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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Fourth Book of Kingdoms, Chapter 22

ΒΑΣΙΛΕΙΩΝ Δ' ΚΒ'

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

Josiah hears the rediscovered law, humbles himself, and begins Judah's last great reform.

## Translation & textual notes

The Greek text of 4 Kingdoms 22 (= 2 Kings 22 in the Hebrew and English traditions) 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 Josiah (Ιωσίας) of Judah, the great Deuteronomistic reformer: it opens with the regnal accession and evaluation formulae (vv. 1–2), proceeds to the commissioning of Shaphan (Σαφφαν) the scribe to oversee the repair (τὸ βεδεκ, a Hebrew loanword for the temple's fabric) of the house of the LORD (vv. 3–7), and reaches its hinge in the high priest Hilkiah's (Χελκίας) discovery of the book of the

law (τὸ βιβλίον τοῦ νόμου) in the temple (vv. 8–10). When the book is read before the king, he tears his garments (διέρρηξεν τὰ ἱμάτια ἑαυτοῦ, v. 11) and commissions a delegation to inquire of the LORD (vv. 12–13), who go to the prophetess Huldah (Ολδα). Her oracle (vv. 15–20) confirms the irrevocable disaster decreed against Judah for its idolatry (ἀνθ’ ὧν ἐγκατέλιπόν με, v. 17), yet promises that because Josiah's heart was tender (ἡπαλύνθη ἡ καρδία σου) and he humbled himself before the LORD (ἐνετράπη ἀπὸ προσώπου κυρίου, v. 19), he will be gathered to his grave in peace (συναχθήσῃ εἰς τὸν τάφον σου ἐν εἰρήνῃ, v. 20) and not see the evil to come. The LXX renders the messenger-formula τάδε λέγει κύριος (vv. 15, 16, 18), retains untranslated Hebrew loanwords (βεδεκ, vv. 5–6; μασενα, v. 14), and transliterates the Judahite proper names with characteristic variety (Χελκίας, Σαφφαν, Αχικαμ, Αχοβωρ, Ασάιας, Ολδα).

## Discourse structure of the chapter

A · 22:1–2

### Regnal accession and evaluation: Josiah the righteous king

The chapter opens with the standard Deuteronomistic regnal formulae: Josiah's age at accession (eight years), the length of his reign (thirty-one years in Jerusalem), and his mother's name (vv. 1). The evaluation formula (v. 2) commends him without qualification — he did what was right in the eyes of the LORD and walked in all the way of David his father, turning aside neither to the right nor the left — a verdict reserved among Judah's kings for Josiah and Hezekiah.

B · 22:3–7

### The temple-repair commission: Shaphan, Hilkiah, and the silver

In the eighteenth year of his reign Josiah sends Shaphan the scribe to Hilkiah the high priest to total up the silver brought into the temple by the keepers of the threshold, and to disburse it to the overseers of the workmen — carpenters, builders, and masons — for the purchase of timber and hewn stone to repair the fabric (τὸ βεδεκ) of the house (vv. 3–6). No accounting was required of the workmen, because they acted in good faith (ἐν πίστει, v. 7).

C · 22:8–10

### The finding of the book of the law and its report to the king

Hilkiah the high priest announces to Shaphan that he has found the book of the law in the house of the LORD; he gives it to Shaphan, who reads it (v. 8). Shaphan returns to the king, first reports on the disbursement of the silver to the workmen (v. 9), and then discloses the book Hilkiah has given him and reads it before the king (v. 10).

D · 22:11–13

### The king's grief and the commission to inquire of the LORD

Hearing the words of the book of the law, the king tears his garments (v. 11) and commissions a delegation — Hilkiah the priest, Ahikam, Achobor, Shaphan the scribe, and Asaiah the king's servant — to inquire of the LORD on his behalf and for all Judah concerning the words of the found book (vv. 12–13), for the wrath of the LORD is great and kindled against them because their fathers did not heed its words.

E · 22:14–20

### The oracle of Huldah: disaster for Judah, peace for Josiah

The delegation goes to the prophetess Huldah in Jerusalem (v. 14). She delivers the LORD's word in two movements: against the place, irrevocable evil because they forsook the LORD and burned incense to other gods (vv. 15–17); and to the king of Judah, a personal word of clemency — because his heart was tender and he humbled himself and wept before the LORD, he will be gathered to his grave in peace and will not see the evil to come (vv. 18–20). The delegation returns the word to the king.

1 υἱὸς ὀκτῶ ἐτῶν Ἰωσίας ἐν τῷ βασιλεύειν αὐτὸν καὶ τριάκοντα καὶ ἔντος ἐβασίλευσεν ἐν Ἱερουσαλημ  
καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ἰεδίδα θυγάτηρ Εδεῖα ἐκ Βασουρωθ

Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem; and his mother's name was Jedidah, daughter of Edeia, from Bashuroth.

Regnal accession formula (opening of the Josiah narrative)

υἱὸς ὀκτῶ ἐτῶν Ἰωσίας

The chapter opens with the stereotyped Deuteronomistic accession formula: age at accession (υἱὸς ὀκτῶ ἐτῶν, a Hebraism — 'a son of eight years'), length of reign, capital, and the queen-mother's name and lineage. The articular infinitive ἐν τῷ βασιλεύειν αὐτόν renders the Hebrew temporal infinitive **יַכְלִמָּה** ('when he became king').

## υἱός

son

Nominative

*predicate nominative (age-idiom: 'a son of eight years' = eight years old)*

→ participant prominence

υἱός: 'son'; the construction υἱός ὀκτώ ἐτῶν is a Hebraism rendering הַנָּשִׂאֲרָבָּ (a son of eight years'), the standard idiom for stating age at accession in the regnal formulae of Kings.

## ὀκτώ

eight

*indeclinable numeral (modifying ἐτῶν)*

→ measure or count

ὀκτώ: 'eight'; indeclinable cardinal; Josiah's accession at eight years recalls the boy-king Joash (4 Kgdms 11:21–12:1) and signals a regency-shaped early reign.

## ἐτῶν

of years

Genitive

*genitive of measure (with υἱός ὀκτώ: 'of eight years')*

→ relational specification

ἔτος: 'year'; the partitive/measure genitive plural completes the age-idiom; renders ὀגֶשֶׁךְ.

## Ἰωσίας

Josiah

Nominative

*subject (the reigning king)*

→ participant prominence

Ἰωσίας: transliteration of Hebrew יְהוֹשָׁפָאִי ('the LORD supports/heals'); declined as a first-declension masculine (-ας, gen. -ου); Josiah is the last great reforming king of Judah, central to the Deuteronomistic theology of Kings.

## ἐν

in / when

*preposition + dative articular infinitive (temporal)*

→ spatial or relational framing

ἐν + articular infinitive: the construction ἐν τῷ βασιλεύειν renders the Hebrew temporal infinitive with אֲ ('when/while he reigned'), a frequent LXX Hebraism.

## 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 / become king

Pres Act Inf: βασιλεύω

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

→ ingressive present infinitive (entry into kingship)

βασιλεύω: 'be king / reign'; renders מֶלֶךְ; in the accession-formula the ingressive sense ('come to reign') is foregrounded by the temporal frame ἐν τῷ ... αὐτόν.

## αὐτόν

he

Accusative

*accusative subject of the articular infinitive (βασιλεύειν)*

→ participant reference

αὐτός: the accusative subject of the articular infinitive, a standard Greek construction; refers to Josiah.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## τριάκοντα

thirty

*indeclinable numeral (with ἐν ἔτος: 'thirty-one years')*

→ measure or count

τριάκοντα: 'thirty'; indeclinable cardinal; the combination τριάκοντα καὶ ἐν ἔτος ('thirty-one years') gives the total length of Josiah's reign.

## καὶ

and

*coordinate conjunction (joining the compound numeral)*

→ discourse linkage or contrast

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

## ἓν

one

Accusative

*attributive numeral (with ἔτος: 'one year' completing 'thirty-one')*

→ measure or count

εἷς, μία, ἓν: 'one'; the neuter accusative ἓν agrees with ἔτος; the additive idiom τριάκοντα καὶ ἓν renders the Hebrew compound number.

## ἔτος

year

Accusative

*accusative of extent of time (duration of reign)*

→ object specification

ἔτος: 'year'; the accusative of duration measures the span of the reign; the singular ἔτος is used collectively with the compound numeral.

## ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

*main verb (statement of reign-length)*

→ constative aorist (the reign viewed as a whole)

βασιλεύω: 'reign / be king'; the constative aorist summarizes the entire thirty-one-year reign as a single completed fact, the standard tense of the regnal-summary formula.

## ἐν

in

*preposition + dative (location of reign)*

→ spatial or relational framing

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

## Ιερουσαλημ

Jerusalem

*object of ἐν (indeclinable place-name: capital of reign)*

→ participant identification

Ιερουσαλημ: the indeclinable transliteration of יְרוּשָׁלַיִם (the LXX also uses the declinable Ἱεροσόλυμα); Jerusalem as the capital marks Josiah as a legitimate Davidic king reigning from the city of YHWH's chosen temple.

## καὶ

and

*narrative conjunction (introducing queen-mother notice)*

→ discourse linkage or contrast

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

## ὄνομα

name

Nominative

*subject (nominal clause: 'the name of his mother was ...')*

→ participant prominence

ὄνομα: 'name'; the verbless construction ὄνομα τῇ μητρὶ αὐτοῦ Ἰεδιδα renders the Hebrew nominal idiom וְשֵׁם אִמּוֹ ('and the name of his mother was'), a fixed element of the regnal formula naming the gebirah (queen-mother).

## τῇ

to the

Dative

*article (dative of possession with μητρὶ)*

→ noun-phrase marking

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

## μητρὶ

mother

Dative

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

→ sphere or reference

μήτηρ: 'mother'; renders אִמּוֹ; the dative of possession with ὄνομα is the regular LXX rendering of the Hebrew naming-formula; the queen-mother's name is a standard datum in Judahite regnal notices.

## αὐτοῦ

his

Genitive

*genitive of possession (modifying μητρὶ)*

→ relational specification

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

## Ἰεδιδα

Jedidah

*predicate of the nominal clause (indeclinable name; the mother's name)*

→ participant identification

Ἰεδιδα: transliteration of Hebrew יְדִידָה ('beloved'); the queen-mother's name; indeclinable in the LXX.

## θυγάτηρ

daughter

Nominative

*nominative in apposition to Ἰεδιδα (lineage notice)*

→ participant prominence

θυγάτηρ: 'daughter'; renders בִּתּוּלָה; the appositional 'daughter of Edeia' gives the queen-mother's paternal lineage, a regular feature of the naming-formula.

## Εδεῖα

Edeia

*genitival relationship with θυγάτηρ (indeclinable name; the father)*

→ participant identification

Εδεῖα: transliteration of Hebrew אֲדַיָּה (Adaiah, 'the LORD has adorned'); the father of the queen-mother; indeclinable in the LXX.

ἐκ

from

*preposition + genitive (place of origin)*

→ spatial or relational framing

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

Βασουρωθ

Bashuroth

*object of ἐκ (indeclinable place-name: family's town of origin)*

→ participant identification

Βασουρωθ: transliteration of Hebrew בִּזְכָּת (Bozkath), a town of Judah (cf. Josh 15:39); indeclinable in the LXX; gives the geographical origin of the queen-mother's family.

2 καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ Δαυιδ τοῦ πατρὸς αὐτοῦ οὐκ ἀπέστη δεξιὰ ἢ ἀριστερά

And he did what was right in the eyes of the LORD, and walked in all the way of David his father; he did not turn aside to the right or the left.

**Regnal evaluation (Deuteronomistic righteousness formula)**

καὶ ἐποίησεν

v.2 is the evaluative half of the regnal formula. The phrase ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου renders the formulaic יהוה בְּעֵינֵי יְהוָה עָשָׂה ('did what was right in the eyes of the LORD'); the David-comparison and the right/left idiom (Deut 5:32; 17:11, 20) place Josiah in the line of fully approved kings, his fidelity measured by the Deuteronomic standard.

καὶ

and

*narrative conjunction (Hebraizing καὶ-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 (evaluative formula)*

→ constative aorist (summary verdict on the whole reign)

ποιέω: 'do / make'; renders תַּעֲשֶׂה; the phrase ἐποίησεν τὸ εὐθέες is the fixed LXX rendering of the Deuteronomistic evaluation formula applied positively to a king.

τὸ

the

Accusative

*article (substantivizing εὐθέες)*

→ noun-phrase marking

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

εὐθέες

right / straight

Accusative

*substantivized adjective (direct object: 'the right thing')*

→ object specification

εὐθείας: 'straight / upright / right'; the neuter substantive τὸ εὐθέες renders תָּיִשָׁר ('that which is straight/right'); the standard term of the approval-formula, evoking conformity to the straight path of YHWH's commands.

ἐν

in

*preposition + dative (evaluative perspective)*

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

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

→ sphere or reference

ὀφθαλμός: 'eye'; the idiom ἐν ὀφθαλμοῖς κυρίου renders תִּבְּעֵינִי יְהוָה ('in the eyes/sight of the LORD'), a Hebraism marking the divine evaluative standpoint as the measure of the king's conduct.

κυρίου

of the LORD

Genitive

*genitive (possessor of the evaluating 'eyes')*

→ relational specification

κύριος: the LXX rendering of the Tetragrammaton יהוה; the genitive marks YHWH as the one in whose sight Josiah's deeds are judged right.

καὶ

and

*coordinate 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 (conduct-metaphor: 'walked in the way')*

→ constative aorist (settled pattern of conduct)

πορεύομαι: 'go / walk / journey'; renders  $\text{לָלַךְ}$ ; the deponent aorist ἐπορεύθη with ἐν ... ὁδῷ is the standard 'walking in the way' metaphor for moral-religious conduct, here measured against the Davidic standard.

## ἐν

in

*preposition + dative (the 'way' walked)*

→ spatial or relational framing

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

## πάση

all

Dative

*attributive adjective (modifying ὁδῷ: 'all the way')*

→ sphere or reference

πάς: 'all / every'; the feminine dative πάση agrees with ὁδῷ; 'in all the way of David' stresses comprehensive, undeviating fidelity.

## ὁδῷ

way

Dative

*dative of place/manner (sphere of conduct)*

→ sphere or reference

ὁδός: 'way / road / path'; renders  $\text{דֶּרֶךְ}$ ; the 'way of David' is the Deuteronomistic measure of a king's covenant-fidelity (cf. 3 Kgdms 11:38; 4 Kgdms 18:3).

## Δαυιδ

David

*genitival relationship with ὁδῷ (indeclinable name: 'way of David')*

→ participant identification

Δαυιδ: indeclinable transliteration of  $\text{דָּוִד}$ ; David is the prototype of the faithful Judahite king against whom each successor is measured; Josiah's likeness to David is the highest commendation in Kings.

## τοῦ

the

Genitive

*article (with appositional πατρός)*

→ noun-phrase marking

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

## πατρός

father

Genitive

*genitive in apposition to Δαυιδ ('his father')*

→ relational specification

πατήρ: 'father / ancestor'; renders  $\text{אָב}$ ; here 'father' is used of David as Josiah's royal forefather (not literal parent), the dynastic ancestor of the Davidic line.

## αὐτοῦ

his

Genitive

*genitive of possession (modifying πατρός)*

→ relational specification

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

οὐκ

not

*negative adverb (negating ἀπέστη)*

→ clausal qualification or emphasis

οὐ (οὐκ before vowel): the objective negative; with ἀπέστη it forms the litotes 'he did not turn aside', the negative complement of the positive evaluation.

ἀπέστη

he turned aside

Aor Act Indic 3 Sg · ἀφίστημι

*main verb (negated: 'did not depart')*

→ constative aorist (no deviation over the whole reign)

ἀφίστημι (2nd aor. ἀπέστη): 'stand away / depart / turn aside'; renders רָוַד; the negated verb with the right/left idiom echoes the Deuteronomic command not to turn from the law to the right or left (Deut 5:32; 17:20).

