshipped, served) catalogues the systematic re-paganisation of Judah, explicitly likened to the apostasy of Ahab of the northern kingdom — the worst of the northern kings.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν
he turned back

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (here adverbial: 'again')

→ constative aorist

ἐπιστρέφω: 'turn / turn back / return'; renders בּוּשׁ; here used quasi-auxiliary ('he again built'), a Hebraism in which בּוּשׁ + verb expresses repetition; theologically loaded — Manasseh 'turns back' to the very abominations Hezekiah had abolished.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὠκοδόμησεν
he built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (with ἐπέστρεψεν: 'rebuilt')

→ constative aorist

οἰκοδομέω: 'build'; renders בָּנָה; with the preceding ἐπέστρεψεν it means 'he rebuilt'; the object is the high places torn down by Hezekiah.

τὰ
the

Accusative

article

→ noun-phrase marking

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

ὕψηλά
high places

Accusative

substantivized adjective (direct object: 'the high places')

→ object specification

ὕψιλος: 'high / lofty'; the neuter plural τὰ ὕψηλά is the LXX's standard rendering of תִּמְנָה ('high places'), the local cult-shrines whose abolition was the touchstone of cultic reform.

ἃ
which

Accusative

relative pronoun (object of κατέσπασεν)

→ participant reference

ἃ: relative pronoun; neuter plural ἃ agreeing with τὰ ὕψηλά, object of the relative clause's verb κατέσπασεν.

κατέσπασεν
had pulled down

Aor Act Indic 3 Sg · κατασπάω

verb of relative clause (Hezekiah's prior reform)

→ constative aorist (the completed demolition)

κατασπάω: 'pull down / drag down / demolish'; the compound κατα- ('down') intensifies; renders שָׁדַד; describes Hezekiah's tearing-down of the high places (18:4), now undone by his son.

Εζεκιᾶς
Hezekiah

Nominative

subject of κατέσπασεν

→ participant prominence

Εζεκιᾶς: transliteration of Hebrew יְהִיְקִיָּה; declined as a first-declension masculine; the reforming father whose work Manasseh reverses, set in pointed contrast as ὁ πατήρ αὐτοῦ.

ὁ
the

Nominative

article (with appositional πατήρ)

→ noun-phrase marking

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

πατήρ
father

Nominative

apposition to Εζεκιᾶς

→ participant prominence

πατήρ: 'father'; the appositional ὁ πατήρ αὐτοῦ heightens the contrast between the pious father and the apostate son.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνέστησεν

he raised up

Aor Act Indic 3 Sg · ἀνίστημι

main verb (erecting the Baal-altar)

→ constative aorist

ἀνίστημι: 'raise up / set up / erect'; renders $\text{נִשְׁתָּעַ$; here the transitive aorist 'set up (an altar)'; the same verb that elsewhere raises prophets and kings is here perverted to erect a pagan altar.

θυσιαστήριον

altar

Accusative

direct object of ἀνέστησεν

→ object specification

θυσιαστήριον: 'altar (of sacrifice)'; the LXX's distinctive coinage (from θυσιάζω) reserved chiefly for legitimate or, as here ironically, named-deity altars, rendering זֶבֶחַ ; an altar for Baal stands as the antithesis of the temple altar.

τῇ

to

Dative

article (dative of advantage, with Βααλ)

→ noun-phrase marking

ἡ Βααλ: the feminine article τῇ before the indeclinable Βααλ reflects the LXX's frequent feminine construal of Baal (perhaps via αἰσχύνῃ , 'shame', or as a buffer-vocalisation); it marks the altar as dedicated 'to Baal.'

Βααλ

Baal

dative of advantage (indeclinable divine name)

→ participant identification

Βααλ: indeclinable transliteration of Hebrew בַּעַל ('lord / master'), the Canaanite storm-deity; the LXX often attaches the feminine article (τῇ Βααλ), construing the name as feminine — the cult Ahab had imported and Manasseh now revives in Judah.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐποίησεν

he made

Aor Act Indic 3 Sg · ποιέω

main verb (making the sacred poles)

→ constative aorist

ποιέω: 'make'; here the fabrication of cult objects (ἄλση), echoing the Ahab-parallel that follows.

ἄλση

sacred groves / poles

Accusative

direct object of ἐποίησεν

→ object specification

ἄλσος (pl. ἄλση): 'grove / sacred grove'; the LXX's standard rendering of אֲשֵׁרָה (the wooden cult-symbol of the goddess Asherah); rendered 'grove' because the symbol was a stylised tree or wooden pole.

καθὼς

as / just as

comparative conjunction

→ discourse linkage or contrast

καθὼς: 'just as / according as'; introduces the damning comparison with Ahab, the paradigmatic apostate of the northern kingdom.

ἐποίησεν

had done

Aor Act Indic 3 Sg · ποιέω

verb of comparative clause

→ constative aorist

ποιέω: in the comparative clause, summarising Ahab's idolatry as the model for Manasseh's; cf. 3 Kgdms 16:31–33.

Αχααβ

Ahab

subject of the comparative clause (indeclinable proper noun)

→ participant identification

Αχααβ: indeclinable transliteration of Hebrew אָחָאָב ; the worst king of the northern kingdom, husband of Jezebel and patron of the Baal cult; the comparison brands Manasseh a southern Ahab.

βασιλεύς

king

Nominative

apposition to Αχααβ

→ participant prominence

βασιλεύς: 'king'; appositional title identifying Ahab as king of (northern) Israel — pointedly, a Judahite king is now imitating a northern apostate.

Ισραηλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: here denoting the northern kingdom over which Ahab reigned.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεκύνησεν

he worshipped

Aor Act Indic 3 Sg · προσκυνέω

main verb (act of astral worship)

→ constative aorist

προσκυνέω: 'bow down / do obeisance / worship'; renders הִתְחַשְׁתָּה; here directed to 'all the host of heaven' (astral cult), a capital violation of Deut 4:19; 17:3.

πάση

all

Dative

attributive adjective (modifying δυνάμει)

→ sphere or reference

πάς: 'all / whole'; intensifies the scope — not one star but the entire celestial array becomes the object of worship.

τῇ

the

Dative

article (with δυνάμει)

→ noun-phrase marking

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

δυνάμει

host

Dative

dative object of προσκυνέω ('worshipped the host')

→ sphere or reference

δυνάμεις: 'power / host / army'; the phrase πᾶσα ἡ δύναμις τοῦ οὐρανοῦ renders לְכָל הַצְּבָאוֹת הַשָּׁמַיִת ('all the host of heaven') — the sun, moon, and stars worshipped as deities, the astral cult of Assyrian-period Judah.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive (the realm of the host: 'of heaven')

→ relational specification

οὐρανός: 'heaven / sky'; renders הַשָּׁמַיִם; the 'host of heaven' is the visible celestial array, here illegitimately divinised.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐδούλευσεν

he served

Aor Act Indic 3 Sg · δουλεύω

main verb (cultic service of the astral host)

→ constative aorist

δουλεύω: 'serve / be enslaved to'; renders עָבַד; the pairing προσεκύνησεν ... ἐδούλευσεν ('worshipped ... served') is a fixed idolatry-formula (cf. Deut 4:19); the verb of slavery underscores Manasseh's spiritual bondage to the very things he reveres.

αὐτοῖς

them

Dative

dative object of ἐδούλευσεν

→ participant reference or interest

αὐτός: the dative plural refers to the host of heaven as the objects of his cultic service.

4 καὶ ᾠκοδόμησεν θυσιαστήριον ἐν οἴκῳ κυρίου ὡς εἶπεν ἐν Ἱερουσαλὴμ θήσω τὸ ὄνομά μου

And he built an altar in the house of the LORD, of which the LORD had said, 'In Jerusalem I will put my name.'

Escalation: the desecration reaches the temple itself

καὶ ᾠκοδόμησεν θυσιαστήριον

The catalogue of sins escalates: pagan altars are now built ἐν οἴκῳ κυρίου, the one place YHWH chose for his name. The citation ὡς εἶπεν ... θήσω τὸ ὄνομά μου recalls the divine election of Jerusalem (cf. 3 Kgdms 8:29; 9:3), sharpening the outrage — the name-bearing sanctuary is defiled by foreign altars.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ᾠκοδόμησεν

he built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (building altars in the temple)

→ constative aorist

οἰκοδομέω: 'build'; the same verb as v. 3, now with the temple itself as the site — the desecration penetrates the sanctuary.

θυσιαστήριον

altar

Accusative

direct object of ᾠκοδόμησεν

→ object specification

θυσιαστήριον: 'altar'; a pagan altar built within YHWH's own house — the climactic profanation.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

οἴκῳ

house

Dative

dative of place ('in the house of the LORD')

→ sphere or reference

οἶκος: 'house'; ὁ οἶκος κυρίου ('the house of the LORD') is the LXX's standard designation of the Jerusalem temple (rendering יהוה בית); the locus of the most egregious desecration.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's house)

→ relational specification

κύριος: rendering of יהוה; the temple belongs to YHWH, which makes the building of a pagan altar there a direct affront.

ὡς

of which / as

relative/comparative particle (introducing the divine citation)

→ discourse linkage or contrast

ὡς: here functioning to introduce the relative reference to the house 'concerning which' the LORD had spoken; loosely renders רשע.

εἶπεν

had said

Aor Act Indic 3 Sg · λέγω

verb of the citation-clause (prior divine word)

→ constative aorist (the past election of the temple)

λέγω: 'say'; introduces the divine election-formula recalling YHWH's choice of Jerusalem for his name (cf. 3 Kgdms 8:29; 11:36).

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

dative of place (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: indeclinable; the chosen city where YHWH set his name, now defiled — the contrast intensifies the indictment.

θήσω

I will put

Fut Act Indic 1 Sg · τίθημι

main verb of the quoted divine speech

→ predictive/declarative future (the election-promise)

τίθημι: 'put / place / set'; the formula θήσω τὸ ὄνομά μου ('I will set my name') renders יָהוָה יִשְׁכְּנֵנוּ, the Deuteronomic name-theology of the chosen sanctuary (Deut 12:5, 11).

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of θήσω

→ object specification

ὄνομα: 'name'; the divine 'name' (ὄνομα) localised in the temple expresses YHWH's covenantal presence; defiling that place is an assault on the name itself.

μου

my

Genitive

genitive of possession (modifying ὄνομα)

→ relational specification

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

5 καὶ ὠκοδόμησεν θυσιαστήριον πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ ἐν ταῖς δυσὶν αὐλαῖς οἴκου κυρίου

And he built an altar to all the host of heaven in the two courts of the house of the LORD.

Specification: altars for the astral host within the temple precincts

καὶ ὠκοδόμησεν θυσιαστήριον

The desecration is itemised further: altars to the host of heaven now stand ἐν ταῖς δυσὶν αὐλαῖς οἴκου κυρίου, in both courts of the temple. The phrase πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ resumes v. 3, binding the astral cult to the temple complex itself.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὠκοδόμησεν
he built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (building astral altars in the courts)

→ constative aorist

οἰκοδομέω: 'build'; the third occurrence of the building-verb in vv. 3–5, hammering the relentless construction of illegitimate altars.

θυσιαστήριον
altar

Accusative

direct object of ὠκοδόμησεν

→ object specification

θυσιαστήριον: 'altar'; here dedicated to the astral host within the temple courts.

πάση
all

Dative

attributive adjective (modifying δυνάμει)

→ sphere or reference

πάς: 'all'; resumes the totalising phrase of v. 3 — the whole celestial host.

τῇ
the

Dative

article (with δυνάμει)

→ noun-phrase marking

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

δυνάμει
host

Dative

dative of advantage ('an altar to the host')

→ sphere or reference

δύναμις: 'host / army'; πάση τῇ δυνάμει τοῦ οὐρανοῦ = 'to all the host of heaven'; the dative marks the deities for whom the altar is built.

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ
heaven

Genitive

genitive (the realm of the host)

→ relational specification

οὐρανός: 'heaven'; the host of heaven again, now enshrined in the temple courts.

ἐν
in

preposition + dative (place)

→ spatial or relational framing

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

ταῖς
the

Dative

article (with αὐλαῖς)

→ noun-phrase marking

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

δυσὶν
two

Dative

numeral (modifying αὐλαῖς)

→ sphere or reference

δύο (dat. δυσὶν): 'two'; the dative plural form; 'the two courts' are the inner and outer courts of the temple complex — both defiled.

αὐλαῖς
courts

Dative

dative of place ('in the two courts')

→ sphere or reference

αὐλή: 'court / courtyard'; renders רִצְוֹן; the temple's two courts, the sacred precincts where the altars now stand.

οἴκου

of the house

Genitive

genitive of possession (the courts of the house)

→ relational specification

οἶκος: 'house'; the temple, whose courts are profaned.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's house)

→ relational specification

κύριος; rendering of יהוה; 'the house of the LORD,' whose very courts now host astral altars.

6 καὶ διῆγεν τοὺς υἱοὺς αὐτοῦ ἐν πυρὶ καὶ ἐκκληδονίζετο καὶ οἰωνίζετο καὶ ἐποίησεν θελητὴν καὶ γνώστας ἐπλήθυνεν τοῦ ποιεῖν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσαι αὐτόν

And he passed his sons through fire, and he practised soothsaying and augury, and he made a medium and diviners; he multiplied doing what was evil in the eyes of the LORD, to provoke him to anger.

Climax of the sin-catalogue: child-sacrifice, divination, necromancy

καὶ διῆγεν τοὺς υἱοὺς αὐτοῦ ἐν πυρὶ

The catalogue reaches its darkest point: child-sacrifice (διῆγεν ... ἐν πυρὶ), the whole repertoire of forbidden divination (ἐκκληδονίζετο, οἰωνίζετο, θελητὴν καὶ γνώστας), and the summarising ἐπλήθυνεν τοῦ ποιεῖν τὸ πονηρὸν. The closing infinitive παροργίσαι αὐτόν ('to provoke him') names the theological result: deliberate provocation of YHWH.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διήγεν

he passed / led through

Impf Act Indic 3 Sg · διάγω

main verb (child-sacrifice idiom)

→ iterative/customary imperfect (a repeated practice)

διάγω: 'lead through / pass through'; διήγεν ... ἐν πυρί renders שְׂרַפְתָּהוּ בְּאֵשׁ (‘made pass through the fire’), the standard idiom for child-sacrifice to Molech (cf. Lev 18:21; Deut 18:10); the imperfect implies repeated practice.