δεξιά

to the right

Accusative

*adverbial accusative (direction: 'to the right')*

→ object specification

δεξιός: 'right (hand/side)'; the neuter plural δεξιά functions adverbially ('to the right'); the pair δεξιά ἢ ἀριστερά renders לְיָמִין וּלְשֵׁמֶלָא, the Deuteronomic idiom for any deviation from the prescribed path.

ἢ

or

*disjunctive conjunction*

→ discourse linkage or contrast

ἢ: 'or'; joins the two poles of the right/left merism, the totality-idiom for non-deviation.

ἀριστερά

to the left

Accusative

*adverbial accusative (direction: 'to the left')*

→ object specification

ἀριστερός: 'left (hand/side)'; the neuter plural ἀριστερά functions adverbially; with δεξιά it forms a merism denoting absolute fidelity — Josiah deviated in no direction whatever from David's way.

### 3 καὶ ἐγενήθη ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει τῷ βασιλεῖ Ιωσία ἐν τῷ μηνὶ τῷ ὀγδῶ ἀπέστειλεν ὁ βασιλεὺς τὸν Σαφραν υἱὸν Εσελίου υἱοῦ Μεσολλαμ τὸν γραμματέα οἴκου κυρίου λέγων

And it came to pass in the eighteenth year of King Josiah, in the eighth month, the king sent Shaphan son of Eselias, son of Mesollam, the scribe of the house of the LORD, saying:

Temporal narrative onset (καὶ ἐγενήθη + temporal frame): the temple-repair commission καὶ ἐγενήθη

v.3 opens the main action with the LXX narrative formula καὶ ἐγενήθη ('and it came to pass') followed by a doubled temporal frame (eighteenth year, eighth month). The sending of Shaphan the scribe (ἀπέστειλεν ... τὸν γραμματέα) inaugurates the temple-repair episode that will lead to the finding of the law-book; the precise dating signals the historical and theological weight of what follows.

καὶ

and

narrative conjunction (introducing temporal formula)

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (impersonal narrative-onset formula)

→ constative aorist (narrative pivot into the main action)

γίνομαι (aor. pass. ἐγενήθη): 'become / come to be / happen'; the formula καὶ ἐγενήθη renders the Hebrew narrative opener יְהִי (and it came to pass), conventionally introducing a dated event of significance.

ἐν

in

preposition + dative (temporal: 'in the ... year')

→ spatial or relational framing

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

τῷ

the

Dative

article (with ὀκτωκαιδεκάτῳ ἔτει)

→ noun-phrase marking

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

## ὀκτωκαιδεκάτῳ

eighteenth

Dative

*attributive ordinal (modifying ἔτει)*

→ sphere or reference

ὀκτωκαιδέκατος: 'eighteenth'; the dative ordinal dates the temple-repair to the eighteenth year of Josiah (c. 622 BC), the pivotal year of the reform and the finding of the book.

## ἔτει

year

Dative

*dative of time (when: 'in the eighteenth year')*

→ sphere or reference

ἔτος: 'year'; the dative of time within which the event occurs.

## τῷ

the / of the

Dative

*article (with βασιλεῖ Ἰωσια, possessive dative)*

→ noun-phrase marking

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

## βασιλεῖ

king

Dative

*dative of possession/reference ('the eighteenth year belonging to King Josiah')*

→ sphere or reference

βασιλεὺς: 'king'; the dative τῷ βασιλεῖ Ἰωσια ('to/of King Josiah') is the LXX's way of attaching the regnal year to the reigning monarch — i.e. the eighteenth year of his reign.

## Ἰωσια

Josiah

Dative

*dative in apposition to βασιλεῖ (the king named)*

→ sphere or reference

Ἰωσιας (dat. Ἰωσια): the king's name in apposition to βασιλεῖ; the first-declension dative pins the regnal date to Josiah specifically.

## ἐν

in

*preposition + dative (temporal: 'in the ... month')*

→ spatial or relational framing

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

## τῷ

the

Dative

*article (with μηνί)*

→ noun-phrase marking

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

## μηνί

month

Dative

*dative of time (when: 'in the eighth month')*

→ sphere or reference

μῆν: 'month'; renders ὡς ἔστιν; the second, more precise temporal coordinate narrowing the dating of the commission.

## τῷ

the

Dative

*article (with ὀγδόῳ, attributive position)*

→ noun-phrase marking

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

## ὀγδόῳ

eighth

Dative

*attributive ordinal (modifying μηνί: 'the eighth month')*

→ sphere or reference

ὀγδοος: 'eighth'; the dative ordinal in the repeated-article construction (τῷ μηνί τῷ ὀγδόῳ) renders the Hebrew attributive idiom 'in the month, the eighth.'

## ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

*main verb (the king's commissioning act)*

→ constative aorist (single decisive sending)

ἀποστέλλω: 'send / dispatch (with a commission)'; renders πᾶσι; the compound ἀπο- stresses sending on a mission; the king dispatches Shaphan with an official charge that follows in vv. 4–7.

## ὁ

the

Nominative

*article (with βασιλεὺς)*

→ noun-phrase marking

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

## βασιλεύς

king

Nominative

*subject (the sending king = Josiah)*

→ participant prominence

βασιλεύς: 'king'; here Josiah, who initiates the temple-repair and so sets in motion the discovery of the law-book.

## τόν

the

Accusative

*article (with the name Σαφφάν, marking it as object)*

→ noun-phrase marking

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

## Σαφφάν

Shaphan

*direct object of ἀπέστειλεν (indeclinable name, marked by article τόν)*

→ noun-phrase marking

Σαφφάν: transliteration of Hebrew שַׁפְּחָן ('rock-badger'); indeclinable in the LXX (here marked accusative only by the article τόν); Shaphan the royal scribe is a key figure of the reform and progenitor of an influential family (cf. Jer 26:24; 36:10).

## υἱόν

son

Accusative

*accusative in apposition to Σαφφάν (patronymic)*

→ object specification

υἱός: 'son'; introduces the patronymic chain (son of Eselias, son of Mesollam) locating Shaphan in his lineage.

## Εσελιου

of Eselias

Genitive

*genitive of relationship (with υἱόν: 'son of Eselias')*

→ relational specification

Εσελιας (gen. Εσελιου): transliteration of Hebrew אֶזַּלְיָהּ (Azaliah); declined as a first-declension genitive; Shaphan's father.

## υἱοῦ

son

Genitive

*genitive in apposition to Εσελιου (extending the patronymic)*

→ relational specification

υἱός (gen. υἱοῦ): the genitive continues the genealogical chain to the grandfather.

## Μεσολλαμ

Mesollam

*genitival relationship with υἱοῦ (indeclinable name: the grandfather)*

→ participant identification

Μεσολλαμ: transliteration of Hebrew מֶשׁוּלָם (Meshullam, 'reconciled'); indeclinable in the LXX; Shaphan's grandfather.

## τόν

the

Accusative

*article (with γραμματέα, appositional to Σαφφάν)*

→ noun-phrase marking

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

## γραμματέα

scribe

Accusative

*accusative in apposition to Σαφφάν (his office)*

→ object specification

γραμματεὺς: 'scribe / secretary'; renders שֹּׁפֵט; a high royal official, secretary of state, responsible for records and finances — fitly entrusted with the temple-silver accounting.

## οἴκου

of the house

Genitive

*genitive (defining γραμματέα: scribe of the temple)*

→ relational specification

οἶκος: 'house'; here ὁ οἶκος κυρίου, the temple; the genitive links Shaphan's scribal office to the administration of the house of the LORD.

## κυρίου

of the LORD

Genitive

*genitive (defining οἶκου: 'house of the LORD' = the temple)*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; ὁ οἶκος κυρίου is the standard LXX designation of the Jerusalem temple.

## λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

*participle of attendant circumstance (introducing direct speech)*

→ imperfective participle (pleonastic speech-marker)

λέγω (pres. ptcp. λέγων): the speech-introducing participle renders the Hebrew אָמַר ('saying'), a Hebraism marking the transition into direct discourse; the king's charge follows in v. 4.

#### 4 ἀνάβηθι πρὸς Χελκίαν τὸν ἱερέα τὸν μέγαν καὶ σφράγισον τὸ ἀργύριον τὸ εἰσενεχθὲν ἐν οἴκῳ κυρίου ὃ συνήγαγον οἱ φυλάσσοντες τὸν σταθμὸν παρὰ τοῦ λαοῦ

Go up to Hilkiah the high priest, and seal up the silver that has been brought into the house of the LORD, which the keepers of the threshold have gathered from the people,

Direct speech: the king's command to Shaphan (content of λέγων, v.3) ἀνάβηθι

v.4 begins the king's charge with two aorist imperatives (ἀνάβηθι ... σφράγισον). σφραγίζω here ('seal / total up') renders the Hebrew נָתַן / תַּמַּתָּה — the silver is to be counted and consolidated. The 'keepers of the threshold' (οἱ φυλάσσοντες τὸν σταθμόν) are the temple gatekeepers who collected the people's offerings.

##### ἀνάβηθι

go up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb (first imperative of the king's charge)

→ ingressive aorist imperative (decisive command to set out)

ἀναβαίνω: 'go up / ascend'; renders הָלַךְ; 'go up' is the natural verb for approaching the temple-mount; the aorist imperative gives a single, decisive directive to Shaphan.

##### πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

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

##### Χελκίαν

Hilkiah

Accusative

accusative object of πρὸς (the high priest to be approached)

→ object specification

Χελκίας (acc. Χελκίαν): transliteration of Hebrew יְהוֹלֵקֵה ('the LORD is my portion'); declined as a first-declension masculine; the high priest who will find the book of the law (v. 8).

##### τὸν

the

Accusative

article (with ἱερέα, appositional to Χελκίαν)

→ noun-phrase marking

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

##### ἱερέα

priest

Accusative

accusative in apposition to Χελκίαν (his office)

→ object specification

ἱερεύς: 'priest'; renders כֹּהֵן; with τὸν μέγαν it designates the high priest (יְהוֹלֵקֵה), the chief cultic official.

##### τὸν

the

Accusative

article (with μέγαν, repeated-article attributive)

→ noun-phrase marking

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

##### μέγαν

great / high

Accusative

attributive adjective (with ἱερέα: 'the high priest')

→ object specification

μέγας: 'great'; the title ὁ ἱερεὺς ὁ μέγας renders יְהוֹלֵקֵה כֹּהֵן ('the high/great priest'), the chief priest of the Jerusalem temple.

##### καὶ

and

coordinate conjunction (joining the two imperatives)

→ discourse linkage or contrast

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

## σφράγισον

seal up / total up

Aor Act Impv 2 Sg · σφραγίζω

*main verb (second imperative of the charge)*

→ ingressive aorist imperative (a single ordered act)

σφραγίζω: 'seal / set a seal on'; here used for the official tallying and sealing/consolidating of the temple-silver (rendering the Hebrew of v. 4, חָלַל 'melt down / total'); the LXX's σφράγισον treats the action as a securing/sealing of the counted funds before disbursement.

## τὸ

the

Accusative

*article (with ἀργύριον)*

→ noun-phrase marking

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

## ἀργύριον

silver / money

Accusative

*direct object of σφράγισον (the temple funds)*

→ object specification

ἀργύριον: 'silver / money'; renders הָכֶסֶף; the funds collected for the temple's upkeep, the practical object of the whole repair-commission (vv. 4–7).

## τὸ

the / which

Accusative

*article (with the participle εἰσενεχθέν, attributive)*

→ noun-phrase marking

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

## εἰσενεχθὲν

brought in

Aor Pass Ptcp Acc Neut Sg · εἰσφέρω

*attributive participle (modifying ἀργύριον: 'the silver that was brought in')*

→ verbal action or state

εἰσφέρω (aor. pass. ptcp. εἰσενεχθέν): 'bring in / carry into'; the articular participle τὸ εἰσενεχθέν functions as a relative clause ('which had been brought in'); the silver had been deposited in the temple by the people's contributions.

## ἐν

in

*preposition + dative (place into which the silver was brought)*

→ spatial or relational framing

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

## οἶκῳ

house

Dative

*dative of place (in the temple)*

→ sphere or reference

οἶκος: 'house'; ὁ οἶκος κυρίου, the temple; the locus where the people's silver was deposited.

## κυρίου

of the LORD

Genitive

*genitive (defining οἶκῳ: 'house of the LORD')*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

ὅ

which

Accusative

relative pronoun (object of *συνήγαγον*, antecedent *ἀργύριον*)

→ participant reference

ὅς: relative pronoun; the neuter accusative ὅ agrees with τὸ ἀργύριον and introduces the relative clause describing how the silver was collected.

συνήγαγον

gathered

Aor Act Indic 3 Pl · συνάγω

verb of relative clause (the gatekeepers' collecting)

→ constative aorist (the completed collection)

συνάγω: 'gather / collect together'; renders ἦσαν; the gatekeepers had amassed the silver from the worshippers entering the temple.

οἱ

the

Nominative

article (substantivizing the participle *φυλάσσοντες*)

→ noun-phrase marking

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

φυλάσσοντες

keepers / guarding

Pres Act Ptcp Nom Masc Pl · φυλάσσω

substantivized participle (subject of *συνήγαγον*: 'the keepers')

→ imperfective present participle (ongoing custodial duty)

φυλάσσω (pres. ptcp. φυλάσσοντες): 'guard / keep / watch'; the substantival participle οἱ φυλάσσοντες τὸν σταθμόν renders ἦσαν, 'the keepers of the threshold' — the temple doorkeepers who received and stored the offerings.

τὸν

the

Accusative

article (with *σταθμόν*)

→ noun-phrase marking

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

σταθμόν

threshold / doorpost

Accusative

direct object of *φυλάσσοντες* ('keeping the threshold')

→ object specification

σταθμός: 'doorpost / threshold'; renders ἦσαν ('threshold'); the gatekeepers stationed at the temple entrance guarded access and gathered the people's silver there.

παρὰ

from

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

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with *λαοῦ*)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of source (with *παρὰ*: 'from the people')

→ relational specification

λαός: 'people'; renders ἦσαν; the worshippers of Judah whose contributions, collected at the threshold, constitute the temple-repair fund.

5 καὶ δότωσαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα τῶν καθεσταμένων ἐν οἴκῳ κυρίου καὶ ἔδωκεν αὐτὸ τοῖς ποιούσιν τὰ ἔργα τοῖς ἐν οἴκῳ κυρίου τοῦ κατισχυῶσαι τὸ βεδεκ τοῦ οἴκου

And let them give it into the hand of those who do the works, of those appointed in the house of the LORD; and he gave it to those who do the works, those in the house of the LORD, to repair the fabric of the house —

Continuation of the king's charge, with narrative compliance (καὶ ἔδωκεν) καὶ δότωσαν

v.5 continues the charge (third-person imperative δότωσαν) and then records its execution (καὶ ἔδωκεν). The funds pass through the overseers (τῶν καθεσταμένων, 'those appointed') to the workmen. The articular-infinitive purpose τοῦ κατισχυῶσαι τὸ βεδεκ ('to repair the fabric') introduces the Hebrew loanword βεδεκ (בִּדְעָ, the temple's structural breaches/fabric).

καὶ

and

*coordinate conjunction (continuing the charge)*

→ discourse linkage or contrast

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

δότωσαν

let them give

Aor Act Impv 3 Pl · δίδωμι

*main verb (third-person imperative within the king's charge)*

→ ingressive aorist imperative (directive for disbursement)

δίδωμι (aor. impv. δότωσαν): 'give / hand over'; renders יָדָה; the third-person imperative directs the priests/officials to release the counted silver into the workmen's hands.

αὐτὸ

it

Accusative

*direct object (the silver of v.4)*

→ participant reference

αὐτός; the neuter αὐτό refers back to τὸ ἀργύριον; the silver is the consistent object of the disbursement-clauses.

ἐπὶ

into / upon

*preposition + accusative (idiom: 'into the hand of')*

→ spatial or relational framing

ἐπί + acc.: the idiom δοῦναι ἐπὶ χεῖρα ('give into the hand of') renders the Hebrew יָדָה לְכֶסֶף, meaning to entrust funds to someone's charge.

## χεῖρα

hand

Accusative

*object of ἐπί (idiomatic: into whose charge)*

→ object specification

χείρ: 'hand'; renders Τ; in the idiom 'into the hand of' it denotes custody and administrative responsibility for the funds.

## ποιούντων

of those doing

Pres Act Ptcp Gen Masc Pl · ποιέω

*substantivized participle (genitive: of those doing the works')*

→ present (characterizing)

ποιέω (pres. ptcp. ποιούντων): 'do / make'; οἱ ποιούντες τὰ ἔργα ('those doing the works') is the standard idiom for the laborers/contractors engaged in the temple repair.

## τὰ

the

Accusative

*article (with ἔργα, object of the participle)*

→ noun-phrase marking

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

## ἔργα

works

Accusative

*direct object of ποιούντων ('doing the works')*

→ object specification

ἔργον: 'work / task'; renders הַמְלָמָה; here the construction-work of the temple repair.

## τῶν

the

Genitive

*article (substantivizing καθεσταμένων)*

→ noun-phrase marking

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

## καθεσταμένων

those appointed / overseers

Perf Pass Ptcp Gen Masc Pl · καθίστημι

*substantivized participle (genitive in apposition: the appointed overseers)*

→ verbal action or state

καθίστημι (perf. pass. ptcp. καθεσταμένων): 'appoint / set in charge'; the perfect passive denotes a standing appointment; οἱ καθεσταμένοι are the officials placed over the temple-works who supervise disbursement to the laborers.

## ἐν

in

*preposition + dative (location of the appointed overseers)*

→ spatial or relational framing

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

## οἴκῳ

house

Dative

*dative of place (in the temple)*

→ sphere or reference

οἶκος: 'house'; the temple, where the overseers are stationed.

## κυρίου

of the LORD

Genitive

*genitive (defining οἴκῳ: 'house of the LORD')*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

## καὶ

and

*narrative conjunction (shift from charge to execution)*

→ discourse linkage or contrast

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

## ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

*main verb (narrative compliance: Shaphan/Hilkiah gave the silver)*

→ constative aorist (the disbursement carried out)

δίδωμι: 'give'; the indicative ἔδωκεν records the actual handing over, narrating the fulfilment of the imperative δότωσαν.

## αὐτὸ

it

Accusative

*direct object (the silver)*

→ participant reference

αὐτὸ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the silver).

τοῖς

to the

Dative

article (substantivizing ποιοῦσιν)

→ noun-phrase marking

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

ποιοῦσιν

those doing

Pres Act Ptcp Dat Masc Pl · ποιέω

substantivized participle (indirect object: 'to those doing the works')

→ verbal action or state

ποιέω (pres. ptcp. ποιοῦσιν): the dative substantival participle parallels the genitive ποιοούντων above; the laborers receive the funds directly.

τὰ

the

Accusative

article (with ἔργα)

→ noun-phrase marking

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

ἔργα

works

Accusative

direct object of ποιοῦσιν

→ object specification

ἔργον: 'work'; the temple-repair labor.

τοῖς

those

Dative

article (resumptive, with the locative phrase ἐν οἴκῳ κυρίου)

→ noun-phrase marking

ὁ, ἡ, τό: the resumptive article τοῖς ἐν οἴκῳ κυρίου ('those in the house of the LORD') further specifies the workmen as those laboring on the temple itself.

ἐν

in

preposition + dative (location of the workmen)

→ spatial or relational framing

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

οἴκῳ

house

Dative

dative of place (the temple)

→ sphere or reference

οἴκῳ: meaning 'house'; it serves as dative of place (the temple).

κυρίου

of the LORD

Genitive

genitive (defining οἴκῳ)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

τοῦ

the

Genitive

article (with the articular infinitive κατασχῦσαι, purpose)

→ noun-phrase marking

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

κατασχῦσαι

to repair / strengthen

Aor Act Inf · καταχύω

articular infinitive of purpose (τοῦ + inf.: 'in order to repair')

→ verbal action or state

καταχύω: 'strengthen / make strong / reinforce'; the articular-infinitive purpose τοῦ κατασχῦσαι renders the Hebrew purpose infinitive קָנַח ('to repair/strengthen'); the aim of the disbursement is the structural restoration of the temple.

τὸ

the

Accusative

article (with the loanword βεδεκ)

→ noun-phrase marking

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

βεδεκ

fabric / breach

direct object of κατασχῦσαι (indeclinable Hebrew loanword)

→ clausal contribution

βεδεκ: an untranslated transliteration of Hebrew בִּדְק ('breach / fissure / structural fabric needing repair'); the LXX leaves the technical term untranslated; τὸ βεδεκ τοῦ οἴκου = the damaged fabric of the temple to be mended.

τοῦ

of the

Genitive

article (with οἴκου)

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive (defining βεδεκ: 'the fabric of the house')

→ relational specification

οἶκος: 'house'; the temple whose structural breaches are to be repaired.

## 6 τοῖς τέκτοσιν καὶ τοῖς οἰκοδόμοις καὶ τοῖς τειχισταῖς καὶ τοῦ κτήσασθαι ξύλα καὶ λίθους λατομητοῦς τοῦ κραταιῶσαι τὸ βεδεκ τοῦ οἴκου

to the carpenters and the builders and the masons, and to purchase timber and hewn stones to strengthen the fabric of the house.

Specification of the recipients and uses of the funds (continuing v.5)

τοῖς τέκτοσιν

v.6 itemizes the trades funded (carpenters, builders, masons) and the materials purchased (timber, hewn stones), repeating the purpose-infinitive (τοῦ κραταιῶσαι τὸ βεδεκ) in synonymous variation with κατισχῦσαι of v.5 — both render the Hebrew 'to repair the breach.'

τοῖς

to the

Dative

article (with τέκτοσιν, in apposition to the workmen of v.5)

→ noun-phrase marking

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

τέκτοσιν

carpenters

Dative

dative of recipient (one trade-group of the workmen)

→ sphere or reference

τέκτων (dat. pl. τέκτοσιν): 'carpenter / craftsman / builder in wood'; renders שָׁרָף; the woodworkers among the temple laborers.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to the

Dative

article (with οἰκοδόμοις)

→ noun-phrase marking

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

## οἰκοδόμους

builders

Dative

*dative of recipient (the building-craftsmen)*

→ sphere or reference

οἰκοδόμος: 'builder / mason'; renders בְּנֵי; the general building-craftsmen engaged in the temple restoration.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τοῖς

to the

Dative

*article (with τειχισταῖς)*

→ noun-phrase marking

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

τειχισταῖς

masons / wall-builders

Dative

*dative of recipient (the wall-builders)*

→ sphere or reference

τειχιστής: 'wall-builder / mason'; from τεῖχος ('wall'); renders ῥῥα ('wall-repairer'); those who repair the temple's stone walls.

καὶ

and

*coordinate conjunction (shifting to purchase of materials)*

→ discourse linkage or contrast

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

τοῦ

the

Genitive

*article (with the articular infinitive κτήσασθαι, purpose)*

→ noun-phrase marking

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

κτήσασθαι

to purchase / acquire

Aor Mid Inf · κτάομαι

*articular infinitive of purpose (τοῦ + inf.: 'in order to purchase')*

→ telic aorist infinitive (purpose of the expenditure)

κτάομαι: 'acquire / get / purchase'; the middle infinitive of purpose; renders בָּרָא ('buy'); the funds are also used to procure building materials.

ξύλα

timber / wood

Accusative

*direct object of κτήσασθαι (first material purchased)*

→ object specification

ξύλον (pl. ξύλα): 'wood / timber / beams'; renders עֵץ; structural timber for the temple repair.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

λίθους

stones

Accusative

*direct object of κτήσασθαι (second material purchased)*

→ object specification

λίθος: 'stone'; renders אֲבָנִים; building-stone for the masonry.

λατομητοῦς

hewn

Accusative

*attributive adjective (modifying λίθους: 'hewn stones')*

→ object specification

λατομητός: 'quarried / hewn (of stone)'; from λατομέω ('cut stone'); renders אֲבָנֵי מַסָּכָה; dressed quarried stones suitable for fine masonry.

τοῦ

the

Genitive

*article (with the articular infinitive κραταιῶσαι, purpose)*

→ noun-phrase marking

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

## κραταιῶσαι

to strengthen

Aor Act Inf · κραταιῶ

*articular infinitive of purpose (τοῦ + inf.: 'in order to strengthen')*

→ verbal action or state

κραταιῶ: 'strengthen / make strong'; the articular-infinitive purpose τοῦ κραταιῶσαι τὸ βεδεκ varies synonymously the κατισχύσαι of v.5; both render the Hebrew 'to repair the breach' (רָפַד רִפּוּל).

## τὸ

the

Accusative

*article (with βεδεκ)*

→ noun-phrase marking

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

## βεδεκ

fabric / breach

*direct object of κραταιῶσαι (indeclinable Hebrew loanword)*

→ clausal contribution

βεδεκ: untranslated transliteration of Hebrew רִפּוּל ('breach / structural fabric'); repeated from v.5, framing the repair-work as the goal of all the funding and materials.

## τοῦ

of the

Genitive

*article (with οἴκου)*

→ noun-phrase marking

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

## οἴκου

house

Genitive

*genitive (defining βεδεκ: 'fabric of the house')*

→ relational specification

οἶκος: 'house'; the temple.

## 7 πλὴν οὐκ ἐξελογίζοντο αὐτοὺς τὸ ἀργύριον τὸ διδόμενον αὐτοῖς ὅτι ἐν πίστει αὐτοὶ ποιοῦσιν

Only no accounting was required of them for the silver given to them, because they were acting in good faith.

**Restrictive parenthetical: the workmen's trustworthiness (exception to the accounting procedure)**

πλὴν οὐκ ἐξελογίζοντο

v.7 is a restrictive note introduced by πλὴν ('only / except'): no audit was demanded of the workmen, because they acted ἐν πίστει ('in good faith / faithfully'). The same motif appears at 4 Kgdms 12:16, marking the integrity of the temple-personnel as exemplary.

πλὴν

only / except

restrictive adverb/conjunction (introducing exception)

→ discourse linkage or contrast

πλὴν: 'only / except / nevertheless'; renders πᾶν / ὅλα; introduces a restrictive qualification — the one exception to the normal accounting procedure.

οὐκ

not

negative adverb (negating ἐξελογίζοντο)

→ clausal qualification or emphasis

οὐ (οὐκ): the objective negative; here negating the demand for an accounting.

ἐξελογίζοντο

they required an accounting

Impf Mid/Pass Indic 3 Pl · ἐκλογίζομαι

main verb (negated: 'no reckoning was demanded')

→ customary imperfect (no audit was the standing practice)

ἐκλογίζομαι: 'reckon up / call to account / audit'; the imperfect with οὐκ denotes ongoing practice: they did not hold the workmen to account for the silver entrusted to them; renders the Hebrew of v.7 (בְּשִׁטָּה לֹא, 'no reckoning was made').

αὐτούς

them

Accusative

accusative object (the workmen held to account)

→ participant reference

αὐτός: the accusative αὐτούς is the object of the accounting-verb — the workmen who were not audited.

τὸ

the

Accusative

article (with ἀργύριον, accusative of respect)

→ noun-phrase marking

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

ἀργύριον

silver / money

Accusative

accusative of respect (the matter of the unaudited silver)

→ object specification

ἀργύριον: 'silver / money'; the funds for which no accounting was demanded.

τὸ

the / which

Accusative

article (with the participle διδόμενον, attributive)

→ noun-phrase marking

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

διδόμενον

given

Pres Pass Ptcp Acc Neut Sg · δίδωμι

attributive participle (modifying ἀργύριον: 'the silver being given')

→ verbal action or state

δίδωμι (pres. pass. ptcp. διδόμενον): 'give'; the present passive participle τὸ διδόμενον αὐτοῖς ('that was given to them') describes the silver as it was handed over to the workmen, the funds for which they were trusted without audit.

## αὐτοῖς

to them

Dative

*dative of indirect object (with διδόμενον: given to the workmen)*

→ participant reference or interest

αὐτός; the dative αὐτοῖς marks the workmen as recipients of the silver.

## ὅτι

because

*causal conjunction (introducing reason for the non-audit)*

→ discourse linkage or contrast

ὅτι: 'because / that'; renders יָדִי; introduces the causal ground — their trustworthiness made auditing unnecessary.

## ἐν

in

*preposition + dative (manner: 'in good faith')*

→ spatial or relational framing

ἐν + dat.: here a dative of manner; ἐν πίστει = 'faithfully / in good faith.'

## πίστει

good faith / faithfulness

Dative

*dative of manner (with ἐν: how they worked)*

→ sphere or reference

πίστις: 'faith / faithfulness / trustworthiness / good faith'; renders הַיָּשָׁרִים; here the honest, reliable conduct of the workmen that obviated any need for an audit.

## αὐτοὶ

they

Nominative

*subject (emphatic: 'they themselves')*

→ participant prominence

αὐτοί; the emphatic nominative αὐτοὶ stresses the workmen's own integrity as the reason for the trust placed in them.

## ποιούσιν

they act / work

Pres Act Indic 3 Pl · ποιέω

*verb of causal clause (their faithful working)*

→ customary/descriptive present (their habitual conduct)

ποιέω: 'do / act / work'; the present describes the workmen's ongoing honest performance; the verb here means 'conduct themselves / carry out their work' faithfully.

## 8 καὶ εἶπεν Χελκίας ὁ ἱερεὺς ὁ μέγας πρὸς Σαφφαν τὸν γραμματέα βιβλίον τοῦ νόμου εὑρον ἐν οἴκῳ κυρίου καὶ ἔδωκεν Χελκίας τὸ βιβλίον πρὸς Σαφφαν καὶ ἀνέγνω αὐτό

And Hilkiah the high priest said to Shaphan the scribe, 'I have found the book of the law in the house of the LORD.' And Hilkiah gave the book to Shaphan, and he read it.

**Narrative hinge: the discovery of the book of the law**

καὶ εἶπεν Χελκίας

v.8 is the dramatic and theological hinge of the chapter. The high priest's announcement βιβλίον τοῦ νόμου εὑρον ('I have found the book of the law') initiates the whole reform-crisis; the fronted object βιβλίον τοῦ νόμου gives the find emphatic prominence. The book is traditionally identified with some form of Deuteronomy. The chain εἶπεν ... ἔδωκεν ... ἀνέγνω moves the scroll from priest to scribe to reading.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (speech-introduction)*

→ constative aorist (the priest's announcement)

λέγω: 'say'; introduces Hilkiah's momentous announcement of the find.

Χελκίας

Hilkiah

Nominative

*subject (the high priest as speaker)*

→ participant prominence

Χελκίας: the high priest (Hebrew יהוֹכָדָן); his discovery of the law-book is the catalyst of Josiah's reform.

ὁ

the

Nominative

*article (with ἱερεὺς, appositional to Χελκίας)*

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

*nominative in apposition to Χελκίας (his office)*

→ participant prominence

ἱερεὺς: 'priest'; with ὁ μέγας it designates the high priest.

ὁ

the

Nominative

*article (with μέγας, repeated-article attributive)*

→ noun-phrase marking

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

μέγας

great / high

Nominative

*attributive adjective (with ἱερεὺς: 'the high priest')*

→ participant prominence

μέγας: 'great'; the title ὁ ἱερεὺς ὁ μέγας renders יהוֹכָדָן הַגָּדוֹל, 'the high priest.'

πρὸς

to

*preposition + accusative (direction of speech)*

→ spatial or relational framing

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

Σαφφαν

Shaphan

object of *πρός* (indeclinable name: the scribe addressed)

→ participant identification

Σαφφαν: the royal scribe (Hebrew שַׁפְּחָן); indeclinable in the LXX; recipient of the priest's announcement and of the book itself.