τοὺς

the

Accusative

article (with υἱούς)

→ noun-phrase marking

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

υἱούς

sons

Accusative

direct object of διήγεν

→ object specification

υἱός (pl. υἱούς): 'son'; the LXX plural ('his sons') intensifies the horror beyond the Hebrew singular בְּנֵי (‘his son’) of the MT — Manasseh sacrifices his own children.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐν

in / through

preposition + dative (instrument/medium)

→ spatial or relational framing

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

πυρί

fire

Dative

dative of means/medium ('through fire')

→ sphere or reference

πῦρ: 'fire'; the fire of the Molech-cult; ἐν πυρί completes the child-sacrifice idiom.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκληδονίζετο

he practised soothsaying

Impf Mid Indic 3 Sg · κληδονίζομαι

main verb (forbidden divination)

→ iterative/customary imperfect

κληδονίζομαι: 'practise divination by omens / read omens'; from κληδών ('omen, ominous utterance'); renders קְלָנָה; one of the proscribed mantic arts of Deut 18:10–11; the middle voice marks self-interested practice.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἰωνίζετο

he practised augury

Impf Mid Indic 3 Sg · οἰωνίζομαι

main verb (forbidden divination)

→ iterative/customary imperfect

οἰωνίζομαι: 'take omens (esp. from the flight of birds) / practise augury'; from οἰωνός ('bird of omen'); renders שִׁירָה; paired with κληδονίζομαι to encompass the divinatory arts forbidden in Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐποίησεν

he made / appointed

Aor Act Indic 3 Sg · ποιέω

main verb (instituting necromancers)

→ constative aorist

ποιέω: 'make / appoint / institute'; here 'instituted / set up' a medium and diviners, i.e. established necromantic offices in Judah.

θελητήν

a medium

Accusative

direct object of ἐποίησεν

→ object specification

θελητής: 'one who consults (the dead) / medium'; a rare term (cf. בִּלְמָ, 'necromancer / ghost-medium'); part of the necromantic apparatus condemned by the Law (Lev 19:31; 20:6).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γνώστας

diviners / wizards

Accusative

direct object of ἐποίησεν (coordinate with θελητήν)

→ object specification

γνώστης: 'knower / soothsayer / wizard'; renders יָגוּדִי ('familiar spirit / wizard'); the θελητήν καὶ γνώστας pair ('medium and wizards') matches the Hebrew בִּלְמָ וְיָגוּדִי, the necromantic duo proscribed in the Law.

ἐπλήθυνεν

he multiplied

Aor Act Indic 3 Sg · πληθύνω

main verb (summary intensifier: 'he did much evil')

→ constative aorist

πληθύνω: 'multiply / increase'; renders הַרְבֵּה; ἐπλήθυνεν τοῦ ποιεῖν is a Hebraism (verb + infinitive) meaning 'he did much / abundantly'; here it sums up the abundance of evil.

τοῦ

of the

Genitive

article (with epexegetic infinitive ποιεῖν)

→ noun-phrase marking

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

ποιεῖν

to do

Pres Act Inf · ποιέω

epexegetic articular infinitive (with ἐπλήθυνεν: 'multiplied doing')

→ present infinitive (ongoing practice)

ποιέω: 'do'; the articular infinitive τοῦ ποιεῖν renders the Hebrew infinitive construct תַּשָּׁעַל, completing the 'multiplied to do evil' idiom.

τὸ

the

Accusative

article (substantivizing πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantivized adjective (object of ποιεῖν)

→ object specification

πονηρός: 'evil'; the recurring τὸ πονηρόν, here as the object of the multiplied doing.

ἐν

in

preposition + dative (sphere of evaluation)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative of sphere ('in the eyes of')

→ sphere or reference

ὀφθαλμός: 'eye'; the evaluative idiom ἐν ὀφθαλμοῖς κυρίου, recurring leitmotif of the verdict.

κυρίου

of the LORD

Genitive

genitive (the LORD's evaluating eyes)

→ relational specification

κύριος: rendering of יְהוָה; the divine standard against which Manasseh's acts are weighed.

παροργίσαι

to provoke to anger

Aor Act Inf · παροργίζω

infinitive of result/purpose (so as to provoke him')

→ aorist infinitive (the result and intent of the evil)

παροργίζω: 'provoke to anger / enrage'; renders פָּרַעַץ ; the infinitive παροργίσαι αὐτόν names the theological upshot: Manasseh's evil deliberately provokes YHWH's wrath — a recurring Deuteronomistic motif (cf. Deut 4:25; 3 Kgdms 14:9).

αὐτόν

him

Accusative

direct object of παροργίσαι (the LORD)

→ participant reference

αὐτός: the accusative object refers to YHWH — the one provoked to anger.

- 7 καὶ ἔθηκεν τὸ γλυπτὸν τοῦ ἄλσους ἐν τῷ οἴκῳ ᾧ εἶπεν κύριος πρὸς Δαυιδ καὶ πρὸς Σαλωμων τὸν υἱὸν αὐτοῦ ἐν τῷ οἴκῳ τούτῳ καὶ ἐν Ἱερουσαλημ ἣ ἐξελεξάμην ἐκ πασῶν φυλῶν Ἰσραηλ καὶ θήσω τὸ ὄνομά μου ἐκεῖ εἰς τὸν αἰῶνα

And he set the carved image of the grove in the house, of which the LORD had said to David and to Solomon his son, 'In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever.'

Supreme outrage: the carved Asherah set in the temple of the name

καὶ ἔθηκεν τὸ γλυπτὸν τοῦ ἄλσους

The single worst act: Manasseh sets the carved Asherah-image (τὸ γλυπτὸν τοῦ ἄλσους) inside the very house elected for YHWH's eternal name. The long divine-election citation (David, Solomon, 'chosen out of all the tribes,' θήσω τὸ ὄνομά μου ... εἰς τὸν αἰῶνα) maximises the contrast between the perpetual sanctity of the place and its idolatrous defilement.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθηκεν

he set / placed

Aor Act Indic 3 Sg · τίθημι

main verb (placing the idol in the temple)

→ constative aorist

τίθημι: 'put / place / set'; the same verb used for YHWH's setting of his name (θήσω, v. 4, and below) — a bitter irony: Manasseh 'sets' an idol where YHWH 'sets' his name.

τὸ

the

Accusative

article (with γλυπτόν)

→ noun-phrase marking

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

γλυπτόν

carved image

Accusative

direct object of ἔθηκεν

→ object specification

γλυπτός: 'carved / graven (image)'; the neuter substantive τὸ γλυπτόν renders לִפְסָא ('graven image'); 'the carved image of the grove' is the Asherah-idol — a direct violation of the second commandment installed in the sanctuary.

τοῦ

of the

Genitive

article (with ἄλσους)

→ noun-phrase marking

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

ἄλσους

of the grove

Genitive

genitive of relationship (the image belonging to the Asherah)

→ relational specification

ἄλσος: 'grove'; the LXX rendering of עֵדֶן; τὸ γλυπτόν τοῦ ἄλσους = 'the carved image of the Asherah,' the cult-statue of the goddess.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

τῷ

the

Dative

article (with οἶκω)

→ noun-phrase marking

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

οἶκω

house

Dative

dative of place ('in the house')

→ sphere or reference

οἶκος: 'house'; the temple, where the idol is set — the antithesis of the name-bearing sanctuary described in the citation.

ᾧ

of which

Dative

relative pronoun (referring to the house; dative governed by the citation)

→ participant reference or interest

ὧς: relative pronoun; the dative ᾧ refers to the temple, 'concerning which' the LORD spoke to David and Solomon.

εἶπεν

had said

Aor Act Indic 3 Sg · λέγω

verb of the citation-clause (prior divine word)

→ constative aorist (the past election-word)

λέγω: 'say'; introduces the election-promise to David and Solomon (cf. 3 Kgdms 9:3), recalling the perpetual choice of the temple now defiled.

κύριος

the LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: rendering of יהוה; the speaker of the election-promise.

πρὸς

to

preposition + accusative (recipient of speech)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable transliteration of Hebrew דָּוִד; recipient of the dynastic and temple promises; his name anchors the legitimacy of the sanctuary Manasseh defiles.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (recipient of speech)

→ spatial or relational framing

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

Σαλωμων

Solomon

accusative object of πρὸς (indeclinable here)

→ participant identification

Σαλωμων: transliteration of Hebrew שְׁלֹמֹן; here undeclined as object of πρὸς; the temple-builder, to whom YHWH confirmed the election of the house (3 Kgdms 9:3).

τὸν

the

Accusative

article (with appositional υἱόν)

→ noun-phrase marking

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

υἱόν

son

Accusative

apposition to Σαλωμων

→ object specification

υἱός: 'son'; τὸν υἱὸν αὐτοῦ identifies Solomon as David's son and dynastic heir.

αὐτοῦ

his

Genitive

genitive of possession (David's son)

→ relational specification

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

ἐν

in

preposition + dative (place, within the citation)

→ spatial or relational framing

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

τῷ

the

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 ('in this house')

→ sphere or reference

οἶκος: 'house'; the temple as the chosen dwelling for the name, demonstratively specified by τούτῳ.

τούτῳ

this

Dative

demonstrative pronoun (modifying οἶκῳ)

→ participant reference or interest

οὗτος: 'this'; the deictic 'this house' points to the temple itself as the elected site.

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 (place)

→ spatial or relational framing

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

Ιερουσαλημ
Jerusalem

dative of place (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: indeclinable; the chosen city, paired with 'this house' as the locus of the name.

ἥ
which

Dative

relative pronoun (referring to Jerusalem, object of ἐξελεξάμην)

→ participant reference or interest

ἥ: relative pronoun; the dative ἥ (by attraction) refers to Jerusalem as the object of the divine choosing.

ἐξελεξάμην
I have chosen

Aor Mid Indic 1 Sg · ἐκλέγομαι

verb of the citation's relative clause (divine election)

→ constative aorist (the act of election)

ἐκλέγομαι: 'choose / select'; renders עָרַב; the election-verb of Deuteronomic name-theology; YHWH's choice of Jerusalem 'out of all the tribes' grounds the city's sanctity.

ἐκ
out of

preposition + genitive (source of selection)

→ spatial or relational framing

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

πασῶν
all

Genitive

attributive adjective (modifying φυλῶν)

→ relational specification

πᾶς: 'all'; 'out of all the tribes' stresses Jerusalem's unique, exclusive election.

φυλῶν
tribes

Genitive

genitive of source/partitive ('out of all the tribes')

→ relational specification

φυλή: 'tribe'; renders עַבְרָא; the twelve tribes of Israel, from which Jerusalem alone was chosen as the name's dwelling.

Ισραηλ
of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: indeclinable; 'the tribes of Israel,' the covenant people from whose territory Jerusalem was elected.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

θήσω
I will put

Fut Act Indic 1 Sg · τίθημι

main verb of the quoted divine promise

→ declarative future (the perpetual name-promise)

τίθημι: 'put / set'; the name-placement formula θήσω τὸ ὄνομά μου, here extended εἰς τὸν αἰῶνα ('forever') — the perpetuity of the promise sharpens the scandal of the idol set in the same place.

τὸ
the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of θήσω

→ object specification

ὄνομα: 'name'; YHWH's name set in the temple forever — the very sanctity Manasseh profanes with the carved Asherah.

μου

my

Genitive

genitive of possession (modifying ὄνομα)

→ relational specification

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

ἐκεῖ

there

adverb of place (resumptive: 'there')

→ adverbial qualification

ἐκεῖ: 'there'; resumptive adverb pointing back to 'this house and Jerusalem'; a Hebraism (כאן) reinforcing the locative reference.

εἰς

for / unto

preposition + accusative (extent of time)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (extent of time).

τὸν

the

Accusative

article (with αἰῶνα)

→ noun-phrase marking

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

αἰῶνα

age / forever

Accusative

accusative in temporal idiom ('forever')

→ object specification

αἰών: 'age / eternity'; the idiom εἰς τὸν αἰῶνα renders עוֹלָמְךָ ('forever'); the perpetuity of the name-promise is set against the temporary but grievous defilement by the idol.

8 καὶ οὐ προσθήσω τοῦ σαλεῦσαι τὸν πόδα Ἰσραὴλ ἀπὸ τῆς γῆς ἧς ἔδωκα τοῖς πατράσιν αὐτῶν οἵτινες φυλάξουσιν πάντα ὅσα ἐνετείλαμην κατὰ πᾶσαν τὴν ἐντολὴν ἣν ἐνετείλατο αὐτοῖς ὁ δοῦλός μου Μωυσῆς

'And I will not again move the foot of Israel from the land which I gave to their fathers — provided they keep all that I commanded, according to all the commandment that my servant Moses commanded them.'

Continuation of the divine citation: the conditional land-promise

καὶ οὐ προσθήσω τοῦ σαλεῦσαι

The election-citation continues with the conditional security of the land: YHWH will not 'move the foot of Israel' from the land — but the promise is conditioned on obedience (οἵτινες φυλάξουσιν ... κατὰ πᾶσαν τὴν ἐντολὴν). The Mosaic condition is what Manasseh and Judah violate, voiding the promise and triggering the doom of vv. 12–15.

καὶ

and

coordinate conjunction (continuing the citation)

→ discourse linkage or contrast

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

οὐ

not

negative particle (with προσθήσω)

→ discourse linkage or contrast

οὐ: 'not'; negates the future verb — the promise of non-removal, here in its conditional form.

προσθήσω

I will again / I will add

Fut Act Indic 1 Sg · προστίθημι

main verb (auxiliary idiom: 'I will not again')

→ predictive future (the conditional promise)

προστίθημι: 'add / do again'; the construction οὐ προσθήσω + infinitive is a Hebraism (יִצְחָק לֹא + inf.) meaning 'I will not again / no longer'; 'I will not again move Israel's foot from the land.'

τοῦ

of the

Genitive

article (with articular infinitive σαλεῦσαι)

→ noun-phrase marking

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

σαλεῦσαι

to move / shake

Aor Act Inf · σαλεύω

complementary articular infinitive (with προσθήσω)

→ aorist infinitive

σαλεύω: 'shake / move / dislodge'; renders טָרַח; 'to move the foot of Israel from the land' is an idiom for displacement/exile; the conditional non-fulfilment is the very judgment now impending.

τὸν

the

Accusative

article (with πόδα)

→ noun-phrase marking

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

πόδα

foot

Accusative

direct object of σαλεῦσαι

→ object specification

πούς: 'foot'; 'the foot of Israel' is a synecdoche for the people's settled possession of the land; to 'move the foot' is to uproot them from it.

Ισραηλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: indeclinable; 'the foot of Israel!' the covenant people whose land-tenure is here promised conditionally.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἀπό (the promised land)

→ relational specification

γῆ: 'land / earth'; the promised land given to the fathers, from which Israel will not be removed — if they obey.

ἧς

which

Genitive

relative pronoun (object of ἔδωκα, attracted to genitive)

→ relational specification

ἧς: relative pronoun; genitive ἧς by attraction to τῆς γῆς, object of ἔδωκα.

ἔδωκα

I gave

Aor Act Indic 1 Sg · δίδωμι

verb of relative clause (the land-gift to the fathers)

→ constative aorist (the patriarchal grant)

δίδωμι: 'give'; renders יָתַן; the land as YHWH's covenantal gift to the patriarchs — the ground of Israel's tenure and the stake in the conditional promise.