τὸν

the

Accusative

article (with *γραμματέα*, appositional to *Σαφφαν*)

→ noun-phrase marking

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

γραμματέα

scribe

Accusative

accusative in apposition to *Σαφφαν* (his office)

→ object specification

γραμματέας: 'scribe / secretary'; Shaphan's office, marking him as the proper royal intermediary to whom the priest reports.

βιβλίον

book / scroll

Accusative

direct object of *εὑρον* (fronted for emphasis)

→ object specification

βιβλίον: 'book / scroll / document'; renders תִּכְנִיחַ; βιβλίον τοῦ νόμου = 'the book of the law,' traditionally identified with a scroll of Deuteronomy; the fronted position gives the find rhetorical prominence.

τοῦ

of the

Genitive

article (with *νόμου*)

→ noun-phrase marking

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

νόμου

of the law

Genitive

genitive (defining *βιβλίον*: 'book of the law')

→ relational specification

νόμος: 'law'; renders תּוֹרָה; the genitive specifies the contents of the scroll — the Torah/law of Moses whose words drive the ensuing reform.

εὑρον

I have found

Aor Act Indic 1 Sg · εὕρισκω

main verb of direct speech (Hilkiah's announcement)

→ constative aorist (the discovery as accomplished fact)

εὕρισκω (aor. εὑρον): 'find / discover'; renders נִצְּחָה; the first-person aorist reports Hilkiah's own discovery; the find of a long-neglected law-scroll during the temple repair is the pivot of the entire narrative.

ἐν

in

preposition + dative (place of the discovery)

→ spatial or relational framing

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

οἴκῳ

house

Dative

dative of place (in the temple)

→ sphere or reference

οἶκος: 'house'; the temple, where the scroll lay forgotten until the repairs uncovered it.

κυρίου

of the LORD

Genitive

genitive (defining *οἴκῳ*: 'house of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

καὶ

and

narrative conjunction (transition to the handing over)

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (Hilkiah hands over the scroll)

→ constative aorist (the transfer of the book)

δίδωμι: 'give / hand over'; Hilkiah delivers the scroll to Shaphan for transmission to the king.

## Χελκίας

Hilkiah

Nominative

*subject (repeated for clarity: the giver)*

→ participant prominence

Χελκίας: the high priest, repeated as explicit subject of ἔδωκεν.

## τὸ

the

Accusative

*article (with βιβλίον)*

→ noun-phrase marking

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

## βιβλίον

book / scroll

Accusative

*direct object of ἔδωκεν (the found scroll)*

→ object specification

βιβλίον: 'book / scroll'; the same law-scroll just announced, now physically handed over.

## πρὸς

to

*preposition + accusative (recipient of the book)*

→ spatial or relational framing

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

## Σαφθαν

Shaphan

*object of πρὸς (indeclinable name: recipient of the scroll)*

→ participant identification

Σαφθαν: the scribe, who receives the scroll and will read and report it to the king.

## καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

## ἀνέγνω

he read

Aor Act Indic 3 Sg · ἀναγινώσκω

*main verb (Shaphan reads the scroll)*

→ constative aorist (the act of reading)

ἀναγινώσκω (aor. ἀνέγνω): 'read / read aloud'; renders ἤκουε; Shaphan reads the scroll (privately here; publicly before the king in v.10), the act that transmits its words and triggers the royal grief.

## αὐτό

it

Accusative

*direct object of ἀνέγνω (the scroll)*

→ participant reference

αὐτό: the neuter αὐτό refers to τὸ βιβλίον, the scroll Shaphan read.

9 καὶ εἰσήνεγκεν πρὸς τὸν βασιλέα Ἰωσιαν καὶ ἐπέστρεψεν τῷ βασιλεῖ ῥῆμα καὶ εἶπεν ἔχώνευσαν οἱ δοῦλοί σου τὸ ἀργύριον τὸ εὑρεθὲν ἐν τῷ οἴκῳ κυρίου καὶ ἔδωκαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα τῶν καθεσταμένων ἐν οἴκῳ κυρίου

And he came in to King Josiah and brought back word to the king and said, 'Your servants have melted down the silver that was found in the house of the LORD and have given it into the hand of those who do the works, of those appointed in the house of the LORD.'

Shaphan's report to the king (first the fiscal account, then the book)

καὶ εἰσήνεγκεν

v.9 records Shaphan's return to Josiah and his report. He first renders the fiscal account (ἔχώνευσαν ... ἔδωκαν), confirming that the temple-silver has been properly handled — the language of vv.5–7 is echoed back. ἐπιστρέφω ... ῥῆμα ('return a word') is the LXX idiom for reporting back on a commission.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἰσήνεγκεν

he came in / brought in

Aor Act Indic 3 Sg · εἰσφέρω

*main verb (Shaphan enters/brings the matter to the king)*

→ constative aorist (the act of coming in)

εἰσφέρω (aor. εἰσήνεγκεν): 'bring in / carry in'; here Shaphan comes in to the king (bringing both the fiscal report and the scroll); renders נִיב (Hiphil).

πρὸς

to

*preposition + accusative (direction toward the king)*

→ spatial or relational framing

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

τὸν

the

*Accusative*

*article (with βασιλέα)*

→ noun-phrase marking

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



σου

your

Genitive

*genitive of possession (modifying δοῦλοι)*

→ relational specification

σύ (gen. σου): 'your'; the possessive marks the officials as the king's own servants, a token of courtly deference.

τὸ

the

Accusative

*article (with ἀργύριον)*

→ noun-phrase marking

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

ἀργύριον

silver / money

Accusative

*direct object of ἐχώνευσαν (the temple funds)*

→ object specification

ἀργύριον: 'silver / money'; the temple-repair fund, here reported as duly processed.

τὸ

the / which

Accusative

*article (with the participle εὑρεθέν, attributive)*

→ noun-phrase marking

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

εὑρεθέν

found

Aor Pass Ptcp Acc Neut Sg · εὑρίσκω

*attributive participle (modifying ἀργύριον: 'the silver that was found')*

→ verbal action or state

εὑρίσκω (aor. pass. ptcp. εὑρεθέν): 'find'; the articular participle τὸ εὑρεθέν ('that was found') describes the silver as it was discovered/collected in the temple; the same root as εὔρον (v.8) used here of the funds rather than the scroll.

ἐν

in

*preposition + dative (place where the silver was found)*

→ spatial or relational framing

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

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 the temple)*

→ sphere or reference

οἶκος: 'house'; the temple.

κυρίου

of the LORD

Genitive

*genitive (defining οἶκῳ)*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἔδωκαν

they gave

Aor Act Indic 3 Pl · δίδωμι

*main verb (disbursement to the workmen)*

→ constative aorist (the completed handover)

δίδωμι (aor. ἔδωκαν): 'give / hand over'; the servants disbursed the processed silver into the workmen's charge, echoing the language of v.5.

αὐτό

it

Accusative

*direct object (the silver)*

→ participant reference

αὐτός: the neuter αὐτό refers to τὸ ἀργύριον.

ἐπὶ

into

preposition + accusative (idiom: 'into the hand of')

→ spatial or relational framing

ἐπί + acc.: the idiom δοῦναι ἐπὶ χεῖρα ('give into the hand of'); cf. v.5.

χεῖρα

hand

Accusative

object of ἐπί (into whose charge)

→ object specification

χείρ: 'hand'; the idiom of entrusting funds to a person's custody.

ποιούντων

of those doing

Pres Act Ptcp Gen Masc Pl · ποιέω

substantivized participle (genitive: 'of those doing the works')

→ present (characterizing)

ποιέω (pres. ptcp. ποιούντων): 'do'; οἱ ποιοῦντες τὰ ἔργα, the laborers on the temple, as in v.5.

τὰ

the

Accusative

article (with ἔργα)

→ noun-phrase marking

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

ἔργα

works

Accusative

direct object of ποιούντων

→ object specification

ἔργον: 'work'; the temple-repair labor.

τῶν

the

Genitive

article (substantivizing καθεσταμένων)

→ noun-phrase marking

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

καθεσταμένων

those appointed / overseers

Perf Pass Ptcp Gen Masc Pl · καθίστημι

substantivized participle (genitive: the appointed overseers)

→ verbal action or state

καθίστημι (perf. pass. ptcp. καθεσταμένων): 'appoint / set in charge'; the standing overseers of the temple-works, as in v.5.

ἐν

in

preposition + dative (location of the overseers)

→ spatial or relational framing

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

οἶκῳ

house

Dative

dative of place (in the temple)

→ sphere or reference

οἶκος: 'house'; the temple.

κυρίου

of the LORD

Genitive

genitive (defining οἶκῳ)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

# 10 καὶ εἶπεν Σαφφαν ὁ γραμματεὺς πρὸς τὸν βασιλέα λέγων βιβλίον ἔδωκέν μοι Χελκίας ὁ ἱερεὺς καὶ ἀνέγνω αὐτὸ Σαφφαν ἐνώπιον τοῦ βασιλέως

And Shaphan the scribe told the king, saying, 'Hilkiah the priest has given me a book.' And Shaphan read it before the king.

Shaphan's disclosure of the book and its public reading before the king καὶ εἶπεν Σαφφαν

Having rendered the fiscal account (v.9), Shaphan now discloses the scroll (βιβλίον ἔδωκέν μοι Χελκίας, fronted object) and reads it ἐνώπιον τοῦ βασιλέως ('before the king'). The public reading is what brings the law's words to the king's hearing and precipitates his grief in v.11.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶπεν

said / told

Aor Act Indic 3 Sg · λέγω

*main verb (speech-introduction)*

→ constative aorist (single speech-act)

λέγω: 'say / tell'; introduces Shaphan's disclosure of the scroll to the king.

Σαφφαν

Shaphan

*subject (indeclinable name: the reporting scribe)*

→ participant identification

Σαφφαν: the royal scribe; indeclinable in the LXX.

ὁ

the

*Nominative*

*article (with γραμματεὺς, appositional to Σαφφαν)*

→ noun-phrase marking

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

γραμματεὺς

scribe

*Nominative*

*nominative in apposition to Σαφφαν (his office)*

→ participant prominence

γραμματεὺς: 'scribe / secretary'; Shaphan's office, fitting him to read the scroll before the king.

πρὸς

to

*preposition + accusative (direction of speech)*

→ spatial or relational framing

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

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*

*object of πρὸς (the king addressed)*

→ object specification

βασιλεὺς: 'king'; Josiah, recipient of Shaphan's disclosure.

## λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

*participle of attendant circumstance (introducing direct speech)*

→ imperfective participle (pleonastic speech-marker)

λέγω (pres. ptcp. λέγων): the speech-introducing participle renders the Hebrew  $\text{וַיִּסְמַח}$ ; redundant with εἶπεν, a characteristic LXX Hebraism marking direct discourse.

## βιβλίον

book / scroll

Accusative

*direct object of ἔδωκεν (fronted for emphasis)*

→ object specification

βιβλίον: 'book / scroll'; the law-scroll; the fronted position foregrounds the new and weighty item Shaphan now produces after his fiscal report.

## ἔδωκέν

gave

Aor Act Indic 3 Sg · δίδωμι

*main verb of direct speech (Hilkiah gave the book to Shaphan)*

→ constative aorist (the completed handover, reported)

δίδωμι (aor. ἔδωκεν): 'give'; Shaphan reports that the high priest entrusted the scroll to him.

## μοι

to me

Dative

*dative of indirect object (recipient: Shaphan)*

→ participant reference or interest

ἐγώ (dat. μοι): 'to me'; Shaphan himself as recipient of the scroll from Hilkiah.

## Χελκίας

Hilkiah

Nominative

*subject of ἔδωκεν (the giver)*

→ participant prominence

Χελκίας: the high priest who found and handed over the scroll.

## ὁ

the

Nominative

*article (with ἱερεύς, appositional to Χελκίας)*

→ noun-phrase marking

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

## ἱερεύς

priest

Nominative

*nominative in apposition to Χελκίας (his office)*

→ participant prominence

ἱερεύς: 'priest'; here Hilkiah the high priest, named as the source of the scroll.

## καὶ

and

*narrative conjunction (transition to the reading)*

→ discourse linkage or contrast

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

## ἀνέγνω

read

Aor Act Indic 3 Sg · ἀναγινώσκω

*main verb (Shaphan reads the scroll aloud)*

→ constative aorist (the public reading)

ἀναγινώσκω (aor. ἀνέγνω): 'read aloud'; renders  $\text{וַיִּקְרָא}$ ; the public reading before the king transmits the law's words to him, directly precipitating his reaction in v.11.

## αὐτό

it

Accusative

*direct object of ἀνέγνω (the scroll)*

→ participant reference

αὐτός: the neuter αὐτό refers to τὸ βιβλίον, the scroll read aloud.

## Σαφραν

Shaphan

*subject of ἀνέγνω (indeclinable name: the reader)*

→ participant identification

Σαφραν: repeated as explicit subject of the reading; indeclinable in the LXX.

## ἐνώπιον

before

*preposition + genitive (in the presence of)*

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders  $\text{וּפְנֵי}$ ; the reading takes place in the king's own hearing, giving the law's words their direct effect on him.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive object of ἐνώπιον ('before the king')

→ relational specification

βασιλεύς: 'king'; Josiah, in whose presence the scroll is read.

## 11 καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τοῦ βιβλίου τοῦ νόμου καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ

And it came to pass, when the king heard the words of the book of the law, that he tore his garments.

The king's reaction: hearing and rending of garments καὶ ἐγένετο ὡς ἤκουσεν

v.11 records the king's emotional and ritual response. The formula καὶ ἐγένετο ὡς ἤκουσεν ... καὶ διέρρηξεν uses an apodotic καὶ ('then'). The tearing of garments (διέρρηξεν τὰ ἱμάτια) is the conventional gesture of grief, alarm, and repentance — here a sign of the king's contrition that Huldah will commend (v.19).

καὶ

and

narrative conjunction (introducing temporal formula)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal narrative-onset formula)

→ constative aorist (narrative framing of the reaction)

γίνομαι (aor. mid. ἐγένετο): 'happen / come to pass'; the formula καὶ ἐγένετο ὡς ... renders כִּי יָבִינִי ('and it came to pass when'), introducing a consequential event.

ὡς

when / as

temporal conjunction (introducing the protasis)

→ discourse linkage or contrast

ὡς: 'when / as'; temporal, marking the hearing as the trigger of the king's reaction.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb of temporal clause (the king's hearing of the law)

→ constative aorist (the act of hearing)

ἀκούω: 'hear / listen'; renders שָׁמַע; the king's hearing of the law's words is the decisive moment that produces his grief and reform.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (the hearing and grieving king)

→ participant prominence

βασιλεύς: 'king'; Josiah, whose response to the law's words drives the rest of the chapter.

τοὺς

the

Accusative

article (with λόγους)

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of ἤκουσεν (the words heard)

→ object specification

λόγος: 'word'; renders רַב־דָּבָר; 'the words of the book of the law' are the covenant-stipulations and curses whose force strikes the king.

τοῦ

of the

Genitive

article (with βιβλίου)

→ noun-phrase marking

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

βιβλίου

book

Genitive

genitive (defining λόγους: 'words of the book')

→ relational specification

βιβλίον: 'book / scroll'; the found scroll whose words were just read.

τοῦ

of the

Genitive

article (with νόμου)

→ noun-phrase marking

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

νόμου

of the law

Genitive

genitive (defining βιβλίου: 'book of the law')

→ relational specification

νόμος: 'law'; renders תּוֹרַת; specifies the scroll's contents as the law of Moses, whose covenant-sanctions provoke the king's alarm.

καὶ

then

apodotic καί (introducing the main clause after the ὡς-clause)

→ discourse linkage or contrast

καί: here apodotic ('then'), a Hebraism (rendering the waw of the apodosis) introducing the consequence of the hearing.

διέρρηξεν

he tore

Aor Act Indic 3 Sg · διαρρήγνυμι

main verb of apodosis (the king's gesture of grief)

→ constative aorist (the decisive act of rending)

διαρρήγνυμι (aor. διέρρηξεν): 'tear apart / rend'; renders נָרַץ; the tearing of garments is the standard gesture of grief, alarm, and contrition; Josiah's act will be cited approvingly in Huldah's oracle (v.19).

τὰ

the

Accusative

article (with ἱμάτια)

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of διέρρηξεν (the torn clothing)

→ object specification

ἱμάτιον: 'garment / cloak'; renders תְּכָנִיטִּים; the outer garments rent as a sign of mourning and repentance.

## ἑαυτοῦ

his own

Genitive

*reflexive genitive of possession (modifying ἱμάτια)*

→ relational specification

ἑαυτοῦ: reflexive pronoun 'his own'; emphasizes that the king tore his personal garments, the act of self-humbling that Huldah will commend.

## 12 καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Χελκία τῷ ἱερεῖ καὶ τῷ Αἰχάμ υἱῷ Σαφφάν καὶ τῷ Ἀχοβὼρ υἱῷ Μιχαίου καὶ τῷ Σαφφάν τῷ γραμματεῖ καὶ τῷ Ἀσαΐᾳ δούλῳ τοῦ βασιλέως λέγων

And the king commanded Hilkiah the priest, and Ahikam son of Shaphan, and Achobor son of Michaias, and Shaphan the scribe, and Asaiah the king's servant, saying:

The king commissions a five-man delegation to inquire of the LORD καὶ ἐνετείλατο ὁ βασιλεὺς

v.12 lists the five-man delegation Josiah charges to inquire of the LORD: the high priest, two officials (Ahikam, Achobor), the scribe Shaphan, and the king's servant Asaiah. The careful naming — each with patronymic or office — lends official weight to the commission whose content follows in v.13.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

## ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

*main verb (the king's commissioning act)*

→ constative aorist (single decisive command)

ἐντέλλομαι: 'command / charge / give orders'; renders ἡλχ; the deponent middle is the standard LXX verb for an authoritative royal or divine charge; here the king commissions the delegation.

## ὁ

the

Nominative

*article (with βασιλεύς)*

→ noun-phrase marking

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

## βασιλεὺς

king

Nominative

*subject (the commissioning king)*

→ participant prominence

βασιλεύς: 'king'; Josiah, who dispatches the delegation to inquire of the LORD.

τῷ

the

Dative

article (with Χελκία, dative of the person commanded)

→ noun-phrase marking

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

Χελκία

Hilkiah

Dative

dative object of ἐνετείλατο (first delegate)

→ sphere or reference

Χελκίας (dat. Χελκία): the high priest, first-named member of the delegation; the dative is the regular complement of ἐντέλλομαι.

τῷ

the

Dative

article (with ἱερεῖ, appositional to Χελκία)

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

dative in apposition to Χελκία (his office)

→ sphere or reference

ἱερεῖς: 'priest'; Hilkiah the high priest, the chief delegate.

καὶ

and

coordinate conjunction (listing delegates)

→ discourse linkage or contrast

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

τῷ

the

Dative

article (with the name Αἰχάμ, marking it dative)

→ noun-phrase marking

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

Αἰχάμ

Ahikam

dative object of ἐνετείλατο (second delegate, marked by article τῷ)

→ noun-phrase marking

Αἰχάμ: transliteration of Hebrew אִיכָמ ('my brother has arisen'); indeclinable in the LXX (dative marked only by τῷ); Ahikam son of Shaphan, later a protector of Jeremiah (Jer 26:24).

υἱῷ

son

Dative

dative in apposition to Αἰχάμ (patronymic)

→ sphere or reference

υἱός: 'son'; introduces Ahikam's patronymic.

Σαφφάν

Shaphan

genitival relationship with υἱῷ (indeclinable name: Ahikam's father)

→ participant identification

Σαφφάν: the scribe (here as Ahikam's father); indeclinable in the LXX; the same Shaphan is himself listed below as a delegate.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

the

Dative

article (with the name Αχοβωρ, marking it dative)

→ noun-phrase marking

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

Αχοβωρ

Achobor

dative object of ἐνετείλατο (third delegate, marked by article τῷ)

→ noun-phrase marking

Αχοβωρ: transliteration of Hebrew אֲכָבוֹר ('mouse'); indeclinable in the LXX; Achobor son of Michaias, a royal official in the delegation.

υἱῷ

son

Dative

*dative in apposition to Αχοβωρ (patronymic)*

→ sphere or reference

υἱός: 'son'; introduces Achobor's patronymic.

Μιχαίου

of Michaias

Genitive

*genitive of relationship (with υἱῷ: 'son of Michaias')*

→ relational specification

Μιχαίας (gen. Μιχαίου): transliteration of Hebrew מִיכַיְיָהּ (Micaiah, 'who is like the LORD?'); declined as a first-declension genitive; Achobor's father.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τῷ

the

Dative

*article (with the name Σαφφαν, marking it dative)*

→ noun-phrase marking

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

Σαφφαν

Shaphan

*dative object of ἐνετείλατο (fourth delegate, marked by article τῷ)*

→ noun-phrase marking

Σαφφαν: the royal scribe himself, now listed as the fourth member of the delegation; indeclinable in the LXX.

τῷ

the

Dative

*article (with γραμματεῖ, appositional to Σαφφαν)*

→ noun-phrase marking

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

γραμματεῖ

scribe

Dative

*dative in apposition to Σαφφαν (his office)*

→ sphere or reference

γραμματεῖς: 'scribe / secretary'; Shaphan's office, identifying him among the delegates.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

τῷ

the

Dative

*article (with Ασαία, dative)*

→ noun-phrase marking

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

Ασαία

Asaiah

Dative

*dative object of ἐνετείλατο (fifth delegate)*

→ sphere or reference

Ασαίας (dat. Ασαία): transliteration of Hebrew אֲשַׁאֲיָהּ ('the LORD has made!'); declined as a first-declension dative; the king's personal servant, fifth member of the delegation.

δούλῳ

servant

Dative

*dative in apposition to Ασαία (his office)*

→ sphere or reference

δούλος: 'servant / slave'; renders דָּבָר; here δούλος τοῦ βασιλέως ('servant of the king'), a court official in the king's personal service.

τοῦ

of the

Genitive

*article (with βασιλέως)*

→ noun-phrase marking

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

## βασιλέως

king

Genitive

*genitive of relationship (with δούλω: 'servant of the king')*

→ relational specification

βασιλεύς: 'king'; Asaiah's master, identifying him as a royal household servant.

## λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

*participle of attendant circumstance (introducing the charge of v.13)*

→ imperfective participle (pleonastic speech-marker)

λέγω (pres. ptcp. λέγων): the speech-introducing participle renders ἡ ἀρχὴ; introduces the content of the king's commission in v.13.

13 δεῦτε ἐκζητήσατε τὸν κύριον περὶ ἐμοῦ καὶ περὶ παντὸς τοῦ λαοῦ καὶ περὶ παντὸς τοῦ Ιουδα περὶ τῶν λόγων τοῦ βιβλίου τοῦ εὑρεθέντος τούτου ὅτι μεγάλη ἡ ὀργὴ κυρίου ἡ ἐκκεκαυμένη ἐν ἡμῖν ὑπὲρ οὗ οὐκ ἤκουσαν οἱ πατέρες ἡμῶν τῶν λόγων τοῦ βιβλίου τούτου τοῦ ποιεῖν κατὰ πάντα τὰ γεγραμμένα καθ' ἡμῶν

Go, inquire of the LORD for me and for all the people and for all Judah concerning the words of this book that has been found; for great is the wrath of the LORD that is kindled against us, because our fathers did not heed the words of this book, to do according to all that is written against us.

**Direct speech: the king's charge to inquire of the LORD (content of λέγων, v.12)**

δεῦτε ἐκζητήσατε τὸν κύριον

v.13 is the king's charge: inquire of the LORD (ἐκζητήσατε τὸν κύριον) on behalf of the king, the people, and all Judah. The causal clause (ὅτι μεγάλη ἡ ὀργὴ κυρίου ἡ ἐκκεκαυμένη) voices Josiah's theological alarm: the covenant-curses of the book are being incurred because the fathers failed to obey, and the LORD's wrath is already kindled (ἐκκεκαυμένη, perf.) against the nation.

δεῦτε

come / go

*adverbial imperative (hortatory: 'come!')*

→ clausal contribution

δεῦτε: 'come (now)!'; an indeclinable adverbial imperative (plural of δεῦρο); renders יבֹּא; a summons to action introducing the charge to inquire.

ἐκζητήσατε

inquire / seek out

Aor Act Impv 2 Pl · ἐκζητέω

*main verb (the king's central command to the delegation)*

→ ingressive aorist imperative (decisive command to inquire)

ἐκζητέω: 'seek out / inquire of / consult'; renders שִׁחַן; the compound ἐκ- intensifies the simple ζητέω; ἐκζητήσαι τὸν κύριον is the technical idiom for seeking a prophetic oracle, here through Huldah.

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 ἐκζητήσατε (the LORD to be consulted)*

→ object specification

κύριος: rendering of the Tetragrammaton יהוה; the object of the inquiry — the king seeks the LORD's own word about the book's threats.

περὶ

for / concerning

*preposition + genitive (on behalf of)*

→ spatial or relational framing

περί + gen.: 'concerning / on behalf of'; the threefold περί (king, people, Judah) marks the comprehensive scope of the inquiry.

ἐμοῦ

me

Genitive

*genitive object of περὶ (on the king's own behalf)*

→ relational specification

ἐγώ (gen. ἐμοῦ): the emphatic genitive; the king places himself first among those for whom the LORD is to be consulted.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

περὶ

for

*preposition + genitive (on behalf of)*

→ spatial or relational framing

περί: meaning 'for'; here it marks the relation signaled by preposition + genitive (on behalf of).

παντός

all

Genitive

*attributive adjective (modifying λαοῦ: 'all the people')*

→ relational specification

πᾶς: 'all / whole'; the genitive παντός stresses the inclusive scope — the whole people is implicated.

τοῦ

the

Genitive

*article (with λαοῦ)*

→ noun-phrase marking

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

λαοῦ

people

Genitive

*genitive object of περὶ (the people on whose behalf)*

→ relational specification

λαός: 'people'; renders אָמְ; the covenant community of Judah for whom the king inquires.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

περὶ

for

*preposition + genitive (on behalf of)*

→ spatial or relational framing

περὶ: meaning 'for'; here it marks the relation signaled by preposition + genitive (on behalf of).

παντὸς

all

Genitive

*attributive adjective (modifying τοῦ Ιουδα: 'all Judah')*

→ relational specification

παῖς: 'all'; the third member of the inclusive series, naming the whole nation of Judah.

τοῦ

the

Genitive

*article (with the name Ιουδα, marking it genitive)*

→ noun-phrase marking

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

Ιουδα

Judah

Genitive

*genitive object of περὶ (the nation Judah)*

→ relational specification

Ιουδας (gen. Ιουδα): transliteration of Hebrew יהודה; here the southern kingdom; the article τοῦ marks the genitive of the otherwise loosely-declined name; the whole people of Judah is the object of inquiry.

περὶ

concerning

*preposition + genitive (the subject-matter of the inquiry)*

→ spatial or relational framing

περί + gen.: here 'concerning / about,' shifting from beneficiaries to the topic — the words of the found book.

τῶν

the

Genitive

*article (with λόγων)*

→ noun-phrase marking

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

λόγων

words

Genitive

*genitive object of περὶ (the matter of the book's words)*

→ relational specification

λόγος: 'word'; the words of the scroll — its covenant-stipulations and threats — are the substance about which the LORD is consulted.

τοῦ

of the

Genitive

*article (with βιβλίου)*

→ noun-phrase marking

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

βιβλίου

book

Genitive

*genitive (defining λόγων: 'words of the book')*

→ relational specification

βιβλίον: 'book / scroll'; the found law-scroll.

τοῦ

the / which

Genitive

*article (with the participle εὑρεθέντος, attributive)*

→ noun-phrase marking

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

εὑρεθέντος

found

Aor Pass Ptcp Gen Neut Sg · εὕρισκω

*attributive participle (modifying βιβλίου: 'the book that was found')*

→ verbal action or state

εὕρισκω (aor. pass. ptcp. εὑρεθέντος): 'find'; the articular participle stresses the providential discovery of the scroll as the occasion of the whole crisis.

τούτου

this

Genitive

*demonstrative (modifying βιβλίου: 'this book')*

→ relational specification

οὗτος: 'this'; the deictic τούτου points to the specific scroll just read, emphasizing its immediate relevance.

ὅτι

for / because

causal conjunction (introducing the reason for the inquiry)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders כִּי; introduces the ground of the king's alarm — the kindled wrath of the LORD.

μεγάλη

great

Nominative

predicate adjective (with ὀργή: 'the wrath is great')

→ participant prominence

μέγας: 'great'; the fronted predicate μεγάλη stresses the magnitude of the divine wrath that the king fears.

ἡ

the

Nominative

article (with ὀργή)

→ noun-phrase marking

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

ὀργή

wrath / anger

Nominative

subject (the LORD's wrath)

→ participant prominence

ὀργή: 'wrath / anger'; renders נֶפֶשׁ / מַחֲרָב; the divine anger provoked by Judah's covenant-breaking, here perceived as imminently threatening.

κυρίου

of the LORD

Genitive

genitive of source (whose wrath)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the wrath belongs to the LORD, the offended covenant-partner.

ἡ

the / which

Nominative

article (with the participle ἐκκεκαυμένη, attributive)

→ noun-phrase marking

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

ἐκκεκαυμένη

kindled

Perf Pass Ptcp Nom Fem Sg · ἐκκαίω

attributive participle (modifying ὀργή: 'the wrath that is kindled')

→ verbal action or state

ἐκκαίω (perf. pass. ptcp. ἐκκεκαυμένη): 'kindle / set ablaze'; the perfect denotes a wrath already ignited and still burning; the fire-imagery for divine anger renders the Hebrew בָּרָח ('burn').

ἐν

against / among

preposition + dative (target of the wrath)

→ spatial or relational framing

ἐν + dat.: here 'against / among us'; the kindled wrath is directed at the covenant-people.

ἡμῖν

us

Dative

dative (object of the wrath: 'against us')

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): 'us'; the king includes himself with the whole nation under the threatened wrath.

ὕπὲρ

because of

preposition + genitive (causal: 'because')

→ spatial or relational framing

ὕπὲρ + gen.: in the phrase ὑπὲρ οὗ ('on account of which / because') it has causal force, introducing the reason for the wrath.

οὗ

which

Genitive

relative pronoun (with ὑπέρ: causal connective 'because')

→ discourse linkage or contrast

ὅς (gen. οὗ): the relative in ὑπὲρ οὗ functions as a causal connective ('because'), introducing the fathers' disobedience as the ground of the wrath.

οὐκ

not

negative adverb (negating ἤκουσαν)

→ clausal qualification or emphasis

οὐ (οὐκ): the objective negative; the fathers' failure to obey is the cause of the present danger.

## ἤκουσαν

they heeded

Aor Act Indic 3 Pl · ἀκούω

*verb of causal clause (the fathers' disobedience)*

→ constative aorist (the historic failure to obey)

ἀκούω: 'hear / heed / obey'; renders ἤκουσαν; with the genitive τῶν λόγων it means 'hearken to / obey the words'; the fathers' non-obedience has incurred the covenant-curse.

## οἱ

the

Nominative

*article (with πατέρες)*

→ noun-phrase marking

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

## πατέρες

fathers

Nominative

*subject of ἤκουσαν (the disobedient ancestors)*

→ participant prominence

πατήρ: 'father / ancestor'; renders πατέρες; the previous generations of Judah whose covenant-infidelity brought the threatened wrath.

## ἡμῶν

our

Genitive

*genitive of possession (modifying πατέρες)*

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; binds the present generation to its ancestors' guilt.