τοῖς

to the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

indirect object of ἔδωκα ('to their fathers')

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father / ancestor'; the patriarchs to whom the land was promised and given.

αὐτῶν

their

Genitive

genitive of possession (modifying πατράσιν)

→ relational specification

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

οἵτινες

who / provided they

Nominative

relative pronoun (introducing the conditional clause)

→ participant reference

ὅστις; indefinite relative pronoun; here introducing the condition ('if/provided that they keep') — the obedience-stipulation on which the land-promise hangs.

φυλάξουσιν

they will keep

Fut Act Indic 3 Pl · φυλάσσω

verb of the conditional relative clause

→ predictive future (the condition of obedience)

φυλάσσω: 'guard / keep / observe'; renders ῥηψ; 'keep all that I commanded' is the covenant-obedience condition; its violation by Manasseh's generation is the hinge of the judgment.

πάντα

all things

Accusative

direct object of φυλάξουσιν

→ object specification

πᾶς; 'all'; the totality of the commanded — nothing may be neglected.

ὅσα

whatever

Accusative

relative pronoun (object of ἐνετειλάμην)

→ participant reference

ὅσος; 'as much/many as / whatever'; the relative quantifier embracing all the divine commands.

ἐνετειλάμην

I commanded

Aor Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause (divine commanding)

→ constative aorist

ἐντέλλομαι: 'command / charge'; renders ῥηψ; the divine commandment mediated through Moses, the standard of the obedience-condition.

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατά + accusative: 'according to'; measures the required obedience against the whole Mosaic commandment.

πᾶσαν

all

Accusative

attributive adjective (modifying ἐντολήν)

→ object specification

πᾶς; 'all / whole'; 'all the commandment' — the entire Mosaic law as the measure of fidelity.

τὴν

the

Accusative

article (with ἐντολήν)

→ noun-phrase marking

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

ἐντολήν

commandment

Accusative

accusative object of κατὰ (standard of obedience)

→ object specification

ἐντολή; 'commandment'; renders ῥηψ; the Mosaic law as the comprehensive norm; the singular 'commandment' here functions collectively for the whole Torah.

ἣν

which

Accusative

relative pronoun (object of ἐνετείλατο)

→ participant reference

ὅς; relative pronoun; accusative ἣν agreeing with ἐντολήν, object of the relative clause's verb.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (Moses' mediation of the command)

→ constative aorist

ἐντέλλομαι: 'command'; here with Moses as the human agent who delivered the divine commandment to Israel.

αὐτοῖς

them

Dative

indirect object of ἐνετείλατο

→ participant reference or interest

αὐτός; dative plural — the people to whom Moses delivered the commandment.

ὁ the Nominative <i>article (with δοῦλος)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	δοῦλος servant Nominative <i>subject of ἐνετείλατο (in apposition with Μωσῆς)</i> → participant prominence δοῦλος: 'servant / slave'; ὁ δοῦλος μου ('my servant') is the honorific title of Moses (rendering יְהוָה), marking him as YHWH's authorised mediator of the law.	μου my Genitive <i>genitive of possession (modifying δοῦλος)</i> → relational specification μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying δοῦλος).	Μωσῆς Moses Nominative <i>subject in apposition to ὁ δοῦλος μου</i> → participant prominence Μωσῆς: transliteration of Hebrew מֹשֶׁה; declined as a noun in Rahlfs' LXX; named here as 'my servant,' the lawgiver whose commandment Judah has abandoned.
---	---	--	--

9 καὶ οὐκ ἤκουσαν καὶ ἐπλάνησεν αὐτοὺς Μανασσῆς τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου ὑπὲρ τὰ ἔθνη ἃ ἠφάνισεν κύριος ἐκ προσώπου υἱῶν Ἰσραὴλ

But they did not listen; and Manasseh led them astray to do what was evil in the eyes of the LORD, beyond the nations which the LORD destroyed from before the sons of Israel.

Indictment of the people: led astray beyond the nations καὶ οὐκ ἤκουσαν

The narrator turns from the king to the people: they 'did not listen' to the law, and Manasseh actively 'led them astray' (ἐπλάνησεν). The comparison ὑπὲρ τὰ ἔθνη ('beyond the nations') is the crushing verdict — Judah now out-sins the Canaanites whom YHWH had destroyed, inverting the conquest entirely.

καὶ

and / but

narrative conjunction (adversative force)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἤκουσαν)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): 'not'; negates the people's hearing — the failure to obey the law's condition of v. 8.

ἤκουσαν

they listened

Aor Act Indic 3 Pl · ἀκούω

main verb (the people's disobedience)

→ constative aorist

ἀκούω: 'hear / listen / obey'; renders *שמעו*, which (like the Greek) carries the sense 'obey'; οὐκ ἤκουσαν = 'they did not obey,' directly violating the *φυλάξουσιν* condition of v. 8.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπλάνησεν

led astray

Aor Act Indic 3 Sg · πλανάω

main verb (Manasseh's seduction of the people)

→ constative aorist

πλανάω: 'lead astray / deceive / cause to wander'; renders *הָפַךְ / הִפְכִּיחַ*; Manasseh is the active agent of the nation's apostasy — he does not merely sin himself but seduces Judah into sin.

αὐτούς

them

Accusative

direct object of ἐπλάνησεν (the people)

→ participant reference

αὐτός: the people of Judah, the object of Manasseh's seduction.

Μανασσης

Manasseh

Nominative

subject of ἐπλάνησεν

→ participant prominence

Μανασσης: the king as the deliberate corrupter of his people, the cause of their downfall.

τοῦ

of the

Genitive

article (with articular infinitive ποιῆσαι)

→ noun-phrase marking

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

ποιῆσαι

to do

Aor Act Inf · ποιέω

articular infinitive of result/purpose ('so as to do evil')

→ aorist infinitive

ποιέω: 'do'; the articular infinitive τοῦ ποιῆσαι τὸ πονηρόν names the end to which Manasseh led the people — the doing of evil.

τὸ

the

Accusative

article (substantivizing πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantivized adjective (object of ποιῆσαι)

→ object specification

πονηρός: 'evil'; the recurring τὸ πονηρόν, leitmotif of the chapter's verdict.

ἐν

in

preposition + dative (sphere of evaluation)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative of sphere ('in the eyes of')

→ spatial or reference

ὀφθαλμός: 'eye'; the evaluative idiom ἐν ὀφθαλμοῖς κυρίου.

κυρίου

of the LORD

Genitive

genitive (the LORD's evaluating eyes)

→ relational specification

κύριος: rendering of יהוה; the divine standard of the verdict.

ὕπὲρ

beyond / more than

preposition + accusative (comparison: 'beyond')

→ spatial or relational framing

ὕπὲρ + accusative: 'beyond / more than / exceeding'; here comparative — Judah's evil surpasses that of the dispossessed nations; the crushing climax of the indictment.

τὰ

the

Accusative

article (with ἔθνη)

→ noun-phrase marking

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

ἔθνη

nations

Accusative

accusative object of ὑπὲρ (standard of comparison)

→ object specification

ἔθνος: 'nation'; the Canaanite peoples whose wickedness merited destruction; Judah's surpassing of them is the ultimate condemnation.

ἃ

which

Accusative

relative pronoun (object of ἠφάνισεν)

→ participant reference

ἃ: relative pronoun; neuter plural ἃ agreeing with τὰ ἔθνη, object of the relative clause.

ἠφάνισεν

destroyed / wiped out

Aor Act Indic 3 Sg · ἀφανίζω

verb of relative clause (the destruction of the nations)

→ constative aorist (the completed destruction)

ἀφανίζω: 'cause to vanish / destroy / blot out'; renders שׁוּיַּרְשׁ / הַשְׁמִיד; the same fate (annihilation before Israel) now looms over Judah for exceeding the nations' guilt.

κύριος

the LORD

Nominative

subject of ἠφάνισεν

→ participant prominence

κύριος: rendering of יהוה; the agent of the conquest-destruction, now poised to act against his own people.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

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

προσώπου

face / presence

Genitive

genitive object of ἐκ (idiomatic: 'from before')

→ relational specification

πρόσωπον: 'face / presence'; the idiom ἐκ προσώπου ('from before') renders מִפְנֵי, as in v. 2.

υἱὼν

sons

Genitive

genitive of relationship ('sons of Israel')

→ relational specification

υἱός (pl. υἱῶν): 'son'; υἱῶν Ἰσραὴλ ('sons of Israel'), the people before whom the nations were destroyed.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: indeclinable; here in the phrase 'the sons of Israel.'

10 καὶ ἐλάλησεν κύριος ἐν χειρὶ δούλων αὐτοῦ τῶν προφητῶν λέγων

And the LORD spoke by the hand of his servants the prophets, saying:

Speech-introduction: the prophetic doom-oracle begins

καὶ ἐλάλησεν κύριος

The narrative pivots from indictment to oracle. The formula ἐλάλησεν κύριος ἐν χειρὶ δούλων αὐτοῦ τῶν προφητῶν ('the LORD spoke by the hand of his servants the prophets') introduces the divine sentence; the participle λέγων is the standard Hebraism (יְגִיד) opening direct speech.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (divine speech-introduction)

→ constative aorist

λαλέω: 'speak'; renders לָאָלַךְ; introduces the prophetic doom-oracle; YHWH speaks mediately, 'by the hand of' his prophets.

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of יְהוָה; the divine speaker whose word the prophets convey.

ἐν

by / through

preposition + dative (instrument/agency)

→ spatial or relational framing

ἐν χειρί: the idiom ἐν χειρί ('by the hand of') renders יָדָא, a Hebraism marking the prophets as YHWH's instruments of speech.

χειρὶ

hand

Dative

dative of means (instrumental idiom: 'by the hand of')

→ sphere or reference

χείρ: 'hand'; in the idiom ἐν χειρί it denotes mediated agency — the prophets as the channel of the divine word.

δούλων

servants

Genitive

genitive (the agents: 'his servants')

→ relational specification

δοῦλος: 'servant / slave'; the prophets as 'his servants' (rendering יְיָדָא), a standard designation of the prophetic office (cf. 2 Kgdms 17:13; Amos 3:7).

αὐτοῦ

his

Genitive

genitive of possession (modifying δούλων)

→ relational specification

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

τῶν

the

Genitive

article (with appositional προφητῶν)

→ noun-phrase marking

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

προφητῶν

prophets

Genitive

genitive in apposition to δούλων

→ relational specification

προφήτης: 'prophet'; renders נִבִּי; the appositional 'his servants the prophets' identifies the channel of the doom-oracle as the prophetic line.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech-introduction (Hebraism)

→ present participle (introducing direct discourse)

λέγω (ptcp. λέγων): 'saying'; the redundant participle λέγων renders מְדַבֵּר, the standard Hebraism marking the transition to direct speech.

11 ἀνθ' ὧν ὅσα ἐποίησεν Μανασσης ὁ βασιλεὺς Ιουδα τὰ βδελύγματα ταῦτα τὰ πονηρὰ ἀπὸ πάντων ὧν ἐποίησεν ὁ Αμορραῖος ὁ ἔμπροσθεν καὶ ἐξήμαρτεν καὶ γε Ιουδα ἐν τοῖς εἰδώλοις αὐτῶν

Because Manasseh the king of Judah has done these wicked abominations, beyond all that the Amorite who was before him did, and he has made Judah also to sin with their idols —

Causal ground of the oracle: the indictment ('because ...') ἀνθ' ὧν ὅσα ἐποίησεν Μανασσης

The oracle opens with the causal-ground formula ἀνθ' ὧν ('because / in return for which'), recapitulating the charges: Manasseh's abominations exceed even the Amorite's, and he has 'made Judah also to sin' (ἐξήμαρτεν ... Ιουδα) with idols. The clause is the protasis of the sentence whose apodosis follows in v. 12 (οὐχ οὕτως ... ἰδοὺ ἐγὼ φέρω κακά).

ἀνθ'

because of / in return for

preposition + genitive (causal idiom, elided ἀντί)

→ spatial or relational framing

ἀντί (elided ἀνθ' before rough breathing): 'instead of / in return for'; the idiom ἀνθ' ὧν ('because / in return for the fact that') renders מֵעַן אֲשֶׁר, the causal-ground formula introducing the reason for judgment.

ὧν

which

Genitive

relative pronoun (in the causal idiom ἀνθ' ὧν)

→ relational specification

ὧς: relative pronoun; the genitive plural ὧν governed by ἀντί in the causal formula.

ὅσα

all that

Accusative

relative pronoun (internal object of ἐποίησεν)

→ participant reference

ὅσος: 'as much as / all that'; the quantifying relative summing up Manasseh's deeds.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb of the causal clause

→ constative aorist

ποιέω: 'do / make'; recalls the deeds catalogued in vv. 3–7 as the ground of the doom.

Μανασσης

Manasseh

Nominative

subject of ἐποίησεν

→ participant prominence

Μανασσης: named with his royal title as the chief culprit whose sin grounds the judgment.

ὁ

the

Nominative

article (with appositional βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

apposition to Μανασσης

→ participant prominence

βασιλεύς: 'king'; ὁ βασιλεύς Ιουδα ('the king of Judah') gives Manasseh's official title — his royal responsibility aggravates the guilt.

Ιουδα

of Judah

genitive of relationship (indeclinable proper noun)

→ participant identification

Ιουδα: indeclinable transliteration of Hebrew יְהוּדָה; the southern kingdom over which Manasseh reigned.

τὰ

the

Accusative

article (with βδελύγματα)

→ noun-phrase marking

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

βδελύγματα

abominations

Accusative

appositional object (summing up the deeds)

→ object specification

βδελύγμα: 'abomination'; recapitulates the idolatrous acts of vv. 3–7 as 'these wicked abominations' — the same term used for the nations' sins in v. 2.

ταῦτα

these

Accusative

demonstrative pronoun (modifying βδελύγματα)

→ participant reference

οὗτος: 'these'; the deictic points back to the catalogue of sins just narrated.

τὰ

the

Accusative

article (with πονηρά, attributive)

→ noun-phrase marking

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

πονηρά

wicked

Accusative

attributive adjective (modifying βδελύγματα: 'these wicked abominations')

→ object specification

πονηρός: 'evil / wicked'; the attributive τὰ πονηρά intensifies the abominations — they are not merely cultic errors but morally wicked acts.

ἀπὸ

beyond / above

preposition + genitive (comparison: 'more than')

→ spatial or relational framing

ἀπό: here in a comparative sense ('beyond / more than'), a Hebraism (יָמָא of comparison) — Manasseh's abominations surpass all the Amorite's.

πάντων

all

Genitive

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

→ relational specification

πᾶς: 'all'; 'beyond all that the Amorite did' — the comparison sets Manasseh above even the paradigmatic pagan.