## τῶν

the

Genitive

*article (with λόγων, genitive object of ἤκουσαν)*

→ noun-phrase marking

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

## λόγων

words

Genitive

*genitive object of ἤκουσαν ('did not heed the words')*

→ relational specification

λόγος: 'word'; the genitive after ἀκούω marks the words obeyed (or not); here the disregarded commands of the book.

## τοῦ

of the

Genitive

*article (with βιβλίου)*

→ noun-phrase marking

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

## βιβλίου

book

Genitive

*genitive (defining λόγων: 'words of the book')*

→ relational specification

βιβλίον: 'book / scroll'; the law-scroll whose words the fathers ignored.

## τούτου

this

Genitive

*demonstrative (modifying βιβλίου: 'this book')*

→ relational specification

οὗτος: 'this'; the same found scroll, pressed home deictically.

## τοῦ

the

Genitive

*article (with the articular infinitive ποιεῖν, epexegetic/purpose)*

→ noun-phrase marking

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

## ποιεῖν

to do

Pres Act Inf · ποιέω

*articular infinitive (epexegetic: 'so as to do all that is written')*

→ present infinitive (ongoing performance)

ποιεῖν (pres. inf. ποιεῖν): 'do / perform'; the articular infinitive τοῦ ποιεῖν expresses the content of obedience the fathers failed to render — doing all that the book prescribes; renders the Hebrew purpose-infinitive תַּשְׁלַּח.

## κατὰ

according to

*preposition + accusative (standard of conduct)*

→ spatial or relational framing

κατά + acc.: 'according to'; the measure of obedience — conformity to all that the book commands.

## πάντα

all

Accusative

*attributive adjective (modifying τὰ γεγραμμένα: 'all that is written')*

→ object specification

πᾶς; 'all'; stresses the comprehensive obligation of the written law.

## τὰ

the things

Accusative

*article (substantivizing γεγραμμένα)*

→ noun-phrase marking

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

## γεγραμμένα

written

Perf Pass Ptcp Acc Neut Pl · γράφω

*substantivized participle (object of κατά: 'the things written')*

→ perfect passive participle (the abiding written record)

γράφω (perf. pass. ptcp. γεγραμμένα): 'write'; the perfect denotes the abiding authority of the written text; τὰ γεγραμμένα ('the things that stand written') is the standard idiom for the binding written law.

## καθ'

against

*preposition + genitive (hostile; 'against us')*

→ spatial or relational framing

κατά + gen. (elided καθ' before rough breathing): 'against'; the written words include the covenant-curses standing against the disobedient nation.

## ἡμῶν

us

Genitive

*genitive object of κατά ('against us')*

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'us'; the written sanctions stand against the present generation as heirs of the fathers' guilt.

14 καὶ ἐπορεύθη Χελκίας ὁ ἱερεὺς καὶ Αχικαμ καὶ Αχοβωρ καὶ Σαφφαν καὶ Ασαιας πρὸς Ολδαν τὴν προφῆτιν γυναῖκα Σελλημ υἱοῦ Θεκουε υἱοῦ Αραας τοῦ ἱματιοφύλακος καὶ αὕτῃ κατῴκει ἐν Ἱερουσαλημ ἐν τῇ μασενα καὶ ἐλάλησαν πρὸς αὐτήν

And Hilkiah the priest and Ahikam and Achobor and Shaphan and Asaiah went to Huldah the prophetess, the wife of Shallum son of Tikvah son of Harhas, keeper of the wardrobe — and she dwelt in Jerusalem in the Mishneh — and they spoke to her.

The delegation goes to the prophetess Huldah καὶ ἐπορεύθη Χελκίας ὁ ἱερεὺς

v.14 narrates the delegation's compliance: the five named men go to Huldah (Ολδα) the prophetess. Her identification by husband, lineage, and office (wife of Shallum the keeper of the wardrobe), plus the locative note that she lived in the Mishneh (μασενα, the 'Second Quarter' of Jerusalem), gives the scene historical texture. The singular ἐπορεύθη with a compound subject is a Hebraizing concord with the first-named delegate.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐπορεύθη  
went

Aor Pass Indic 3 Sg · πορεύομαι

*main verb (the delegation's journey; sg. by concord with first subject)*

→ constative aorist (the completed going)

πορεύομαι (aor. ἐπορεύθη): 'go / journey'; renders הָלַךְ; the singular verb with a compound subject reflects Hebrew concord with the first-named member (Hilkiah).

Χελκίας  
Hilkiah

Nominative

*subject (first delegate)*

→ participant prominence

Χελκίας: the high priest, heading the delegation.

ὁ  
the

Nominative

*article (with ἱερεὺς, appositional to Χελκίας)*

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

*nominative in apposition to Χελκίας (his office)*

→ participant prominence

ἱερεὺς: 'priest'; Hilkiah the high priest.

καὶ

and

*coordinate conjunction (listing the delegates)*

→ discourse linkage or contrast

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

Αἰχάμ

Ahikam

*co-subject of ἐπορεύθη (indeclinable name)*

→ participant identification

Αἰχάμ: Ahikam son of Shaphan; indeclinable in the LXX; second delegate.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

Αχοβωρ

Achobor

*co-subject of ἐπορεύθη (indeclinable name)*

→ participant identification

Αχοβωρ: Achobor son of Michaias; indeclinable in the LXX; third delegate.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

Σαφφάν

Shaphan

*co-subject of ἐπορεύθη (indeclinable name)*

→ participant identification

Σαφφάν: the scribe; indeclinable in the LXX; fourth delegate.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

Ἀσαίας

Asaiah

Nominative

*co-subject of ἐπορεύθη (fifth delegate)*

→ participant prominence

Ἀσαίας: the king's servant; declined as a first-declension nominative; fifth delegate.

πρὸς

to

*preposition + accusative (direction toward Huldah)*

→ spatial or relational framing

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

Ολδα

Huldah

Accusative

*object of πρὸς (the prophetess consulted)*

→ object specification

Ολδα (acc. Ολδαν): transliteration of Hebrew חַלְדָּה ('weasel'); declined as a first-declension feminine; Huldah, one of the few named female prophets of the OT, whose authoritative oracle the delegation seeks.

τὴν

the

Accusative

*article (with προφήτιν)*

→ noun-phrase marking

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

## προφήτιν

prophetess

Accusative

*accusative in apposition to Ολδαν (her office)*

→ object specification

προφήτις: 'prophetess'; the feminine of προφήτης; renders תְּנִיחָה; her prophetic office authorizes her to deliver the LORD's word to the king's delegation.

## γυναῖκα

wife

Accusative

*accusative in apposition to Ολδαν (marital identification)*

→ object specification

γυνή: 'woman / wife'; renders חַגְלָה; introduces Huldah's husband and his lineage, the standard way of locating a woman socially.

## Σελλημ

Shallum

*genitival relationship with γυναῖκα (indeclinable name: her husband)*

→ participant identification

Σελλημ: transliteration of Hebrew שְׁלֻמַּי (Shallum, 'recompense'); indeclinable in the LXX; Huldah's husband.

## υἱοῦ

son

Genitive

*genitive in apposition to Σελλημ (patronymic)*

→ relational specification

υἱός (gen. υἱοῦ): 'son'; introduces Shallum's patronymic chain.

## Θεκουε

Tikvah

*genitival relationship with υἱοῦ (indeclinable name: the grandfather)*

→ participant identification

Θεκουε: transliteration of Hebrew תִּקְוָה (Tikvah, 'hope'); indeclinable in the LXX; Shallum's father.

## υἱοῦ

son

Genitive

*genitive in apposition (extending the lineage)*

→ relational specification

υἱός (gen. υἱοῦ): the genitive continues the genealogy to the great-grandfather.

## Αραας

Harhas

*genitival relationship with υἱοῦ (indeclinable name: the great-grandfather)*

→ participant identification

Αραας: transliteration of Hebrew אֲרָחָס (Harhas); indeclinable in the LXX; Shallum's grandfather.

## τοῦ

the

Genitive

*article (with ἱματιοφύλακος, identifying Shallum's office)*

→ noun-phrase marking

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

## ἱματιοφύλακος

keeper of the wardrobe

Genitive

*genitive in apposition (office of Shallum the husband)*

→ relational specification

ἱματιοφύλαξ (gen. ἱματιοφύλακος): 'keeper of the garments / wardrobe'; a compound of ἱμάτιον + φύλαξ; renders שְׁמֶרֶת הַבְּגָדִים; the office (custodian of the royal or priestly vestments) held by Huldah's husband.

## καὶ

and

*narrative conjunction (introducing a parenthetical locative note)*

→ discourse linkage or contrast

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

## αὐτή

she

Nominative

*subject of κατώκει (resumptive: 'she herself')*

→ participant reference

αὐτός: the nominative αὐτή resumes Huldah as the subject of the parenthetical note about her residence.

## κατώκει

dwelt

Impf Act Indic 3 Sg · κατοικέω

*main verb of parenthetical clause (her residence)*

→ descriptive imperfect (her ongoing dwelling)

κατοικέω (impf. κατώκει): 'dwell / reside'; renders שָׁכַן; the imperfect gives her settled habitation in the Mishneh quarter as background information.

ἐν

in

*preposition + dative (place of residence)*

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

*object of ἐν (indeclinable place-name)*

→ participant identification

Ιερουσαλημ: the indeclinable transliteration of **יְרוּשָׁלַיִם**; Huldah resides in the capital.

ἐν

in

*preposition + dative (specifying the quarter)*

→ spatial or relational framing

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

τῇ

the

Dative

*article (with the loanword **μασενα**)*

→ noun-phrase marking

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

μασενα

Mishneh / Second Quarter

*object of ἐν (indeclinable Hebrew loanword: a district of Jerusalem)*

→ clausal contribution

μασενα: an untranslated transliteration of Hebrew **מִשְׁנֶה** ('Second / the Mishneh'), the name of the 'Second Quarter' or newer district of Jerusalem (cf. Zeph 1:10); the LXX leaves the place-name untranslated.

καὶ

and

*narrative conjunction (resuming the main action)*

→ discourse linkage or contrast

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

ἐλάλησαν

they spoke

Aor Act Indic 3 Pl · λαλέω

*main verb (the delegation addresses Huldah; pl. now made explicit)*

→ constative aorist (the act of consulting her)

λαλέω (aor. ἐλάλησαν): 'speak / talk'; renders **רָצַד**; the plural verb now marks all five delegates as speakers; they lay the king's inquiry before the prophetess.

πρὸς

to

*preposition + accusative (direction of speech)*

→ spatial or relational framing

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

αὐτήν

her

Accusative

*object of πρὸς (Huldah, addressed)*

→ participant reference

αὐτήν: the accusative αὐτήν refers to Huldah, the recipient of the delegation's inquiry.

## 15 καὶ εἶπεν αὐτοῖς τάδε λέγει κύριος ὁ θεὸς Ἰσραὴλ εἶπατε τῷ ἀνδρὶ τῷ ἀποστείλαντι ὑμᾶς πρὸς με

And she said to them, 'Thus says the LORD, the God of Israel: Say to the man who sent you to me!'

**Huldah's oracle begins: the messenger-formula and instruction to relay** καὶ εἶπεν αὐτοῖς

v.15 opens Huldah's prophetic response with the messenger-formula τάδε λέγει κύριος ὁ θεὸς Ἰσραὴλ ('Thus says the LORD, the God of Israel'). She speaks with full prophetic authority. The relay-command εἶπατε τῷ ἀνδρὶ τῷ ἀποστείλαντι ὑμᾶς ('say to the man who sent you') refers — strikingly without royal title — to Josiah, whose oracle proper follows in vv.16–20.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (Huldah's speech-introduction)*

→ constative aorist (single speech-act)

λέγω: 'say'; introduces Huldah's authoritative prophetic oracle.

αὐτοῖς

to them

Dative

*dative of indirect object (the delegation addressed)*

→ participant reference or interest

αὐτός: the dative αὐτοῖς refers to the five delegates to whom Huldah speaks.

τάδε

thus / these things

Accusative

*demonstrative pronoun (object of λέγει: content of the divine word)*

→ participant reference

ὅδε, ἧδε, τόδε: 'this / these'; the formula τάδε λέγει κύριος renders בְּה' אֶמַר יְהוָה, the standard Hebrew prophetic messenger-formula; τάδε (acc. pl. n.) points forward to the oracle that follows.

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb of messenger-formula (vivid present)*

→ historic/gnomic present (present authority of the divine word)

λέγω (pres.): the present λέγει within the citation-formula presents the LORD's word as currently authoritative; characteristic of LXX prophetic speech-introductions.

κύριος

the LORD

Nominative

*subject of λέγει (the divine speaker)*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD is the true speaker of the oracle, Huldah merely its mouthpiece.

ὁ

the

Nominative

*article (with θεός, appositional to κύριος)*

→ noun-phrase marking

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

θεός

God

Nominative

*nominative in apposition to κύριος (the covenant God)*

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; the title ὁ θεός Ἰσραὴλ ('the God of Israel') stresses the covenant-relationship grounding the oracle's authority.

## Ισραηλ

Israel

genitival relationship with θεός (indeclinable name: 'God of Israel')

→ participant identification

Ισραηλ: indeclinable transliteration of יִשְׂרָאֵל; the covenant-people whose God now speaks judgment and clemency.

## εἶπατε

say

Aor Act Impv 2 Pl · λέγω

main verb (Huldah's relay-command to the delegation)

→ ingressive aorist imperative (command to report the oracle)

λέγω (aor. impv. εἶπατε): 'say / tell'; renders יְהִיָּה; the prophetess commands the delegates to relay her words to the one who sent them.

## τῷ

to the

Dative

article (with ἀνδρί)

→ noun-phrase marking

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

## ἀνδρὶ

man

Dative

dative of indirect object (the one to whom they must report: the king)

→ sphere or reference

ἀνὴρ (dat. ἀνδρί): 'man'; renders שָׂרֵי; the oracle pointedly designates Josiah simply as 'the man,' not 'the king' — a possible note of prophetic levelling before the LORD.

## τῷ

the / who

Dative

article (with the participle ἀποστέλλαντι, attributive)

→ noun-phrase marking

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

## ἀποστέλλαντι

who sent

Aor Act Ptcp Dat Masc Sg · ἀποστέλλω

attributive participle (modifying ἀνδρί: 'the man who sent you')

→ verbal action or state

ἀποστέλλω (aor. ptcp. ἀποστέλλαντι): 'send'; the articular participle identifies the addressee as the one who dispatched the delegation — Josiah; renders the Hebrew relative clause.

## ὑμᾶς

you

Accusative

direct object of ἀποστέλλαντι (the delegates sent)

→ participant reference

σύ (acc. pl. ὑμᾶς): 'you'; the delegates whom the king sent.

## πρός

to

preposition + accusative (direction: 'to me')

→ spatial or relational framing

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

## με

me

Accusative

object of πρὸς (Huldah, to whom they were sent)

→ participant reference

ἐγώ (acc. με): 'me'; Huldah herself, to whom the king dispatched the inquiry.

16 τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐπάγω κακὰ ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς ἐνοικοῦντας αὐτόν πάντας τοὺς λόγους τοῦ βιβλίου οὓς ἀνέγνω βασιλεὺς Ιουδα

Thus says the LORD: Behold, I am bringing evil upon this place and upon those who dwell in it — all the words of the book that the king of Judah has read.

Oracle of judgment against the place (first movement of Huldah's word) τάδε λέγει κύριος

v.16 is the heart of the judgment-oracle, reintroduced by the messenger-formula. ἰδοὺ ἐγὼ ἐπάγω κακὰ ('behold, I am bringing evil') announces irrevocable disaster on Jerusalem and its inhabitants. The apposition πάντας τοὺς λόγους τοῦ βιβλίου identifies the coming evil with the very curses of the found book — the threats the king feared will indeed fall.

τάδε

thus / these things

Accusative

demonstrative pronoun (object of λέγει: messenger-formula)

→ participant reference

ὅδε, τόδε: the formula τάδε λέγει κύριος is repeated to mark the formal opening of the judgment-oracle proper.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (vivid present)

→ historic/gnomic present (present authority of the word)

λέγω (pres.): the citation-present introducing the LORD's direct judgment-word.

κύριος

the LORD

Nominative

subject of λέγει (the divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ἰδοὺ

behold

presentative particle (calling attention to the announcement)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; the presentative particle dramatizes the imminence of the announced disaster; with ἐγὼ + present it forms the prophetic 'behold, I am about to' construction.

ἐγὼ

I

Nominative

subject (emphatic first-person: YHWH himself)

→ participant reference

ἐγὼ: the emphatic pronoun stresses that the LORD himself is the direct agent of the coming evil — divine judgment, not mere historical misfortune.

ἐπάγω

I am bringing upon

Pres Act Indic 1 Sg · ἐπάγω

main verb (divine first-person announcement)

→ futuristic present (imminent, certain divine act)

ἐπάγω: 'bring upon / lead against'; the compound ἐπ- marks hostile imposition; renders נִבְּחַ; the futuristic present (with ἰδού) presents the disaster as already on its way — certain and near.

κακά

evil / disaster

Accusative

direct object of ἐπάγω (the calamity decreed)

→ object specification

κακός (neut. pl. κακά): 'evil / harm / disaster'; renders נָזַף; the neuter plural denotes the calamities — military, social, and exilic — that constitute the covenant-curse.

ἐπὶ

upon

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'upon / against'; the target of the disaster.

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

object of ἐπί (the place judged: Jerusalem/the temple)

→ object specification

τόπος: 'place'; renders מָקוֹם; 'this place' is Jerusalem (and especially its temple), the focus of the threatened disaster.

τοῦτον

this

Accusative

demonstrative (modifying τόπον: 'this place')

→ participant reference

οὗτος: 'this'; the deictic τοῦτον points to Jerusalem as the specific object of judgment.

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 (extending the judgment to inhabitants)

→ spatial or relational framing

ἐπί: meaning 'upon'; here it marks the relation signaled by preposition + accusative (extending the judgment to inhabitants).

τοὺς

the

Accusative

article (substantivizing ἐνοικοῦντας)

→ noun-phrase marking

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

ἐνοικοῦντας

those who dwell

Pres Act Ptcp Acc Masc Pl · ἐνοικέω

substantivized participle (object of ἐπί: 'those dwelling in it')

→ verbal action or state

ἐνοικέω (pres. ptcp. ἐνοικοῦντας): 'dwell in / inhabit'; renders יָשָׁבוּ; the inhabitants of Jerusalem who share in the judgment on the place.

αὐτόν

it

Accusative

direct object of ἐνοικοῦντας (the place inhabited)

→ participant reference

αὐτός: the accusative αὐτόν refers to τὸν τόπον; ἐνοικέω takes a direct object here ('inhabit it').

## πάντας

all

Accusative

*attributive adjective (modifying λόγους: 'all the words')*

→ object specification

παῖς: 'all'; the appositional phrase πάντας τοὺς λόγους identifies the coming evil as the totality of the book's threatened curses.

## τοὺς

the

Accusative

*article (with λόγους)*

→ noun-phrase marking

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

## λόγους

words

Accusative

*accusative in apposition to κακά ('the evil, namely all the words')*

→ object specification

λόγος: 'word'; here the words of the book are equated with the κακά — the curses the disaster will enact; renders רָצָה.

## τοῦ

of the

Genitive

*article (with βιβλίου)*

→ noun-phrase marking

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

## βιβλίου

book

Genitive

*genitive (defining λόγους: 'words of the book')*

→ relational specification

βιβλίον: 'book / scroll'; the found law-scroll whose curses are now confirmed as impending.

## οὗς

which

Accusative

*relative pronoun (object of ἀνέγνω, antecedent λόγους)*

→ participant reference

ὅς (acc. pl. οὗς): the relative refers to the words/book read by the king, tying the oracle back to the public reading of v.10–11.

## ἀνέγνω

read

Aor Act Indic 3 Sg · ἀναγινώσκω

*verb of relative clause (the king's reading of the book)*

→ constative aorist (the completed reading)

ἀναγινώσκω (aor. ἀνέγνω): 'read'; the king (or, by his agency, Shaphan) has read the scroll whose words now stand confirmed as judgment.

## βασιλεὺς

king

Nominative

*subject of ἀνέγνω (the king of Judah)*

→ participant prominence

βασιλεὺς: 'king'; here Josiah, designated by office in the relative clause though addressed merely as 'the man' in v.15.

## Ιουδα

of Judah

Genitive

*genitive of relationship (with βασιλεὺς: 'king of Judah')*

→ relational specification

Ιουδας (gen. Ιουδα): the southern kingdom; the genitive specifies Josiah as its reigning monarch.

17 ἀνθ' ὧν ἐγκατέλιπόν με καὶ ἐθυμίων θεοῖς ἑτέροις ὅπως παροργίσωσίν με ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν καὶ ἐκκαυθήσεται ὁ θυμὸς μου ἐν τῷ τόπῳ τούτῳ καὶ οὐ σβεσθήσεται

Because they have forsaken me and burned incense to other gods, that they might provoke me to anger with all the works of their hands, therefore my wrath shall be kindled against this place and shall not be quenched.

Ground of judgment: idolatry, and the unquenchable wrath

ἀνθ' ὧν ἐγκατέλιπόν με

v.17 gives the theological ground (ἀνθ' ὧν, 'because') of the disaster: Judah forsook the LORD and burned incense to other gods, provoking him with idols (the 'works of their hands'). The consequence is announced with fire-imagery: ἐκκαυθήσεται ὁ θυμὸς μου ... καὶ οὐ σβεσθήσεται ('my wrath shall be kindled ... and not be quenched') — the irrevocability of the judgment on Jerusalem.

ἀνθ'

because of

*preposition + genitive (causal: 'in return for / because')*

→ spatial or relational framing

ἀντί (elided ἀνθ' before rough breathing): in the phrase ἀνθ' ὧν it has causal force ('because / in return for which'); a standard LXX idiom assigning the reason for judgment (cf. v.19).

ὧν

which

Genitive

*relative pronoun (with ἀντί: causal connective 'because')*

→ discourse linkage or contrast

ὅς (gen. pl. ὧν): the relative in ἀνθ' ὧν forms the causal connective introducing the grounds of the wrath.

ἐγκατέλιπόν

they forsook

Aor Act Indic 3 Pl · ἐγκαταλείπω

*verb of causal clause (the first sin: apostasy)*

→ constative aorist (the historic act of abandonment)

ἐγκαταλείπω (aor. ἐγκατέλιπον): 'abandon / forsake / desert'; renders כָּרַץ; the fundamental covenant-sin — Judah's abandonment of the LORD — heads the indictment.

με

me

Accusative

*direct object of ἐγκατέλιπον (the LORD forsaken)*

→ participant reference

ἐγώ (acc. με): 'me'; the LORD himself, the offended covenant-partner abandoned by Judah.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔθυσίων

they burned incense

Impf Act Indic 3 Pl · θυμιάω

verb of causal clause (the second sin: idolatrous worship)

→ iterative imperfect (repeated, habitual idolatry)

θυμιάω (impf. ἔθυσίων): 'burn incense / offer sacrifice'; renders טָבַח; the imperfect denotes the persistent, habitual idolatrous cult that provoked the LORD.

θεοῖς

to gods

Dative

dative of indirect object (recipients of the illicit incense)

→ sphere or reference

θεός: 'god'; renders אֱלֹהִים; here the false 'other gods' to whom Judah offered incense in violation of the first commandment.

ἑτέροις

other

Dative

attributive adjective (modifying θεοῖς: 'other gods')

→ sphere or reference

ἕτερος: 'other / another'; renders אֲחֵרִים; θεοὶ ἕτεροι ('other gods') is the standard Deuteronomistic designation for the idols whose worship constitutes apostasy.

ὥς

that / so that

purpose/result conjunction (introducing subjunctive clause)

→ discourse linkage or contrast

ὥς: 'so that / in order that'; with the subjunctive it expresses the (ironic) result/effect of the idolatry — that it provoked the LORD; renders כִּי.

παροργίσωσιν

they might provoke to anger

Aor Act Subj 3 Pl · παροργίζω

verb of ὥς-clause (the effect of the idolatry)

→ aorist subjunctive (the provoking as the upshot of their acts)

παροργίζω: 'provoke to anger / enrage'; renders מְעִיזָה; a key Deuteronomistic verb for the kindling of divine wrath through idolatry; the ὥς-clause frames the provocation as the (effective) outcome of Judah's worship.

με

me

Accusative

direct object of παροργίσωσιν (the LORD provoked)

→ participant reference

ἐγώ (acc. με): 'me'; the LORD, provoked to wrath by the idolatry.

ἐν

with / by

preposition + dative (instrument/means of provocation)

→ spatial or relational framing

ἐν + dat.: here instrumental ('with / by'), the means by which the LORD was provoked — the idols they made.

τοῖς

the

Dative

article (with ἔργοις)

→ noun-phrase marking

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

ἔργοις

works

Dative

dative of instrument (the idols as 'works of their hands')

→ sphere or reference

ἔργον: 'work / deed'; the phrase τὰ ἔργα τῶν χειρῶν ('works of the hands') renders מַעֲשֵׂה יָדָיו, a standard idiom for hand-made idols, contemptuously stressing their human manufacture.

τῶν

of the

Genitive

article (with χειρῶν)

→ noun-phrase marking

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

χειρῶν

hands

Genitive

genitive (defining ἔργοις: 'works of the hands')

→ relational specification

χείρ: 'hand'; the genitive marks the idols as products of human hands — a polemic against their pretended divinity.

αὐτῶν

their

Genitive

genitive of possession (modifying χειρῶν)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'their'; the idolaters whose own hands made the gods they worship.

καὶ

and / therefore

consecutive conjunction (introducing the consequence)

→ discourse linkage or contrast

καί: here consecutive ('and so / therefore'), introducing the divine consequence of the idolatry — the kindling of wrath.

ἐκκαυθήσεται

shall be kindled

Fut Pass Indic 3 Sg · ἐκκαίω

main verb (the consequence: divine wrath ignited)

→ predictive future (certain coming judgment)

ἐκκαίω (fut. pass. ἐκκαυθήσεται): 'kindle / set ablaze'; renders קָעַר / קָרַח; the fire-imagery for divine wrath; the future passive announces the inevitable ignition of judgment against Jerusalem.

ὁ

the

Nominative

article (with θυμός)

→ noun-phrase marking

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

θυμός

wrath / anger

Nominative

subject of ἐκκαυθήσεται (the LORD's burning anger)

→ participant prominence

θυμός: 'wrath / hot anger'; renders / תִּקְחָה; a near-synonym of ὀργή (v.13), here imaged as a fire that will burn unquenched against the place.

μου

my

Genitive

genitive of possession (modifying θυμός: 'my wrath')

→ relational specification

ἐγώ (gen. μου): 'my'; the LORD's own wrath, spoken in the first person of the oracle.

ἐν

against

preposition + dative (target of the wrath)

→ spatial or relational framing

ἐν + dat.: here 'against / upon'; the place at which the wrath burns.

τῷ

the

Dative

article (with τόπῳ)

→ noun-phrase marking

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

τόπῳ

place

Dative

dative (object of ἐν: 'against this place')

→ sphere or reference

τόπος: 'place'; Jerusalem/the temple, the locus of the burning wrath.

τούτῳ

this

Dative

demonstrative (modifying τόπῳ: 'this place')

→ participant reference or interest

οὗτος: 'this'; the deictic τούτῳ pins the wrath to Jerusalem specifically.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative adverb (negating αβεσθήσεται)

→ participant reference

οὐ: the objective negative; underscores the irrevocability of the judgment — the fire cannot be put out.

## σβεσθήσεται

shall be quenched

Fut Pass Indic 3 Sg · σβέννυμι

*main verb (negated: the wrath cannot be extinguished)*

→ predictive future (the inextinguishable judgment)

σβέννυμι (fut. pass. σβεσθήσεται): 'quench / extinguish'; renders נִכָּבֵד; the negated future ('shall not be quenched') makes the fire-of-wrath unstoppable — the disaster on Jerusalem is now decreed and irreversible (cf. Jer 7:20).

18 καὶ πρὸς βασιλέα Ιουδα τὸν ἀποστείλαντα ὑμᾶς ἐπιζητῆσαι τὸν κύριον τάδε ἐρεῖτε πρὸς αὐτόν τάδε λέγει κύριος ὁ θεὸς Ισραηλ οἱ λόγοι οὓς ἤκουσας

But to the king of Judah who sent you to seek the LORD, thus you shall say to him: Thus says the LORD, the God of Israel: As for the words that you have heard —

Transition to the personal word for the king (second movement of the oracle)

καὶ πρὸς βασιλέα Ιουδα

v.18 turns from the judgment on the place to a personal word for the king. The relay-command τάδε ἐρεῖτε πρὸς αὐτόν is followed by a fresh messenger-formula; the unfinished clause οἱ λόγοι οὓς ἤκουσας ('the words that you have heard') sets up the personal oracle of vv.19–20. Here the king is again named by office (βασιλέα Ιουδα), and his purpose in sending — ἐπιζητῆσαι τὸν κύριον ('to seek the LORD') — is commended.

καὶ

and / but

*narrative conjunction (transition to the second addressee)*

→ discourse linkage or contrast

καί: here marking a turn ('and / but as for'), shifting from the place to the king.

πρὸς

to

*preposition + accusative (the addressee of the second word)*

→ spatial or relational framing

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

βασιλέα

king

Accusative

*object of πρὸς (the king to whom the word is addressed)*

→ object specification

βασιλεύς: 'king'; Josiah, now addressed in his royal office as recipient of a distinct, gracious word.

Ιουδα

of Judah

Genitive

*genitive of relationship (with βασιλέα: 'king of Judah')*

→ relational specification

Ιουδας (gen. Ιουδα): the southern kingdom; specifies Josiah's realm.

τὸν

the / who

Accusative

*article (with the participle ἀποστείλαντα, attributive)*

→ noun-phrase marking

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

ἀποστείλαντα

who sent

Aor Act Ptcp Acc Masc Sg · ἀποστέλλω

*attributive participle (modifying βασιλέα: 'who sent you')*

→ verbal action or state

ἀποστέλλω (aor. ptcp. ἀποστείλαντα): 'send'; the articular participle identifies the king as the one who dispatched the delegation, his pious purpose immediately stated.

ὕμᾱς

you

Accusative

*direct object of ἀποστείλαντα (the delegates sent)*

→ participant reference

σύ (acc. pl. ὑμᾶς): 'you'; the delegation sent by the king.

ἐπιζητῆσαι

to seek

Aor Act Inf · ἐπιζητέω

*infinitive of purpose (the aim of the sending: 'to seek the LORD')*

→ verbal action or state

ἐπιζητέω: 'seek after / inquire of'; the compound intensifies ζητέω; the infinitive of purpose commends the king's intent — to consult the LORD (cf. ἐκζητέω, v.13); renders שׁוּאֵל.

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 ἐπιζητῆσαι (the LORD sought)*

→ object specification

κύριος: rendering of the Tetragrammaton יהוה; the object of the king's pious inquiry.

τάδε

thus / these things

Accusative

*demonstrative pronoun (object of ἐρεῖτε: what they must say)*

→ participant reference

ὅδε, τόδε: 'thus / these things'; points forward to the personal oracle the delegates must relay to the king.

ἐρεῖτε

you shall say

Fut Act Indic 2 Pl · λέγω

*main verb (relay-command in the future-as-imperative)*

→ imperatival future (a binding instruction to report)

λέγω (fut. ἐρεῖτε, from the suppletive stem ἐρ-): 'you shall say'; the imperatival future renders the Hebrew weqatal of command — the delegates are bound to deliver the oracle verbatim to the king.