ὧν

which

Genitive

relative pronoun (object of ἐποίησεν, attracted to genitive)

→ relational specification

ὧς: relative pronoun; genitive ὧν by attraction to πάντων.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (the Amorite's deeds)

→ constative aorist

ποιέω: 'do'; the deeds of the pre-Israelite Amorites, the benchmark of paganism Manasseh has now exceeded.

ὁ

the

Nominative

article (with Ἀμορραῖος)

→ noun-phrase marking

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

Ἀμορραῖος

Amorite

Nominative

subject of the relative clause (the Amorite, collective)

→ participant prominence

Ἀμορραῖος: 'Amorite'; gentilic adjective used substantively (rendering יִמּוֹרִי); the collective singular 'the Amorite' represents the pre-conquest Canaanite peoples whose wickedness was proverbial (cf. Gen 15:16).

ὁ

the

Nominative

article (substantivizing the adverb ἔμπροσθεν)

→ noun-phrase marking

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

ἔμπροσθεν

before / former

adverb substantivized by ὁ ('the one before')

→ clausal contribution

ἔμπροσθεν: 'before / in front / formerly'; here as a substantivized adverb (ὁ ἔμπροσθεν, 'the one who was before'), designating the Amorite as the prior inhabitant whom Manasseh now out-sins.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξήμαρτεν

he caused to sin

Aor Act Indic 3 Sg · ἐξαμαρτάνω

main verb (causative: 'made Judah sin')

→ constative aorist

ἐξαμαρτάνω: 'sin / lead into sin'; here causative/transitive ('cause to sin'), rendering נִטְּלָהּ; the verb regularly stigmatises kings who lead their people into idolatry (the recurring charge against Jeroboam); Manasseh now bears it for Judah.

καί

also / indeed

adverbial particle (with γε: emphatic 'also even')

→ discourse linkage or contrast

καί: here adverbial ('also / even'), forming with γε the emphatic καί γε ('and indeed / also even'), rendering καί.

γε

indeed

emphatic enclitic particle (with καί)

→ discourse linkage or contrast

γε: emphatic enclitic; καί γε (= Hebrew כֵּן) intensifies: 'and Judah too / even Judah' he led into sin.

Ιουδα

Judah

object of ἐξήμαρτεν (indeclinable proper noun)

→ participant identification

Ιουδα: indeclinable; here the object of the causative verb — the whole kingdom led into sin by its king.

ἐν

with / by

preposition + dative (instrument/means)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with εἰδῶλούς)

→ noun-phrase marking

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

εἰδώλοις

idols

Dative

dative of means ('with their idols')

→ sphere or reference

εἶδωλον: 'idol / image'; renders / עִלְזָלָה
עִלְזָלָה; the LXX's standard pejorative for
false gods; the idols are the instrument by
which Manasseh corrupted Judah.

αὐτῶν

their

Genitive

genitive of possession (modifying εἰδώλοις)

→ relational specification

αὐτός: 'their' — the idols belonging to
Manasseh and the people he seduced.

12 οὐχ οὕτως τάδε λέγει κύριος ὁ θεὸς Ἰσραὴλ ἰδοὺ ἐγὼ φέρω κακὰ ἐπὶ Ἱερουσαλὴμ καὶ ἐπὶ Ἰουδα ὥστε παντὸς ἀκούοντος ἡχήσει ἀμφότερα τὰ ὦτα αὐτοῦ

— it is not so. Thus says the LORD, the God of Israel: Behold, I am bringing evils upon Jerusalem and
upon Judah, so that of everyone who hears, both his ears will ring.

Apodosis of the oracle: the announcement of disaster

τάδε λέγει κύριος ὁ θεὸς Ἰσραὴλ

The messenger-formula τάδε λέγει κύριος introduces the sentence proper. ἰδοὺ ἐγὼ φέρω κακὰ
(‘behold, I am bringing evils’) is the announcement of judgment; the result-clause ὥστε ... ἡχήσει
ἀμφότερα τὰ ὦτα (‘so that both ears will ring’) is a vivid idiom of stunned horror (cf. 1 Kgdms 3:11; Jer
19:3).

οὐχ

not

negative particle (with οὕτως)

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): ‘not’; οὐχ
οὕτως (‘not so’) is a difficult phrase,
perhaps closing the indictment or marking
the turn to the verdict; some take it as
rejecting any excuse — ‘it shall not be so /
it cannot stand.’

οὕτως

so / thus

adverb of manner

→ adverbial qualification

οὕτως: ‘thus / so’; with οὐχ it forms ‘not
so’; the phrase pivots from the catalogue of
sin to the divine sentence.

τάδε

thus / these things

Accusative

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

→ participant reference

ὅδε: ‘this / these’; τάδε λέγει κύριος
renders יהוה ימרו כה, the prophetic
messenger-formula; τάδε (acc. pl. n.)
anticipates the oracle that follows.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (vivid present)

→ present of the prophetic-citation formula
(ongoing divine authority)

λέγω: ‘say’; the present λέγει in the
messenger-formula presents the divine
word as currently authoritative — ‘thus
says the LORD!’

κύριος

the LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: rendering of יהוה; the speaker of the doom-oracle, here titled 'the God of Israel.'

ὁ

the

Nominative

article (with appositional θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

θεός: 'God'; ὁ θεός Ισραηλ ('the God of Israel') stresses the covenant relationship — it is Israel's own God who now brings disaster on his people.

Ισραηλ

of Israel

genitive of relationship (indeclinable proper noun)

→ participant identification

Ισραηλ: indeclinable; 'the God of Israel,' the covenant title that makes the coming judgment a covenantal act.

ἰδοὺ

behold

demonstrative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; the attention-marker introducing the imminent announcement; with ἐγώ + present participle/verb it signals an action about to begin.

ἐγώ

I

Nominative

emphatic subject pronoun (YHWH as agent)

→ participant reference

ἐγώ: the emphatic pronoun stresses YHWH's personal agency — he himself brings the disaster, not merely permits it.

φέρω

I am bringing

Pres Act Indic 1 Sg · φέρω

main verb (futuristic present: imminent judgment)

→ futuristic present (the disaster as already underway)

φέρω: 'bring / bear'; with ἰδοὺ ἐγώ it renders the Hebrew הִנֵּנִי מביא ('behold, I am bringing'); the present tense conveys the imminence and certainty of the threatened evils.

κακά

evils / disasters

Accusative

direct object of φέρω

→ object specification

κακός (n. pl. κακά): 'evil / harm / disaster'; here the disasters YHWH brings as judgment (נִשְׁפָּט), the divine counterpart to the moral 'evil' (פִּנְיָוֹן) Manasseh did.

ἐπὶ

upon

preposition + accusative (hostile direction)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

accusative object of ἐπὶ (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: indeclinable; the chosen city, now the target of the disaster — the same place YHWH had chosen for his name (v. 7).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative (parallel target)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (parallel target).

Ιουδα

Judah

accusative object of *ἐπί* (indeclinable proper noun)

→ participant identification

Ιουδα: indeclinable; the kingdom that shares Jerusalem's doom; city and nation are jointly condemned.

ὥστε

so that

result conjunction (introducing consecutive clause)

→ discourse linkage or contrast

ὥστε: 'so that / with the result that'; introduces the consecutive clause describing the universal shock the disaster will produce.

παντὸς

of everyone

Genitive

genitive (with ἀκούοντος: 'of everyone who hears')

→ relational specification

πᾶς: 'every / all'; the genitive παντὸς ἀκούοντος ('of everyone who hears') — the report of the disaster will stun all who hear it.

ἀκούοντος

who hears

Pres Act Ptcp Gen Sg Masc · ἀκούω

substantival participle (genitive with παντός)

→ present participle (the act of hearing the report)

ἀκούω (ptcp.): 'hear'; the substantival participle 'everyone hearing' — anyone who hears the news of Jerusalem's fall will be stunned.

ἡχήσει

will ring / resound

Fut Act Indic 3 Sg · ἡχέω

main verb of the result clause

→ predictive future (the effect of the news)

ἡχέω: 'sound / ring / resound'; renders לָחָץ; the idiom 'both ears will ring/tingle' (cf. 1 Kgdms 3:11; Jer 19:3) expresses overwhelming, paralysing dread at appalling news.

ἀμφοτέρα

both

Nominative

attributive adjective (modifying ὦτα)

→ participant prominence

ἀμφοτέροι: 'both'; ἀμφοτέρα τὰ ὦτα ('both ears') intensifies the idiom — total, dual-eared ringing, an image of complete sensory shock.

τὰ

the

Nominative

article (with ὦτα)

→ noun-phrase marking

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

ὦτα

ears

Nominative

subject of ἡχήσει (neuter plural with singular verb)

→ participant prominence

οὖς (pl. ὦτα): 'ear'; the neuter-plural subject takes the singular verb ἡχήσει (standard Greek concord); 'both ears will ring' — the somatic sign of horror.

αὐτοῦ

his

Genitive

genitive of possession (modifying ὦτα)

→ relational specification

αὐτός: 'his' — referring back to παντὸς ἀκούοντος, every individual hearer.

13 καὶ ἐκτενῶ ἐπὶ Ἱερουσαλημ τὸ μέτρον Σαμαρείας καὶ τὸ στάθμιον οἴκου Αἰααβ καὶ ἀπαλείψω τὴν Ἱερουσαλημ καθὼς ἀπαλείφεται ὁ ἀλάβαστρος ἀπαλειφόμενος καὶ καταστρέφεται ἐπὶ πρόσωπον αὐτοῦ

And I will stretch over Jerusalem the measuring-line of Samaria and the plummet of the house of Ahab, and I will wipe Jerusalem as the alabaster dish is wiped, wiped clean and turned upside down.

Oracle of judgment: the measuring-line and the wiping of the dish καὶ ἐκτενῶ ἐπὶ Ἱερουσαλημ

Two architectural images of judgment: YHWH stretches over Jerusalem 'the measuring-line of Samaria and the plummet of Ahab's house' — instruments used for demolition rather than construction; both invoke the already-fallen north as Jerusalem's fate. The second image — wiping Jerusalem as one wipes an alabaster dish and turns it over — depicts total erasure and reversal.

καὶ
and

coordinate conjunction (continuing the oracle)

→ discourse linkage or contrast

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

ἐκτενῶ

I will stretch out

Fut Act Indic 1 Sg · ἐκτείνω

main verb (extending the measuring-line)

→ predictive future (the act of judgment)

ἐκτείνω: 'stretch out / extend'; renders תִּצַּק; 'stretch the measuring-line over' is an idiom of judgment — the line and plummet, normally builders' tools, are here applied to mark out destruction (cf. Isa 34:11; Amos 7:7–8).

ἐπὶ

over / upon

preposition + accusative (direction of judgment)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (direction of judgment).

Ἱερουσαλημ

Jerusalem

accusative object of ἐπὶ (indeclinable proper noun)

→ participant identification

Ἱερουσαλημ: indeclinable; the city over which the measuring-line of doom is stretched.

τὸ

the

Accusative

article (with μέτρον)

→ noun-phrase marking

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

μέτρον

measure / measuring-line

Accusative

direct object of ἔκτενῶ

→ object specification

μέτρον: 'measure / measuring-line'; renders ἵνα ('line'); the surveyor's line, here the 'line of Samaria' — the same measure of judgment that fell on the northern capital is now applied to Jerusalem.

Σαμαρείας

of Samaria

Genitive

genitive of definition (the measuring-line that destroyed Samaria)

→ relational specification

Σαμάρεια: 'Samaria'; declined as a first-declension noun; the capital of the northern kingdom, destroyed by Assyria (ch. 17); 'the line of Samaria' threatens Jerusalem with the north's fate.

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 στάθμιον)

→ noun-phrase marking

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

στάθμιον

plummet / weight

Accusative

direct object of ἔκτενῶ (parallel to μέτρον)

→ object specification

στάθμιον: 'weight / plummet / plumb-line'; renders ὀλκῶν ('plummet'); the plumb-line of the 'house of Ahab,' the dynasty annihilated by Jehu (4 Kgdms 9–10); both instruments measure Jerusalem for the same demolition.

οἴκου

of the house

Genitive

genitive of definition (the plummet of Ahab's house)

→ relational specification

οἶκος: 'house / dynasty'; here 'the house of Ahab,' the royal line exterminated for its idolatry — its 'plummet' now measures Jerusalem.

Αχάαβ

of Ahab

genitive of relationship (indeclinable proper noun)

→ participant identification

Αχάαβ: indeclinable; the doomed northern dynasty whose fate Jerusalem will share, fitting since Manasseh imitated Ahab (v. 3).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπαλείψω

I will wipe out

Fut Act Indic 1 Sg · ἀπαλείφω

main verb (the wiping of Jerusalem)

→ predictive future (total erasure)

ἀπαλείφω: 'wipe off / wipe out / obliterate'; renders ἡδῆ; the dish-wiping image (vivid and domestic) depicts Jerusalem scoured clean of inhabitants and turned over — total erasure, the leitword repeated three times in this verse.

τὴν

the

Accusative

article (with Ἱερουσαλημ, here treated as declinable feminine)

→ noun-phrase marking

ἡ Ἱερουσαλημ: the feminine article τὴν marks Jerusalem (otherwise indeclinable) as feminine and as the direct object of ἀπαλείψω.

Ἱερουσαλημ

Jerusalem

direct object of ἀπαλείψω (indeclinable proper noun)

→ participant identification

Ἱερουσαλημ: indeclinable; the object of the wiping — the city to be erased like a cleaned dish.

καθώς

just as

comparative conjunction (introducing the simile)

→ discourse linkage or contrast

καθώς: 'just as'; introduces the domestic simile of the wiped dish, concretising the abstract 'wipe out.'

ἀπαλείφεται

is wiped

Pres Pass Indic 3 Sg · ἀπαλείφω

verb of the comparative clause (the dish being wiped)

→ gnomic/customary present (how one wipes a dish)

ἀπαλείφω (pass.): the gnomic present describes the ordinary act of wiping a dish clean — the homely image makes Jerusalem's obliteration vivid and inevitable.

ὁ

the

Nominative

article (with ἀλάβαστρος)

→ noun-phrase marking

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

ἀλάβαστρος

alabaster dish / flask

Nominative

subject of ἀπαλείφεται

→ participant prominence

ἀλάβαστρος: 'alabaster vessel / dish / flask'; the LXX renders the Hebrew תַּבִּיט ('dish') with this term for a smooth stone vessel; the image is of a bowl wiped clean and inverted — nothing left, and what remains is overturned.

ἀπαλειφόμενος

being wiped

Pres Pass Ptcp Nom Sg Masc · ἀπαλείφω

participle (attendant circumstance, modifying ἀλάβαστρος)

→ present participle (the ongoing act of wiping)

ἀπαλείφω (ptcp.): the participle reinforces the wiping image — the dish 'being wiped clean'; the threefold repetition of the root (ἀπαλείψω / ἀπαλείφεται / ἀπαλειφόμενος) hammers the totality of the erasure.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταστρέφεται

is turned over

Pres Pass Indic 3 Sg · καταστρέφω

verb of the comparative clause (the dish overturned)

→ gnomic/customary present

καταστρέφω: 'turn upside down / overturn'; renders תַּפֹּחַ; after being wiped, the dish is turned face-down — an image of complete reversal and abandonment; the same verb describes the overthrow of Sodom (Gen 19:25).

ἐπὶ

upon

preposition + accusative (position after overturning)

→ spatial or relational framing

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

πρόσωπον

face

Accusative

accusative object of ἐπὶ ('upon its face')

→ object specification

πρόσωπον: 'face / surface'; 'turned over upon its face' = laid face-down; completes the image of total emptying and inversion.

αὐτοῦ

its

Genitive

genitive of possession (the dish's face)

→ relational specification

αὐτός: 'its' — the dish's own face, turned downward.

14 καὶ ἀπόσωμαι τὸ ὑπόλειμμα τῆς κληρονομίας μου καὶ παραδώσω αὐτοὺς εἰς χεῖρας ἐχθρῶν αὐτῶν καὶ ἔσονται εἰς διαρπαγὴν καὶ εἰς προνομὴν πᾶσιν τοῖς ἐχθροῖς αὐτῶν

And I will cast off the remnant of my inheritance, and I will deliver them into the hands of their enemies, and they will become a plunder and a spoil to all their enemies.

Oracle of judgment: abandonment of the remnant to plunder καὶ ἀπόσωμαι τὸ ὑπόλειμμα

The judgment moves from the city to the people: YHWH will 'cast off the remnant of my inheritance' and hand them over to their enemies as plunder and spoil. The covenantal terms (κληρονομία, 'inheritance') heighten the pathos — YHWH abandons his own possession; the doublet διαρπαγὴν ... προνομὴν ('plunder ... spoil') stresses utter helplessness before enemies.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπόσωμαι

I will cast off

Fut Mid Indic 1 Sg · ἀπωθέω

main verb (rejection of the remnant)

→ predictive future (the act of abandonment)

ἀπωθέω (mid. ἀπόσωμαι): 'push away / reject / cast off'; renders דָּחַק / שָׁחַק; the middle 'I will thrust from myself' expresses YHWH's deliberate rejection of his own people — the covenantal abandonment that makes the disaster theological, not merely military.

τὸ

the

Accusative

article (with ὑπόλειμμα)

→ noun-phrase marking

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

ὑπόλειμμα

remnant

Accusative

direct object of ἀπόσωμαι

→ object specification

ὑπόλειμμα: 'remnant / remainder'; renders תִּיגִיִּשׁ; the 'remnant of my inheritance' is what survives of the covenant people — even this surviving portion is now cast off, an especially severe sentence.

τῆς

of the

Genitive

article (with κληρονομίας)

→ noun-phrase marking

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

κληρονομίας

inheritance

Genitive

genitive of relationship (the remnant of the inheritance)

→ relational specification

κληρονομία: 'inheritance / heritage'; renders הַנְּחִלָּה; Israel as YHWH's 'inheritance' (cf. Deut 32:9) is a tender covenantal term — its abandonment underscores the gravity of the rupture.

μου

my

Genitive

genitive of possession (modifying κληρονομίας)

→ relational specification

ἐγώ (gen. μου): 'my'; YHWH's possessive — the abandoned remnant is his own inheritance, making the rejection self-wounding.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παραδώσω

I will deliver / hand over

Fut Act Indic 1 Sg · παραδίδωμι

main verb (delivering them to enemies)

→ predictive future

παραδίδωμι: 'hand over / deliver up'; renders תָּנַחַן; the surrender of the people 'into the hands of their enemies' is the standard formula of military defeat as divine judgment.

αὐτούς

them

Accusative

direct object of παραδώσω (the people)

→ participant reference

αὐτός: the people, handed over to their foes.

εἰς

into

preposition + accusative (direction: 'into the hands')

→ spatial or relational framing

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

χεῖρας

hands

Accusative

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

→ object specification

χείρ (pl. χεῖρας): 'hand'; 'into the hands of their enemies' (בְּיַד אֹיְבֵיהֶם) is the idiom for falling under hostile power.

ἐχθρῶν

enemies

Genitive

genitive of possession (the enemies' hands)

→ relational specification

ἐχθρός: 'enemy / hostile'; renders אֹיֵב; the foreign foes into whose power Judah is delivered.

αὐτῶν

their

Genitive

genitive of possession (modifying ἐχθρῶν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσονται

they will become

Fut Mid Indic 3 Pl · εἰμί

main verb (predicate: 'they will be for plunder')

→ predictive future

εἰμί (fut. ἔσονται): 'be / become'; with εἰς + accusative it forms the Hebraism לְהִיָּתוֹת ('become / serve as'); 'they will become a plunder and a spoil.'

εἰς

for / as

preposition + accusative (predicate idiom: 'become as')

→ spatial or relational framing

εἰς: in the ἔσονται εἰς idiom, 'become / serve as' — a Hebraism for predication.

διαρπαγὴν

plunder

Accusative

accusative in predicate idiom ('become a plunder')

→ object specification

διαρπαγή: 'plundering / pillage / spoil'; renders יָבִישׁ / יָבִי; the people themselves become the object of pillage — total dispossession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς

for / as

preposition + accusative (predicate idiom, parallel)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (predicate idiom, parallel).

προνομήν

spoil / prey

Accusative

accusative in predicate idiom (parallel to διαρπαγὴν)

→ object specification

προνομή: 'foraging / plunder / spoil'; renders יָבִישׁ / יָבִי; the doublet διαρπαγὴν ... προνομήν ('plunder ... spoil') is an emphatic pairing stressing the completeness of the despoiling.

πᾶσιν

to all

Dative

attributive adjective (modifying ἐχθροῖς)

→ sphere or reference

πᾶς: 'all'; 'to all their enemies' — no foe is excluded from the spoil; the helplessness is universal.

τοῖς

the

Dative

article (with ἐχθροῖς)

→ noun-phrase marking

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

ἐχθροῖς

enemies

Dative

dative of advantage ('a spoil for their enemies')

→ sphere or reference

ἐχθρός: 'enemy'; the dative of advantage — the enemies for whose benefit Judah becomes plunder.

αὐτῶν

their

Genitive

genitive of possession (modifying ἐχθροῖς)

→ relational specification

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

15 ἀνθ' ὧν ὅσα ἐποίησαν τὸ πονηρὸν ἐν ὀφθαλμοῖς μου καὶ ἦσαν παροργίζοντές με ἀπὸ τῆς ἡμέρας ἧς ἐξήγαγον τοὺς πατέρας αὐτῶν ἐξ Αἰγύπτου καὶ ἕως τῆς ἡμέρας ταύτης

because they have done what is evil in my eyes and have been provoking me to anger from the day I brought their fathers out of Egypt, even to this day.

Renewed causal ground: the long history of provocation ἀνθ' ὧν ὅσα ἐποίησαν

A second ἀνθ' ὧν clause widens the indictment from Manasseh to the whole people across the whole history: they have done evil and 'been provoking me' (periphrastic ἦσαν παροργίζοντες) continuously ἀπὸ τῆς ἡμέρας ... ἕως τῆς ἡμέρας ταύτης ('from the day of the Exodus to this day'). The judgment is thus the culmination of a centuries-long pattern, not a sudden reaction.

ἀνθ'

because of

preposition + genitive (causal idiom, elided ἀντί)

→ spatial or relational framing

ἀντί (elided ἀνθ'): in the causal idiom ἀνθ' ὧν ('because'); resumes the ground-of-judgment formula of v. 11, now broadened to the whole nation's history.

ὧν

which

Genitive

relative pronoun (in the causal idiom)

→ relational specification

ὅς: relative pronoun in the causal formula ἀνθ' ὧν.

ὅσα

all that

Accusative

relative pronoun (object of ἐποίησαν)

→ participant reference

ὅσος: 'as much as / all that'; quantifying the people's accumulated evil.

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

main verb of the causal clause (the people, plural)

→ constative aorist (the whole history of sin)

ποιέω: 'do'; the plural ἐποίησαν shifts from Manasseh (sg.) to the whole people — the indictment is now national and historical.

τὸ

the

Accusative

article (substantivizing πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantivized adjective (object of ἐποίησαν)

→ object specification

πονηρός: 'evil'; the leitmotif τὸ πονηρόν, here the cumulative evil of the nation.

ἐν

in

preposition + dative (sphere of evaluation)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative of sphere ('in my eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; the evaluative idiom, here in the first person (ἐν ὀφθαλμοῖς μου) as YHWH himself speaks the verdict.

μου

my

Genitive

genitive of possession (the LORD's own eyes)

→ relational specification

ἐγώ (gen. μου): 'my'; the divine first person — the standard of evaluation is YHWH's own sight.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

auxiliary of periphrastic imperfect (with παροργίζοντες)

→ imperfect (durative background)

εἰμί (impf. ἦσαν): 'be'; the auxiliary of the periphrastic construction ἦσαν παροργίζοντες ('they were provoking'), expressing continuous, habitual action over centuries.

παροργίζοντες

provoking to anger

Pres Act Ptcp Nom Pl Masc · παροργίζω

participle of periphrastic imperfect (with ἦσαν)

→ present participle (ongoing provocation)

παροργίζω (ptcp.): 'provoke to anger'; the periphrastic ἦσαν παροργίζοντες stresses the unrelenting, continuous nature of the provocation (cf. παροργίσαι, v. 6) — a habitual pattern, not isolated lapses.

με

me

Accusative

direct object of παροργίζοντες (the LORD)

→ participant reference

ἐγώ (acc. με): 'me'; YHWH as the one provoked — the divine first person makes the indictment personal.

ἀπὸ

from

preposition + genitive (temporal starting-point)

→ spatial or relational framing

ἀπὸ: 'from'; with ἕως it frames the whole temporal span — from the Exodus to the present — of the people's provocation.

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 of time (the starting-day)

→ relational specification

ἡμέρα: 'day'; 'from the day' marks the Exodus as the historical origin of the relationship now soured by chronic provocation.

ἧς

on which

Genitive

relative pronoun (temporal, with ἡμέρας)

→ relational specification

ὅς: relative pronoun; genitive ἧς (by attraction) refers to the day of the Exodus-deliverance.

ἐξήγαγον

I brought out

Aor Act Indic 1 Sg · ἐξάγω

verb of relative clause (the Exodus)

→ constative aorist (the deliverance from Egypt)

ἐξάγω: 'lead out / bring out'; renders מִצְרָיִם; the Exodus-formula ('I brought their fathers out of Egypt') recalls the foundational act of grace against which the people's ingratitude is measured.

τούς

the

Accusative

article (with πατέρας)

→ noun-phrase marking

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

πατέρας

fathers

Accusative

direct object of ἐξήγαγον

→ object specification

πατήρ (pl. πατέρας): 'father / ancestor'; the Exodus generation, the 'fathers' delivered from Egypt; their descendants have provoked YHWH ever since.

αὐτῶν their Genitive <i>genitive of possession (modifying πατέρας)</i> → relational specification αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying πατέρας).	ἐξ out of <i>preposition + genitive (source: 'out of Egypt')</i> → spatial or relational framing ἐξ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source: 'out of Egypt').	Αἰγύπτου Egypt Genitive <i>genitive object of ἐξ (source of the Exodus)</i> → relational specification Αἴγυπτος (gen. Αἰγύπτου): 'Egypt'; declined; the land of bondage from which YHWH delivered the fathers — the benchmark of grace betrayed.	καὶ and / even <i>coordinate conjunction (linking to ἕως)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
ἕως until <i>preposition + genitive (temporal end-point)</i> → spatial or relational framing ἕως: 'until / as far as'; with the preceding ἀπό it closes the temporal merism — the provocation spans the entire history 'to this very day.'	τῆς the Genitive <i>article (with ἡμέρας)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	ἡμέρας day Genitive <i>genitive of time (the end-point day)</i> → relational specification ἡμέρα: 'day'; 'this day' is the present moment of the oracle — the provocation continues unbroken to the time of speaking.	ταύτης this Genitive <i>demonstrative pronoun (modifying ἡμέρας)</i> → relational specification οὗτος: 'this'; ἕως τῆς ἡμέρας ταύτης ('to this day') is a standard historiographical formula marking continuity into the narrator's present.

16 καί γε αἷμα ἀθῶν ἐξέχεεν Μανασσης πολὺ σφόδρα ἕως οὗ ἔπλησεν τὴν Ἱερουσαλημ στόμα εἰς στόμα πλὴν τῶν ἀμαρτιῶν αὐτοῦ ὧν ἐξήμαρτεν τὸν Ἰουδαν τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου

Moreover Manasseh shed very much innocent blood, until he filled Jerusalem from mouth to mouth, besides his sins by which he made Judah to sin, in doing what was evil in the eyes of the LORD.

Additional charge: the shedding of innocent blood καί γε αἷμα ἀθῶν ἐξέχεεν Μανασσης

Beyond idolatry, the narrator adds a final, distinct charge: Manasseh shed 'innocent blood' in vast quantity, filling Jerusalem στόμα εἰς στόμα ('from mouth to mouth' = end to end). This bloodguilt (cf. 24:4) is treated as an additional crime (πλὴν, 'besides') compounding the idolatry by which he made Judah sin.

καί

and / moreover

conjunction (with γε: emphatic 'moreover')

→ discourse linkage or contrast

καί: here adverbial with γε, forming καί γε ('moreover / and indeed', rendering **וְגַם**), introducing the additional charge of bloodshed.

γε

indeed

emphatic enclitic particle (with καί)

→ discourse linkage or contrast

γε: emphatic enclitic; καί γε intensifies the new accusation — 'and what is more, he shed innocent blood.'

αἷμα

blood

Accusative

direct object of ἐξέχεεν

→ object specification

αἷμα: 'blood'; 'innocent blood' (αἷμα ἄθῳον, **יְקַדֵּשׁ**) denotes judicial murder and the shedding of the blood of the righteous — a crime that pollutes the land (Num 35:33).

ἄθῳον

innocent

Accusative

attributive adjective (modifying αἷμα)

→ object specification

ἄθῳος: 'innocent / unpunished / guiltless'; renders **יְקַדֵּשׁ**; 'innocent blood' is blood shed without just cause — the most defiling of crimes, distinct from cultic sin.

ἐξέχεεν

shed / poured out

Aor Act Indic 3 Sg · ἐκχέω

main verb (the act of bloodshed)

→ constative aorist

ἐκχέω: 'pour out / shed'; renders **יִשְׁפֹּךְ**; 'shed blood' (ἐκχέω αἷμα) is the standard idiom for murder; the compound ἐκ- stresses the outpouring — bloodshed on a massive scale.

Μανασσης

Manasseh

Nominative

subject of ἐξέχεεν

→ participant prominence

Μανασσης: the king as a shedder of innocent blood — a charge that, per 24:3–4, the LORD 'would not pardon.'

πολύ

much

Accusative

attributive adjective (modifying αἷμα)

→ object specification

πολύς: 'much / great'; quantifies the bloodshed — 'much blood,' intensified by σφόδρα.

σφόδρα

exceedingly

adverb of degree (intensifying πολύ)

→ clausal contribution

σφόδρα: 'very / exceedingly'; renders **טַחֲלִיחַ**; πολύ σφόδρα ('very much') marks the bloodshed as extreme in scale.

ἕως

until

conjunction (with οὗ: 'until')

→ discourse linkage or contrast

ἕως οὗ: the compound conjunction 'until' (lit. 'until which [time]'), introducing the extent of the bloodshed.

οὗ

which

Genitive

relative pronoun (in the temporal idiom ἕως οὗ)

→ relational specification

ὅς: relative pronoun; the genitive οὗ in the fixed temporal idiom ἕως οὗ ('until').

ἔπλησεν

he filled

Aor Act Indic 3 Sg · πίμπλημι / πληρόω

verb of the temporal clause (filling the city with blood)

→ constative aorist

πίμπλημι (aor. ἔπλησεν): 'fill'; renders **מִלֵּא**; 'he filled Jerusalem with blood from mouth to mouth' — a hyperbolic image of the city saturated with the innocent's blood.

τήν

the

Accusative

article (with Ἱερουσαλημ, declinable feminine)

→ noun-phrase marking

ἡ Ἱερουσαλημ: the feminine article marks Jerusalem as the direct object of ἔπλησεν.

Ιερουσαλημ

Jerusalem

direct object of ἔπλησεν (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: indeclinable; the city filled with innocent blood — the very place of YHWH's name now drenched in bloodguilt.

στόμα

mouth

Accusative

accusative in the idiom στόμα εἰς στόμα ('from end to end')

→ object specification

στόμα: 'mouth / edge'; the idiom στόμα εἰς στόμα ('mouth to mouth') means 'from one end to the other' — Jerusalem brim-full of blood, completely saturated (rendering ἡ πλησμένη).

εἰς

to

preposition + accusative (in the idiom 'mouth to mouth')

→ spatial or relational framing

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

στόμα

mouth

Accusative

accusative object of εἰς (completing the idiom)

→ object specification

στόμα: the second member of the idiom στόμα εἰς στόμα ('from edge to edge') — total filling of the city.

πλὴν

besides / apart from

preposition + genitive (exception/addition)

→ spatial or relational framing

πλὴν: 'besides / except / apart from'; here additive — the bloodshed is reckoned 'besides' (in addition to) the idolatrous sins already charged; bloodguilt and idolatry together complete the indictment.

τῶν

the

Genitive

article (with ἁμαρτιῶν)

→ noun-phrase marking

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

ἁμαρτιῶν

sins

Genitive

genitive object of πλὴν ('besides his sins')

→ relational specification

ἁμαρτία: 'sin'; renders ἁμαρτίαι; the idolatrous sins of vv. 3–7, here distinguished from (and compounded by) the bloodguilt.

αὐτοῦ

his

Genitive

genitive of possession (modifying ἁμαρτιῶν)

→ relational specification

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

ᾧ

by which

Genitive

relative pronoun (with ἐξήμαρτεν, attracted to genitive)

→ relational specification

ὅς: relative pronoun; genitive ᾧ by attraction to ἁμαρτιῶν, referring to the sins by which he led Judah astray.

ἐξήμαρτεν

he made to sin

Aor Act Indic 3 Sg · ἐξαμαρτάνω

verb of relative clause (causative: 'made Judah sin')

→ constative aorist

ἐξαμαρτάνω: 'cause to sin'; the causative use (as in v. 11), here with Judah as object — Manasseh's sins are also the means of the nation's corruption.

τὸν

the

Accusative

article (with Ιουδαν)

→ noun-phrase marking

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

Ιουδαν

Judah

Accusative

direct object of ἐξήμαρτεν (here declined)

→ object specification

Ιουδας (acc. Ιουδαν): here, exceptionally, the name is declined (with the article τὸν Ιουδαν), construed as a first-declension masculine; the kingdom personified as the object Manasseh 'made to sin.'

τοῦ

of the

Genitive

article (with articular infinitive ποιῆσαι)

→ noun-phrase marking

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

ποιῆσαι

to do

Aor Act Inf · ποιέω

articular infinitive of result/purpose ('so as to do evil')

→ aorist infinitive

ποιέω: 'do'; the articular infinitive τοῦ ποιῆσαι τὸ πονηρόν names the end of Manasseh's seduction of Judah — the doing of evil in YHWH's eyes.

τὸ

the

Accusative

article (substantivizing πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantivized adjective (object of ποιῆσαι)

→ object specification

πονηρός: 'evil'; the recurring τὸ πονηρόν, closing the indictment-section with the chapter's leitmotif.

ἐν

in

preposition + dative (sphere of evaluation)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative of sphere ('in the eyes of')

→ sphere or reference

ὀφθαλμός: 'eye'; the evaluative idiom ἐν ὀφθαλμοῖς κυρίου, closing the long verdict on Manasseh.

κυρίου

of the LORD

Genitive

genitive (the LORD's evaluating eyes)

→ relational specification

κύριος: rendering of יהוה; the divine standard by which Manasseh's reign is finally condemned.

17 καὶ τὰ λοιπὰ τῶν λόγων Μανασση καὶ πάντα ὅσα ἐποίησεν καὶ ἡ ἁμαρτία αὐτοῦ ἦν ἥμαρτεν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα

And the rest of the acts of Manasseh, and all that he did, and his sin which he sinned — are these not written in the book of the chronicles of the kings of Judah?

Regnal-closing formula: source-citation

καὶ τὰ λοιπὰ τῶν λόγων Μανασση

The standard Deuteronomistic regnal-closing notice: 'the rest of the acts ... are they not written in the book of the chronicles of the kings of Judah?' The rhetorical οὐχί ('are they not?') points to the royal annals as the source; uniquely, Manasseh's 'sin' (ἡ ἁμαρτία αὐτοῦ) is explicitly itemised within the formula.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with λοιπά)

→ noun-phrase marking

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

λοιπὰ

rest / remaining things

Nominative

substantivized adjective (subject: 'the rest')

→ participant prominence

λοιπός: 'remaining / rest'; τὰ λοιπὰ τῶν λόγων ('the rest of the acts/words') is the fixed opening of the regnal-closing formula (rendering יְבָרַךְ יְהוָה).

τῶν

of the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

acts / words / matters

Genitive

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

→ relational specification

λόγος: 'word / matter / deed'; in the formula τὰ λοιπὰ τῶν λόγων it renders יְבָרַךְ ('the acts/affairs of'), denoting the recorded deeds of the reign.

Μανασση

of Manasseh

Genitive

genitive of relationship (modifying λόγων)

→ relational specification

Μανασσης (gen. Μανασση): the king's name declined in the genitive; 'the acts of Manasseh,' the subject of the source-citation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Nominative

substantival adjective (subject: 'all that')

→ participant prominence

πᾶς: 'all'; 'all that he did,' summing up the totality of the reign's deeds.

ὅσα

whatever

Nominative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅσος: 'as much as / whatever'; the relative quantifier 'all that he did.'

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do'; the standard verb in the regnal formula summing up the king's deeds.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with ἀμαρτία)

→ noun-phrase marking

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

ἁμαρτία

sin

Nominative

subject (coordinate: 'and his sin')

→ participant prominence

ἁμαρτία: 'sin'; the explicit mention of 'his sin' within the regnal formula is distinctive — Manasseh's sin is so defining that it is named alongside his deeds as part of the record.

αὐτοῦ

his

Genitive

genitive of possession (modifying ἁμαρτία)

→ relational specification

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

ἣν

which

Accusative

relative pronoun (cognate accusative with ἥμαρτεν)

→ participant reference

ὅς; relative pronoun; the accusative ἣν is a cognate accusative ('the sin which he sinned'), a Hebraism intensifying the act.

ἥμαρτεν

he sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

verb of relative clause (cognate construction)

→ constative aorist

ἁμαρτάνω: 'sin / miss the mark'; the cognate ἡ ἁμαρτία ... ἣν ἥμαρτεν ('the sin which he sinned') is a Hebraism (figura etymologica) underlining the gravity of Manasseh's defining transgression.

οὐχί

are not?

interrogative negative particle (expecting 'yes')

→ discourse linkage or contrast

οὐχί: emphatic 'not?'; introduces the rhetorical question of the regnal formula ('are these not written ...?'), which expects an affirmative answer and points to the annals as source.

ταῦτα

these things

Nominative

demonstrative pronoun (subject of the verbless question)

→ participant reference

οὗτος: 'these'; 'these things' = the deeds and sin just enumerated, the subject of the citation-question.

γεγραμμένα

written

Perf Pass Ptcp Nom Pl Neut · γράφω

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

→ perfect participle (standing recorded state)

γράφω (pf. ptcp.): 'write'; the perfect γεγραμμένα ('having been written / standing written') denotes the abiding documentary record; the citation-formula refers the reader to the royal annals.

ἐπὶ

in / upon

preposition + dative (location of the record)

→ spatial or relational framing

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

βιβλίῳ

book

Dative

dative of place ('in the book')

→ sphere or reference

βιβλίον: 'book / scroll'; ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν ('in the book of the chronicles') renders עַל־סֵפֶר הַיָּמִים, the royal annals repeatedly cited in Kings.

λόγων

of the chronicles / acts

Genitive

genitive (defining the book: 'of the acts of the days')

→ relational specification

λόγος: 'word / matter / record'; λόγων τῶν ἡμερῶν ('the matters of the days' = annals/chronicles) renders דְּבָרֵי הַיָּמִים — the source from which the Hebrew title 'Chronicles' derives.

τῶν

of the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive (defining λόγων: 'the acts of the days')

→ relational specification

ἡμέρα (gen. pl. ἡμερῶν): 'day'; 'the words of the days' = the annals/chronicles, the official royal record.

τοῖς

of 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 relationship/possession ('the chronicles belonging to the kings')

→ sphere or reference

βασιλεύς (dat. pl. βασιλεῦσιν): 'king'; the dative (for the expected genitive) marks the annals 'of/for the kings of Judah' — a Hebraizing construction.

Ιουδα

of Judah

genitive of relationship (indeclinable proper noun)

→ participant identification

Ιουδα: indeclinable; 'the kings of Judah,' the southern dynasty whose chronicle is cited.

18 καὶ ἐκοιμήθη Μανασσης μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν τῷ κήπῳ τοῦ οἴκου αὐτοῦ ἐν κήπῳ Οὔζα καὶ ἐβασίλευσεν Ἀμων υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And Manasseh slept with his fathers and was buried in the garden of his house, in the garden of Uzza, and Amon his son reigned in his place.

Regnal-closing formula: death, burial, and succession

καὶ ἐκοιμήθη Μανασσης

The death-and-succession notice: Manasseh 'slept with his fathers' (ἐκοιμήθη μετὰ τῶν πατέρων), the euphemism for a natural royal death, was buried in 'the garden of Uzza' (not the royal tombs — a possible note of disfavour), and Amon succeeded him. The succession-formula ἐβασίλευσεν ... ἀντ' αὐτοῦ ('reigned in his place') is standard.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

slept / died

Aor Pass Indic 3 Sg · κοιμάομαι

main verb (death-euphemism)

→ constative aorist

κοιμάομαι: 'sleep / fall asleep / die'; ἐκοιμήθη μετὰ τῶν πατέρων ('slept with his fathers') renders יִתְבַּחֵם בְּכֹשׁ, the standard euphemism for a king's (usually peaceful) death and burial in the ancestral tomb.

Μανασσης

Manasseh

Nominative

subject of ἐκοιμήθη

→ participant prominence

Μανασσης: the king, here passing from the scene after the longest reign in Judah's history.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετὰ ('with his fathers')

→ relational specification

πατήρ (gen. pl. πατέρων): 'father / ancestor'; 'with his fathers' = joining the ancestral dead, the death-euphemism's idiom.

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

coordinate conjunction

→ discourse linkage or contrast

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

ἐτάφη

he was buried

Aor Pass Indic 3 Sg · θάπτω

main verb (burial notice)

→ constative aorist

θάπτω (aor. pass. ἐτάφη): 'bury'; renders בָּרַךְ; the burial-place — the garden of his house, not the royal sepulchres — may subtly mark the Deuteronomist's disapproval.

ἐν

in

preposition + dative (place of burial)

→ spatial or relational framing

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

τῷ

the

Dative

article (with κήπῳ)

→ noun-phrase marking

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

κήπῳ

garden

Dative

dative of place ('in the garden')

→ sphere or reference

κήπος: 'garden'; renders גַּן; the burial in 'the garden of his house' rather than the City of David's royal tombs is notable — possibly a sign of diminished honour.

τοῦ

of the

Genitive

article (with οἴκου)

→ noun-phrase marking

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

οἴκου

of the house

Genitive

genitive of possession (the garden of his house)

→ relational specification

οἶκος: 'house'; here the royal palace/residence whose garden becomes the burial site.

αὐτοῦ

his

Genitive

genitive of possession (modifying οἴκου)

→ relational specification

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

ἐν

in

preposition + dative (place, in apposition)

→ spatial or relational framing

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

κήπῳ

garden

Dative

dative of place (appositional: 'in the garden of Uzza')

→ sphere or reference

κήπος: 'garden'; the appositional 'garden of Uzza' specifies the burial-plot by name.

Οζα

of Uzza

genitive of relationship (indeclinable proper noun)

→ participant identification

Οζα: indeclinable transliteration of Hebrew Uzza ; the otherwise-unknown garden where both Manasseh and Amon (v. 26) are buried.

καὶ

and

coordinate conjunction (succession-notice)

→ 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 (succession-formula)

→ ingressive aorist (accession to the throne)

βασιλεύω: 'reign / become king'; here ingressive ('became king'); ἐβασίλευσεν ... ἀντ' αὐτοῦ ('reigned in his place') is the standard succession-formula (... $\text{יָרַד מִן הַמֶּלֶךְ}$).

Αμων

Amon

subject of ἐβασίλευσεν (indeclinable proper noun)

→ participant identification

Αμων: indeclinable transliteration of Hebrew Amon ; Manasseh's son and successor, whose brief and evil reign follows (vv. 19–26).

υἱός

son

Nominative

apposition to Αμων

→ participant prominence

υἱός: 'son'; υἱὸς αὐτοῦ ('his son') identifies Amon as Manasseh's heir in the succession-formula.

αὐτοῦ

his

Genitive

genitive of possession (modifying υἱός)

→ relational specification

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

ἀντ'

in place of

preposition + genitive (substitution, elided ἀντί)

→ spatial or relational framing

ἀντί (elided ἀντ'): 'instead of / in place of'; ἀντ' αὐτοῦ ('in his place') renders יְהוָה , the standard succession-idiom.

αὐτοῦ

him

Genitive

genitive object of ἀντί ('in his place')

→ relational specification

αὐτός: 'him' — Manasseh, in whose place
Amon now reigns.

19 υἱὸς εἴκοσι καὶ δύο ἐτῶν Αμων ἐν τῷ βασιλεύειν αὐτὸν καὶ δύο ἔτη ἐβασίλευσεν ἐν Ἱερουσαλημ καὶ ὄνομα τῇ μητρὶ αὐτοῦ Μεσολλαμ θυγάτηρ Αρους ἐξ Ἰετεβα

Amon was a son of twenty-two years when he began to reign, and he reigned two years in Jerusalem; and his mother's name was Meshullemeth, daughter of Haruz, from Jotbah.

Regnal accession-formula for Amon υἱὸς εἴκοσι καὶ δύο ἐτῶν Αμων

The accession-formula for Amon parallels that of Manasseh (v. 1): age (twenty-two), length of reign (two years — strikingly brief, foreshadowing his violent end), capital, and mother's name and lineage (Meshullemeth daughter of Haruz, from Jotbah).

υἱός

son

Nominative

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

→ participant prominence

υἱός: 'son'; the age-idiom υἱὸς ... ἐτῶν opens Amon's regnal formula as it did Manasseh's.

εἴκοσι

twenty

indeclinable numeral (with δύο: 'twenty-two')

→ measure or count

εἴκοσι: 'twenty'; indeclinable cardinal; with δύο gives Amon's age at accession.

καὶ

and

coordinate conjunction (linking compound numeral)

→ discourse linkage or contrast

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

δύο

two

numeral (with εἴκοσι: 'twenty-two')

→ measure or count

δύο: 'two'; εἴκοσι καὶ δύο = 'twenty-two,' Amon's age at accession.

ἔτων

of years

Genitive

genitive of measure (with νιός: 'a son of... years')

→ relational specification

ἔτος (gen. pl. ἔτων): 'year'; the age-idiom's genitive of measure.

Ἀμων

Amon

subject (apposition to the age-idiom; indeclinable proper noun)

→ participant identification

Ἀμων: indeclinable; the king whose brief reign is now narrated.

ἐν

in / when

preposition + dative (temporal, with articular infinitive)

→ spatial or relational framing

ἐν τῷ + infinitive: the temporal articular-infinitive Hebraism ('when he began to reign').

τῷ

the

Dative

article (with articular infinitive βασιλεύειν)

→ noun-phrase marking

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

βασιλεύειν

to reign / reigning

Pres Act Inf · βασιλεύω

articular infinitive (temporal: 'when he began to reign')

→ ingressive present infinitive

βασιλεύω: 'reign'; the articular infinitive ἐν τῷ βασιλεύειν αὐτόν ('when he became king'), as in v. 1.

αὐτόν

he / him

Accusative

accusative subject of the articular infinitive

→ participant reference

αὐτός: accusative subject of βασιλεύειν.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δύο

two

numeral (modifying ἔτη: 'two years')

→ measure or count

δύο: 'two'; the strikingly short reign of two years — a hint of its violent termination.

ἔτη

years

Accusative

accusative of extent of time (duration of reign)

→ object specification

ἔτος (pl. ἔτη): 'year'; accusative of duration with ἐβασίλευσεν.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (summary of the reign)

→ constative aorist

βασιλεύω: 'reign'; the constative aorist summarising Amon's brief two-year reign.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

dative of place (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: indeclinable; the royal capital of Amon's reign.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject of verbless clause ('the name ... was ...')

→ participant prominence

ὄνομα: 'name'; the naming-formula for the queen-mother, as in v. 1.

τῇ

the

Dative

article (with μητρί)

→ noun-phrase marking

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

μητρί

mother

Dative

dative of possession ('the name belonging to his mother')

→ sphere or reference

μήτηρ: 'mother'; the queen-mother, named with her patronym and town.

αὐτοῦ

his

Genitive

genitive of possession (modifying μητρί)

→ relational specification

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

Μεσολλαμ

Meshullemeth

predicate of the naming-formula (indeclinable proper noun)

→ participant identification

Μεσολλαμ: indeclinable transliteration of Hebrew מְשֻׁלֶּמֶת (Meshullemeth); Amon's mother, the queen-mother of his reign.

θυγάτηρ

daughter

Nominative

apposition to Μεσολλαμ ('daughter of Haruz')

→ participant prominence

θυγάτηρ: 'daughter'; the patronymic formula 'daughter of Haruz' identifies the queen-mother's lineage.

Αρους

of Haruz

genitive of relationship (indeclinable proper noun)

→ participant identification

Αρους: indeclinable transliteration of Hebrew אֲרֻזַּא (Haruz); the queen-mother's father.

ἐξ

from

preposition + genitive (origin)

→ spatial or relational framing

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

Ιετεβα

Jotbah

genitive object of ἐξ (place of origin; indeclinable proper noun)

→ participant identification

Ιετεβα: indeclinable transliteration of Hebrew יֶטְבָּא (Jotbah); the home town of the queen-mother's family.

20 καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου καθὼς ἐποίησεν Μανασσης ὁ πατὴρ αὐτοῦ

And he did what was evil in the eyes of the LORD, as Manasseh his father had done.

Evaluative formula: Amon repeats his father's evil

καὶ ἐποίησεν τὸ πονηρὸν

The verdict-formula is applied to Amon, with the comparison καθὼς ἐποίησεν Μανασσης ὁ πατὴρ αὐτοῦ ('as Manasseh his father had done') — Amon simply replicates his father's apostasy, with no reform and no innovation in evil.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (verdict-formula)

→ constative aorist

ποιέω: 'do'; ἐποίησεν τὸ πονηρὸν, the same Deuteronomic verdict applied to Manasseh (v. 2), now to Amon.

τὸ

the

Accusative

article (substantivizing πονηρὸν)

→ noun-phrase marking

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

πονηρὸν

evil

Accusative

substantivized adjective (direct object: 'the evil')

→ object specification

πονηρός: 'evil'; the recurring τὸ πονηρὸν, marking Amon's reign as a continuation of his father's wickedness.

ἐν

in

preposition + dative (sphere of evaluation)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative of sphere ('in the eyes of')

→ sphere or reference

ὀφθαλμός: 'eye'; the evaluative idiom ἐν ὀφθαλμοῖς κυρίου.

κυρίου

of the LORD

Genitive

genitive (the LORD's evaluating eyes)

→ relational specification

κύριος: rendering of יהוה; the divine standard of the verdict.

καθὼς

as / just as

comparative conjunction

→ discourse linkage or contrast

καθὼς: 'just as'; introduces the comparison with Manasseh — Amon's evil is derivative, a copy of his father's.

ἐποίησεν

had done

Aor Act Indic 3 Sg · ποιέω

verb of comparative clause

→ constative aorist

ποιέω: 'do'; in the comparative clause, recalling Manasseh's deeds as the pattern Amon follows.

Μανασσης

Manasseh

Nominative

subject of the comparative clause

→ participant prominence

Μανασσης: the father whose apostasy Amon imitates without deviation.

ὁ

the

Nominative

article (with appositional πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

apposition to Μανασσης

→ participant prominence

πατήρ: 'father'; ὁ πατήρ αὐτοῦ identifies Manasseh as Amon's father and the model of his evil.

αὐτοῦ

his

Genitive

genitive of possession (modifying πατήρ)

→ relational specification

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

21 καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ ἣ ἐπορεύθη ὁ πατήρ αὐτοῦ καὶ ἐλάτρευσεν τοῖς εἰδώλοις οἷς ἐλάτρευσεν ὁ πατήρ αὐτοῦ καὶ προσεκύνησεν αὐτοῖς

And he walked in all the way in which his father had walked, and served the idols which his father had served, and worshipped them.

Specification: Amon walks in his father's idolatrous way καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ

The verdict is itemised through the 'walking-in-the-way' idiom (ἐπορεύθη ἐν ... ὁδῷ): Amon follows his father's path exactly, serving the same idols and worshipping them. The double relative (ἣ ... οἷς) tightly binds Amon's conduct to Manasseh's as its model, and the idolatry-pair ἐλάτρευσεν ... προσεκύνησεν echoes the worship-formula of v. 3.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

he walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the 'walking-in-the-way' idiom)

→ constative aorist

πορεύομαι: 'go / walk / journey'; renders ἤλθῃ; 'to walk in the way of' someone is the standard idiom for following their conduct/policy; Amon walks in Manasseh's idolatrous path.

ἐν

in

preposition + dative (the way walked in)

→ spatial or relational framing

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

πάση

all

Dative

attributive adjective (modifying ὁδῷ)

→ sphere or reference

πάς: 'all / whole'; 'all the way' stresses that Amon deviated in nothing from his father's course.

ὁδῷ

way

Dative

dative of place/manner (the way walked in)

→ sphere or reference

ὁδός: 'way / road / path'; renders ἤλθῃ; metaphorically the moral/religious course of a life; 'the way' Amon walked is his father's idolatry.

ἣ

in which

Dative

relative pronoun (dative, with ἐπορεύθη)

→ participant reference or interest

ὅς: relative pronoun; the dative ἣ ('in which') refers to the way, attracted to the case of its antecedent ὁδῷ.

ἐπορεύθη

had walked

Aor Pass Indic 3 Sg · πορεύομαι

verb of relative clause (the father's prior walking)

→ constative aorist

πορεύομαι: 'walk'; in the relative clause, recalling Manasseh's path as the one Amon now treads.

ὁ

the

Nominative

article (with πατὴρ)

→ noun-phrase marking

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

πατὴρ

father

Nominative

subject of the relative clause

→ participant prominence

πατὴρ: 'father'; Manasseh, whose 'way' Amon follows.

αὐτοῦ

his

Genitive

genitive of possession (modifying πατὴρ)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλάτρευσεν

he served

Aor Act Indic 3 Sg · λατρεύω

main verb (cultic service of idols)

→ constative aorist

λατρεύω: 'serve / render cultic service'; renders ἤλθῃ; λατρεύω is the verb of religious worship/service par excellence; here perverted toward idols, a grave covenant violation (cf. Deut 6:13).

τοῖς

the

Dative

article (with εἰδώλοις)

→ noun-phrase marking

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

εἰδώλοις

idols

Dative

dative object of ἐλάτρευσεν ('served the idols')

→ sphere or reference

εἶδωλον: 'idol'; the false gods Manasseh introduced (v. 11), now served by Amon.

οἷς

which

Dative

relative pronoun (dative, with ἐλάτρευσεν)

→ participant reference or interest

ὅς: relative pronoun; the dative οἷς ('which') refers to the idols, attracted to the case of εἰδώλοις.

ἐλάτρευσεν

had served

Aor Act Indic 3 Sg · λατρεύω

verb of relative clause (the father's prior service)

→ constative aorist

λατρεύω: 'serve'; in the relative clause, the idols Manasseh had served, the precedent for Amon.

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of the relative clause

→ participant prominence

πατήρ: 'father'; Manasseh, the precedent for Amon's idol-service.

αὐτοῦ

his

Genitive

genitive of possession (modifying πατήρ)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεκύνησεν

he worshipped

Aor Act Indic 3 Sg · προσκυνέω

main verb (act of worship)

→ constative aorist

προσκυνέω: 'bow down / worship'; the worship-pair ἐλάτρευσεν ... προσεκύνησεν ('served ... worshipped') echoes the idolatry-formula of v. 3; Amon completes the cultic apostasy.

αὐτοῖς

them

Dative

dative object of προσεκύνησεν (the idols)

→ participant reference or interest

αὐτός: the idols, the objects of Amon's worship.

22 καὶ ἐγκατέλιπεν τὸν κύριον θεὸν τῶν πατέρων αὐτοῦ καὶ οὐκ ἐπορεύθη ἐν ὁδῷ κυρίου

And he forsook the LORD, the God of his fathers, and did not walk in the way of the LORD.

Summary verdict: abandonment of YHWH

καὶ ἐγκατέλιπεν τὸν κύριον

The verdict is summed up in covenantal terms: Amon 'forsook the LORD, the God of his fathers' (ἐγκατέλιπεν τὸν κύριον θεὸν τῶν πατέρων) and 'did not walk in the way of the LORD' — a chiastic counterpart to v. 21 (he walked in his father's way; he did not walk in YHWH's). The verb ἐγκαταλείπω ('abandon') is the language of covenant apostasy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγκατέλιπεν

he forsook / abandoned

Aor Act Indic 3 Sg· ἐγκαταλείπω

main verb (apostasy)

→ constative aorist

ἐγκαταλείπω: 'forsake / abandon / desert'; renders קָטַץ ; the strong verb of covenant-abandonment — Amon does not merely neglect YHWH but actively deserts him; the antonym of the covenant-loyalty enjoined in Deut 6.

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

the LORD

Accusative

direct object of ἐγκατέλιπεν

→ object specification

κύριος (acc. κύριον): rendering of יהוה ; the covenant God whom Amon abandons; the accusative marks YHWH as the direct object of the forsaking.

θεὸν

God

Accusative

apposition to κύριον

→ object specification

θεός: 'God'; θεὸν τῶν πατέρων αὐτοῦ ('God of his fathers') stresses the ancestral covenant relationship Amon repudiates — the God of David, Hezekiah, and the patriarchs.

τῶν

of the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive of relationship ('God of his fathers')

→ relational specification

πατήρ (gen. pl. πατέρων): 'father / ancestor'; 'the God of his fathers' invokes the patriarchal and Davidic covenant Amon abandons.

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

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ
not

negative particle (with ἐπορεύθη)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): 'not'; negates the walking — the antithesis of v. 21's positive 'he walked in his father's way.'

ἐπορεύθη
he walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the negated 'walking-in-the-way' idiom)

→ constative aorist

πορεύομαι: 'walk'; οὐκ ἐπορεύθη ἐν ὁδῷ κυρίου ('he did not walk in the way of the LORD') is the negative counterpart of the obedience-idiom — Amon's whole life misses YHWH's path.

ἐν
in

preposition + dative (the way walked in)

→ spatial or relational framing

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

ὁδῷ
way

Dative

dative of place/manner (the way of the LORD)

→ sphere or reference

ὁδός: 'way'; 'the way of the LORD' (דֶּרֶךְ יְהוָה) is the path of covenant obedience Amon refuses to tread.

κυρίου
of the LORD

Genitive

genitive of relationship (the LORD's way)

→ relational specification

κύριος: rendering of יְהוָה; 'the way of the LORD,' the obedient course Amon abandoned.

23 καὶ συνεστράφησαν οἱ παῖδες Αμων πρὸς αὐτὸν καὶ ἐθανάτωσαν τὸν βασιλέα ἐν τῷ οἴκῳ αὐτοῦ

And the servants of Amon conspired against him and put the king to death in his own house.

Narrative turn: the palace conspiracy and regicide

καὶ συνεστράφησαν οἱ παῖδες Αμων

The narrative shifts abruptly to the conspiracy: Amon's own servants 'banded together against him' (συνεστράφησαν) and killed 'the king' (τὸν βασιλέα) in his own house. The unexplained palace coup — and the title 'the king' rather than his name — depersonalises Amon and underscores the political instability his evil reign provoked.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνεστράφησαν

they conspired / banded together

Aor Pass Indic 3 Pl · συστρέφω

main verb (the conspiracy)

→ constative aorist (the act of conspiring)

συστρέφω (aor. pass. συνεστράφησαν): 'gather together / band / conspire'; renders ἡψῶ; the passive/reflexive 'they banded together / formed a conspiracy' — the technical term for a political plot against the throne (cf. 4 Kgdms 15:30).

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants / officials

Nominative

subject of συνεστράφησαν

→ participant prominence

παῖς (pl. παῖδες): 'servant / attendant / official'; renders סִפְּרָא; the royal courtiers/officials — the very household that should protect the king turns against him.

Ἀμων

of Amon

genitive of relationship (indeclinable proper noun)

→ participant identification

Ἀμων: indeclinable; 'the servants of Amon,' his own officials who conspire against him.

πρὸς

against

preposition + accusative (hostile direction)

→ spatial or relational framing

πρὸς + accusative: here in a hostile sense, 'against'; πρὸς αὐτόν ('against him') marks the conspiracy's target.

αὐτόν

him

Accusative

accusative object of πρὸς (the king)

→ participant reference

αὐτός: 'him' — Amon, the object of the conspiracy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐθανάτωσαν

they put to death

Aor Act Indic 3 Pl · θανατόω

main verb (the regicide)

→ constative aorist

θανατόω: 'put to death / kill'; renders תְּהַמִּיךְ; the causative verb of execution; the killing of 'the king' in his own house is the climax of the conspiracy.

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

direct object of ἐθανάτωσαν

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; the use of the title 'the king' rather than Amon's name depersonalises him — the office, not the man, is slain, and the deed is regicide.

ἐν

in

preposition + dative (place of the murder)

→ spatial or relational framing

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

τῷ

the

Dative

article (with οἶκω)

→ noun-phrase marking

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

οἶκω

house

Dative

dative of place ('in his house')

→ sphere or reference

οἶκος: 'house'; the royal palace — the king is killed in the place that should have been most secure, by those nearest him.

αὐτοῦ

his

Genitive

genitive of possession (modifying οἶκω)

→ relational specification

αὐτός: 'his' — the king's own house, the scene of the assassination.

24 καὶ ἐπάταξεν πᾶς ὁ λαὸς τῆς γῆς πάντας τοὺς συστραφέντας ἐπὶ τὸν βασιλέα Αμων καὶ ἐβασίλευσεν ὁ λαὸς τῆς γῆς τὸν Ιωσιαν υἱὸν αὐτοῦ ἀντ' αὐτοῦ

And all the people of the land struck down all those who had conspired against King Amon, and the people of the land made Josiah his son king in his place.

Resolution: popular vengeance and the accession of Josiah καὶ ἐπάταξεν πᾶς ὁ λαὸς τῆς γῆς

The crisis is resolved by 'the people of the land' (ὁ λαὸς τῆς γῆς, the landed citizenry / am-haaretz), who avenge the king by executing the conspirators and then enthrone Josiah son of Amon. This popular intervention preserves the Davidic dynasty and sets the stage for Josiah's great reform (ch. 22–23).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξεν

struck down

Aor Act Indic 3 Sg: πατάσσω

main verb (popular vengeance)

→ constative aorist

πατάσσω: 'strike / smite / kill'; renders הָרַג; here 'struck down / put to death' the conspirators; the singular verb agrees with the collective subject πᾶς ὁ λαός.

πᾶς

all

Nominative

attributive adjective (modifying λαός)

→ participant prominence

πᾶς: 'all / whole'; 'all the people of the land' acted as one in avenging the king — a unanimous popular response.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαὸς

people

Nominative

subject of ἐπάταξεν

→ participant prominence

λαὸς: 'people'; ὁ λαὸς τῆς γῆς ('the people of the land') renders יְהוּדָה ׀ַע, the free landholding citizenry of Judah, a politically decisive body in dynastic crises (cf. 4 Kgdms 11:14, 18).

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of relationship ('the people of the land')

→ relational specification

γῆ: 'land'; 'the people of the land' = the landed gentry/citizenry of Judah, here acting to restore Davidic order.

πάντας

all

Accusative

attributive adjective (modifying συστραφέντας)

→ object specification

πᾶς: 'all'; the people executed 'all' the conspirators — total reprisal, leaving no plotter alive.

τοὺς

the

Accusative

article (with substantival participle συστραφέντας)

→ noun-phrase marking

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

συστραφέντας

those who had conspired

Aor Pass Ptcp Acc Pl Masc · συστρέφω

substantival participle (direct object: 'the conspirators')

→ aorist participle (the completed act of conspiring)

συστρέφω (ptcp.): 'band together / conspire'; the substantival participle 'those who had conspired' (cf. the cognate verb in v. 23) designates the assassins now executed.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ + accusative: here hostile, 'against'; ἐπὶ τὸν βασιλέα ('against the king') marks the object of the conspiracy.

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 ἐπὶ (the conspiracy's target)

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; here 'King Amon,' against whom the conspiracy was directed.

Αμων

Amon

apposition to βασιλέα (indeclinable proper noun)

→ participant identification

Αμων: indeclinable; named here in apposition to 'the king' — the slain monarch whose murder the people avenge.

καὶ

and

coordinate conjunction (introducing the accession)

→ discourse linkage or contrast

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

ἐβασίλευσεν

made king

Aor Act Indic 3 Sg · βασιλεύω

main verb (here causative/transitive: 'made king')

→ ingressive/causative aorist (the enthronement)

βασιλεύω: 'reign / make king'; here transitively/causatively with the people as subject ('the people made Josiah king'), rendering the Hiphil יְהִי־לֵךְ; the popular kingmaking preserves the Davidic line.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐβασίλευσεν (the kingmakers)

→ participant prominence

λαός: 'people'; the people of the land, now acting as kingmakers to set Josiah on the throne.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of relationship ('the people of the land')

→ relational specification

γῆ: 'land'; the citizenry of Judah who enthrone Josiah.

τὸν

the

Accusative

article (with Ἰωσὶαν)

→ noun-phrase marking

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

Ἰωσὶαν

Josiah

Accusative

direct object of ἐβασίλευσεν (the one made king)

→ object specification

Ἰωσίας (acc. Ἰωσὶαν): transliteration of Hebrew יְהוֹשָׁפָאֵת; declined as a first-declension masculine; the great reforming king (ch. 22–23) whose accession here sets the stage for the recovery of the law and the Passover renewal.

υἱὸν

son

Accusative

apposition to Ἰωσὶαν

→ object specification

υἱός (acc. υἱόν): 'son'; υἱὸν αὐτοῦ ('his son') identifies Josiah as Amon's son and dynastic heir.

αὐτοῦ

his

Genitive

genitive of possession (modifying υἱόν)

→ relational specification

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

ἀντ'

in place of

preposition + genitive (substitution, elided ἀντί)

→ spatial or relational framing

ἀντί (elided ἀντ'): 'in place of'; ἀντ' αὐτοῦ ('in his place') the succession-idiom (יְהוֹשָׁפָאֵת).

αὐτοῦ

him

Genitive

genitive object of ἀντί ('in his place')

→ relational specification

αὐτός: 'him' — Amon, in whose place Josiah now reigns.

25 καὶ τὰ λοιπὰ τῶν λόγων Αμων ὅσα ἐποίησεν οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα

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

Regnal-closing formula for Amon: source-citation καὶ τὰ λοιπὰ τῶν λόγων Αμων

The standard source-citation closing Amon's reign, parallel to v. 17. The slightly irregular οὐκ ἰδοὺ ('behold, are they not ...?') combines the negative-interrogative of the formula with the attention-marker ἰδοὺ, referring the reader to the royal annals.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with λοιπά)

→ noun-phrase marking

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

λοιπὰ

rest / remaining things

Nominative

substantivized adjective (subject: 'the rest')

→ participant prominence

λοιπός: 'remaining / rest'; τὰ λοιπὰ τῶν λόγων, the fixed opening of the regnal-closing formula (cf. v. 17).

τῶν

of the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

acts / words

Genitive

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

→ relational specification

λόγος: 'word / matter / deed'; in the formula, 'the acts of Amon.'

Αμων

of Amon

genitive of relationship (indeclinable proper noun)

→ participant identification

Αμων: indeclinable; 'the acts of Amon,' the subject of the source-citation.

ὅσα

whatever

Nominative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅσος: 'as much as / whatever'; 'all that he did.'

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do'; the standard verb summing up the king's deeds in the formula.

οὐκ

not

negative particle (interrogative, with the citation-question)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): 'not'; the negative-interrogative of the source-citation formula ('are these not written ...?'), expecting an affirmative answer.

ἰδοὺ

behold

demonstrative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; the attention-marker, here combined with οὐκ in the citation-question — a slightly irregular but emphatic variant of the formula.

ταῦτα

these things

Nominative

demonstrative pronoun (subject of the verbless question)

→ participant reference

οὗτος: 'these'; 'these things' = Amon's deeds, the subject of the citation-question.

γεγραμμένα

written

Perf Pass Ptcp Nom Pl Neut · γράφω

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

→ perfect participle (standing recorded state)

γράφω (pf. ptcp.): 'write'; the perfect γεγραμμένα ('standing written') refers the reader to the royal annals, as in v. 17.

ἐπὶ

in / upon

preposition + dative (location of the record)

→ spatial or relational framing

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

βιβλίῳ

book

Dative

dative of place ('in the book')

→ sphere or reference

βιβλίον: 'book / scroll'; the 'book of the chronicles,' the royal annals.

λόγων

of the chronicles / acts

Genitive

genitive (defining the book: 'of the acts of the days')

→ relational specification

λόγος: 'word / matter / record'; λόγων τῶν ἡμερῶν ('the matters of the days') = annals/chronicles, rendering דְּבָרֵי הַיָּמִים.

τῶν

of the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive (defining λόγων: 'the acts of the days')

→ relational specification

ἡμέρα (gen. pl. ἡμερῶν): 'day'; 'the words of the days' = the chronicles/annals.

τοῖς

of 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 relationship/possession ('the chronicles of the kings')

→ sphere or reference

βασιλεύς (dat. pl. βασιλεῦσιν): 'king'; the dative (for the expected genitive) in the Hebraizing 'chronicles of/for the kings of Judah.'

Ιουδα

of Judah

genitive of relationship (indeclinable proper noun)

→ participant identification

Ιουδα: indeclinable; 'the kings of Judah,' whose chronicle is cited.

26 καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν τῷ κήπῳ Οὐζα καὶ ἐβασίλευσεν Ἰωσίας υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And they buried him in his tomb, in the garden of Uzza, and Josiah his son reigned in his place.

Regnal-closing formula: burial and succession

καὶ ἔθαψαν αὐτὸν

The chapter closes with the burial-and-succession notice for Amon: buried in his own tomb in the garden of Uzza (alongside his father, v. 18), and succeeded by Josiah. The repetition of the garden of Uzza and the succession-formula ἐβασίλευσεν ... ἀντ' αὐτοῦ rounds off the two-reign unit and opens directly onto the Josianic reformation.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔθαψαν
they buried

Aor Act Indic 3 Pl · θάπτω

main verb (burial notice)

→ constative aorist

θάπτω: 'bury'; renders קָבַר; the impersonal plural ('they buried him') is the standard burial-notice; Amon is laid in the same garden of Uzza as Manasseh (v. 18).

αὐτὸν
him

Accusative

direct object of ἔθαψαν (Amon)

→ participant reference

αὐτός: 'him' — Amon, the buried king.

ἐν
in

preposition + dative (place of burial)

→ spatial or relational framing

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

τῷ
the

Dative

article (with τάφῳ)

→ noun-phrase marking

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

τάφῳ
tomb

Dative

dative of place ('in his tomb')

→ sphere or reference

τάφος: 'tomb / grave'; renders קֶבֶר; Amon's own tomb within the garden of Uzza.

αὐτοῦ
his

Genitive

genitive of possession (modifying τάφῳ)

→ relational specification

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

ἐν
in

preposition + dative (place, in apposition)

→ spatial or relational framing

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

τῷ

the

Dative

article (with κήπῳ)

→ noun-phrase marking

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

κήπῳ

garden

Dative

dative of place (appositional: 'in the garden of Uzza')
→ sphere or reference

κήπος: 'garden'; the same garden of Uzza where Manasseh was buried (v. 18) — father and son share a burial-plot outside the royal tombs.

Οζα

of Uzza

genitive of relationship (indeclinable proper noun)
→ participant identification

Οζα: indeclinable transliteration of Hebrew *ʾUzza*; the garden of Uzza, the burial-place of both Manasseh and Amon.

καὶ

and

coordinate conjunction (succession-notice)
→ 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 (succession-formula)
→ ingressive aorist (accession to the throne)

βασιλεύω: 'reign / become king'; here ingressive; ἐβασίλευσεν ... ἀντ' αὐτοῦ, the succession-formula closing the chapter and opening onto Josiah's reign.

Ιωσίας

Josiah

Nominative

subject of ἐβασίλευσεν
→ participant prominence

Ιωσίας: transliteration of Hebrew *Yōshiyāh*; declined as a first-declension masculine; the reforming king whose reign (ch. 22–23) reverses the apostasy of Manasseh and Amon — the chapter ends on a note of dynastic continuity and impending renewal.

υἱός

son

Nominative

apposition to Ιωσίας
→ participant prominence

υἱός: 'son'; υἱὸς αὐτοῦ ('his son') identifies Josiah as Amon's son and heir in the succession-formula.

αὐτοῦ

his

Genitive

genitive of possession (modifying υἱός)
→ relational specification

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

ἀντ'

in place of

preposition + genitive (substitution, elided ἀντί)

→ spatial or relational framing

ἀντί (elided ἀντ'): 'in place of'; ἀντ' αὐτοῦ ('in his place'), the succession-idiom (יִתְּנָה) closing the chapter.

αὐτοῦ

him

Genitive

genitive object of ἀντί ('in his place')
→ relational specification

αὐτός: 'him' — Amon, in whose place Josiah reigns; the final word turns the narrative toward the Josianic reform.

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.