πρὸς

to

*preposition + accusative (direction of speech)*

→ spatial or relational framing

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

αὐτόν

him

Accusative

*object of πρὸς (the king addressed)*

→ participant reference

αὐτός: the accusative αὐτόν refers to the king, recipient of the personal word.

τάδε

thus / these things

Accusative

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

→ participant reference

ὅδε, τόδε: the formula τάδε λέγει κύριος, repeated to introduce the king's personal oracle.

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb of messenger-formula (vivid present)*

→ historic/gnomic present (present authority of the word)

λέγω (pres.): the citation-present of the prophetic messenger-formula.

κύριος

the LORD

Nominative

*subject of λέγει (the divine speaker)*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

*article (with θεός, appositional to κύριος)*

→ noun-phrase marking

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

θεός

God

Nominative

*nominative in apposition to κύριος (the covenant God)*

→ participant prominence

θεός: 'God'; ὁ θεὸς Ἰσραὴλ, the covenant God whose personal word of clemency now follows.

Ἰσραὴλ

Israel

*genitival relationship with θεός (indeclinable name: 'God of Israel')*

→ participant identification

Ἰσραὴλ: indeclinable transliteration of יִשְׂרָאֵל; the covenant-people.

οἱ

the

Nominative

*article (with λόγοι)*

→ noun-phrase marking

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

λόγοι

words

Nominative

*nominative absolute / casus pendens ('as for the words ...')*

→ participant prominence

λόγος: 'word'; the nominative οἱ λόγοι οὓς ἤκουσας ('the words that you heard') is a casus pendens (hanging nominative), a Hebraism setting the topic before the oracle's main statement in v.19; the words are the book's threats the king has heard.

οὓς

which

Accusative

*relative pronoun (object of ἤκουσας, antecedent λόγοι)*

→ participant reference

ὓς (acc. pl. οὓς): the relative refers to the words of the law the king has heard read.

ἤκουσας

you have heard

Aor Act Indic 2 Sg · ἀκούω

*verb of relative clause (the king's hearing of the words)*

→ constative aorist (the completed act of hearing)

ἀκούω (aor. ἤκουσας): 'hear'; the king's hearing of the law's words (v.11) is now the explicit ground of the gracious response that follows in v.19.

19 ἀνθ' ὧν ὅτι ἡπαλύνθη ἡ καρδία σου καὶ ἐνετράπη ἀπὸ προσώπου κυρίου ὡς ἤκουσας ὅσα ἐλάλησα ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς ἐνοικοῦντας αὐτὸν τοῦ εἶναι εἰς ἀφανισμόν καὶ εἰς κατάραν καὶ διέρρηξας τὰ ἱμάτιά σου καὶ ἔκλαυσας ἐνώπιον ἐμοῦ καὶ γε ἐγὼ ἤκουσα λέγει κύριος

Because your heart was softened and you humbled yourself before the LORD when you heard what I spoke against this place and against its inhabitants, that they should become a desolation and a curse, and you tore your garments and wept before me — I also have heard, says the LORD.

Ground of clemency: the king's tender heart and contrition ἀνθ' ὧν ὅτι ἡπαλύνθη ἡ καρδία σου

v.19 grounds the king's clemency in his contrition (ἀνθ' ὧν ... ὅτι, 'because'): his heart was softened (ἡπαλύνθη ἡ καρδία σου), he humbled himself before the LORD (ἐνετράπη ἀπὸ προσώπου κυρίου), tore his garments, and wept. The structural echo with v.17's ἀνθ' ὧν ('because') sets contrition against idolatry. The divine response — καὶ γε ἐγὼ ἤκουσα ('I also have heard') — pairs the king's hearing (ἤκουσας) with the LORD's answering attention.

ἀνθ'

because of

preposition + genitive (causal: 'because')

→ spatial or relational framing

ἀντί (elided ἀνθ'): in ἀνθ' ὧν a causal connective ('because'); the same idiom as v.17, now grounding clemency rather than judgment.

ὧν

which

Genitive

relative pronoun (with ἀντί: causal connective)

→ discourse linkage or contrast

ὅς (gen. pl. ὧν): the relative forming the causal connective ἀνθ' ὧν.

ὅτι

that / because

causal conjunction (epexegetic with ἀνθ' ὧν)

→ discourse linkage or contrast

ὅτι: 'because / that'; reinforcing ἀνθ' ὧν, the doubled causal construction (a Hebraism) emphatically introduces the reason for the LORD's favor.

ἡπαλύνθη

was softened / made tender

Aor Pass Indic 3 Sg · ἀπαλύνω

verb of causal clause (the king's tender heart)

→ constative aorist (the achieved condition of contrition)

ἀπαλύνω (aor. pass. ἡπαλύνθη): 'make soft / tender'; renders תָּרַךְ ('be tender / soft'); a tender (rather than hardened) heart is the mark of true responsiveness to God's word — the opposite of the obduracy condemned in the fathers.

ἡ

the

Nominative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of ἡπαλύνθη (the king's heart)

→ participant prominence

καρδία: 'heart'; renders בֶּחֳמַי; in Hebrew anthropology the seat of will, thought, and disposition; the king's tender heart is the inward ground of his clemency.

σου

your

Genitive

genitive of possession (modifying καρδία)

→ relational specification

σύ (gen. σου): 'your'; the king's own heart, directly addressed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνετράπης

you humbled yourself / were abashed

Aor Pass Indic 2 Sg · ἐντρέπω

verb of causal clause (the king's self-humbling)

→ constative aorist (the act of contrition)

ἐντρέπω (aor. pass. ἐνετράπης): 'turn about / make ashamed'; in the passive 'be ashamed / humble oneself / show reverence'; renders נִיחַנְתָּ ('humble oneself'); the king's reverent self-abasement before the LORD is the second mark of his contrition.

ἀπὸ

before / from

preposition + genitive (idiom: 'before the face of')

→ spatial or relational framing

ἀπὸ: in the idiom ἀπὸ προσώπου ('from the presence of') it renders יַחַד; the king humbled himself before the LORD's presence.

προσώπου

face / presence

Genitive

genitive object of ἀπὸ (idiom: 'before the face of the LORD')

→ relational specification

πρόσωπον: 'face / presence'; the idiom ἀπὸ προσώπου κυρίου ('before the face of the LORD') is a Hebraism for being in the LORD's presence; the king humbled himself coram Deo.

κυρίου

of the LORD

Genitive

genitive (defining προσώπου: 'face of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יְהוָה; before whom the king humbled himself.

ὡς

when

temporal conjunction (introducing the occasion of contrition)

→ discourse linkage or contrast

ὡς: 'when / as'; temporal, marking the hearing of the oracle as the occasion of the king's humbling.

ἤκουσας

you heard

Aor Act Indic 2 Sg · ἀκούω

verb of temporal clause (the king's hearing of the word)

→ constative aorist (the act of hearing)

ἀκούω (aor. ἤκουσας): 'hear'; the king's hearing of the threatened judgment is what moved him to contrition.

ὅσα

what / all that

Accusative

relative/correlative pronoun (object of ἐλάλησα: 'all that I spoke')

→ participant reference

ὅσος: 'as much/many as / all that'; the neuter plural ὅσα ('all the things which') sums up the content of the LORD's threatening word against the place.

ἐλάλησα

I spoke

Aor Act Indic 1 Sg · λαλέω

verb of relative clause (the LORD's threatening word)

→ constative aorist (the divine word already uttered)

λαλέω (aor. ἐλάλησα): 'speak'; the LORD's own first-person reference to the judgment-word he has spoken against Jerusalem (vv.16–17).

ἐπὶ

against

*preposition + accusative (hostile direction)*

→ spatial or relational framing

ἐπί + acc.: 'against / upon'; the target of the threatening word.

τὸν

the

Accusative

*article (with τόπον)*

→ noun-phrase marking

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

τόπον

place

Accusative

*object of ἐπί (the place threatened)*

→ object specification

τόπος: 'place'; Jerusalem, the object of the judgment-word.

τοῦτον

this

Accusative

*demonstrative (modifying τόπον: 'this place')*

→ participant reference

οὗτος: 'this'; deictic, pointing to Jerusalem.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐπὶ

against

*preposition + accusative (extending to inhabitants)*

→ spatial or relational framing

ἐπὶ: meaning 'against'; here it marks the relation signaled by preposition + accusative (extending to inhabitants).

τούς

the

Accusative

*article (substantivizing ἐνοικοῦντας)*

→ noun-phrase marking

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

ἐνοικοῦντας

those who dwell

Pres Act Ptcp Acc Masc Pl · ἐνοικέω

*substantivized participle (object of ἐπί: 'those dwelling in it')*

→ verbal action or state

ἐνοικέω (pres. ptcp. ἐνοικοῦντας): 'dwell in / inhabit'; the inhabitants of Jerusalem who share the threatened judgment (as in v.16).

αὐτόν

it

Accusative

*direct object of ἐνοικοῦντας (the place inhabited)*

→ participant reference

αὐτός: the accusative αὐτόν refers to τὸν τόπον.

τοῦ

the

Genitive

*article (with the articular infinitive εἶναι, result/purpose)*

→ noun-phrase marking

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

εἶναι

to be / become

Pres Inf · εἰμί

*articular infinitive of result (τοῦ εἶναι: 'so as to become')*

→ verbal action or state

εἰμί (pres. inf. εἶναι): 'be / become'; the articular infinitive of result εἰς ... expresses the destined fate of the place — to become a desolation and a curse; renders the Hebrew purpose/result infinitive יִהְיֶה.

εἰς

for / into

*preposition + accusative (resulting state)*

→ spatial or relational framing

εἰς + acc.: predicative 'become (something)'; the Hebraistic εἰς of transformation (לְ), rendering 'become a desolation.'

## ἀφανισμόν

desolation

Accusative

object of εἰς (the destined state: 'a desolation')

→ object specification

ἀφανισμός: 'desolation / destruction / ruin'; renders *הַמְּחַשׁ / הַמְּשׁ*; a covenant-curse term (cf. Deut 28; Jer 25:9) for the devastated land that horrifies onlookers.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς

for / into

preposition + accusative (second resulting state)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (second resulting state).

## κατάραν

curse

Accusative

object of εἰς (the destined state: 'a curse')

→ object specification

κατάρα: 'curse'; renders *הַלְלָקָה*; the land's becoming 'a curse' means it becomes a byword used in cursing (cf. Jer 24:9; 42:18); the covenant-curse fully realized.

καὶ

and

coordinate conjunction (resuming the king's response)

→ discourse linkage or contrast

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

## διέρρηξας

you tore

Aor Act Indic 2 Sg · διαρρήγνυμι

verb continuing the king's contrite acts (2nd person)

→ constative aorist (the act of rending, recalled approvingly)

διαρρήγνυμι (aor. διέρρηξας): 'tear apart / rend'; the same verb as v.11, now in the second person — the LORD himself recalls and commends the king's tearing of his garments as a sign of genuine repentance.

τὰ

the

Accusative

article (with ἱμάτια)

→ noun-phrase marking

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

## ἱμάτια

garments

Accusative

direct object of διέρρηξας (the torn clothing)

→ object specification

ἱμάτιον: 'garment / cloak'; the outer garments rent in mourning and repentance, recalled from v.11.

σου

your

Genitive

genitive of possession (modifying ἱμάτια)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

## ἔκλαυσας

you wept

Aor Act Indic 2 Sg · κλαίω

verb continuing the king's contrite acts (weeping)

→ constative aorist (the act of weeping, recalled approvingly)

κλαίω (aor. ἔκλαυσας): 'weep / cry'; renders *הַדְּמָה*; the king's tears before the LORD complete the picture of his sincere contrition that wins the gracious word.

## ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders *הַנִּצָּחַן*; the king's grief was enacted before the LORD himself.

## ἐμοῦ

me

Genitive

*genitive object of ἐνώπιον ('before me')*

→ relational specification

ἐγώ (gen. ἐμοῦ): 'me'; the LORD, in whose presence the king wept; the first-person marks the intimacy of the divine regard.

## καί

also

*adverbial/ascensive (with γε: 'I also / I too')*

→ discourse linkage or contrast

καί: here ascensive ('also / even'); with γε it forms the emphatic 'I also', the LORD's answering response to the king's contrition.

## γε

indeed

*emphatic particle (intensifying καί ἐγώ)*

→ discourse linkage or contrast

γε: an emphatic enclitic particle; καί γε ('and indeed / I too') renders the Hebrew **וְגַם**, stressing the reciprocity — as the king heard, so the LORD has heard.

## ἐγώ

I

Nominative

*subject (emphatic: the LORD himself)*

→ participant reference

ἐγώ: the emphatic pronoun; the LORD's own hearing of the king answers the king's hearing of the word — a divine attentiveness that grounds the clemency.

## ἤκουσα

I have heard

Aor Act Indic 1 Sg · ἀκούω

*main verb (the divine response of attentive hearing)*

→ constative aorist (the LORD's accomplished hearing)

ἀκούω (aor. ἤκουσα): 'hear / heed'; the LORD's 'I also have heard' echoes the king's ἤκουσας — the answering attention that issues in the promise of v.20.

## λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb of oracle-formula (the prophetic 'says the LORD')*

→ gnomic present (oracle-sealing formula)

λέγω (pres.): the formula λέγει κύριος ('says the LORD') closes the divine utterance, the LXX rendering of יהוה יאמר, sealing the words as authentic oracle.

## κύριος

the LORD

Nominative

*subject of λέγει (the oracle's divine author)*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the closing attribution of the oracle to the LORD.

20 οὐχ οὕτως ἰδοὺ ἐγὼ προστίθημί σε πρὸς τοὺς πατέρας σου καὶ συναχθήσῃ εἰς τὸν τάφον σου ἐν εἰρήνῃ  
καὶ οὐκ ὀφθήσεται ἐν τοῖς ὀφθαλμοῖς σου ἐν πᾶσιν τοῖς κακοῖς οἷς ἐγὼ εἶμι ἐπάγω ἐπὶ τὸν τόπον τοῦτον  
καὶ ἐπέστρεψαν τῷ βασιλεῖ τὸ ῥῆμα

Therefore, behold, I am gathering you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not look upon all the evils that I am bringing upon this place. And they brought back word to the king.

Promise of clemency to Josiah, and narrative closure

οὐχ οὕτως ἰδοὺ ἐγὼ προστίθημί σε

v.20 delivers the personal promise: Josiah will be 'added to his fathers' and gathered to his grave in peace (ἐν εἰρήνῃ), not living to see the disaster. The opening οὐχ οὕτως ('not so / it shall not be thus for you') sets the king apart from the doomed place. The chapter closes (καὶ ἐπέστρεψαν τῷ βασιλεῖ τὸ ῥῆμα) with the delegation returning the oracle to the king, mirroring the report-idiom of v.9 and setting up the reform of chapter 23.

οὐχ

not

negative adverb (with οὕτως: 'not so')

→ clausal qualification or emphasis

οὐ (οὐχ before rough breathing): the objective negative; οὐχ οὕτως ('not so / it shall not be thus') sets the king's fate apart from the doom decreed on the place.

οὕτως

thus / so

adverb of manner (with οὐχ: 'not in this way for you')

→ adverbial qualification

οὕτως: 'thus / in this manner'; the phrase οὐχ οὕτως marks a turn — the judgment will not fall on the king as it will on the place; he is granted a peaceful death first.

ἰδοὺ

behold

presentative particle (introducing the promise)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; dramatizes the gracious announcement, paralleling its use in the judgment-word (v.16) — here for clemency.

ἐγὼ

I

Nominative

subject (emphatic: the LORD himself)

→ participant reference

ἐγὼ: the emphatic pronoun; the LORD is the personal agent of the king's peaceful gathering, just as of the disaster.

## προστίθῃμί

I am gathering / adding

Pres Act Indic 1 Sg · προστίθῃμι

*main verb (the promise of peaceful death)*

→ futuristic present (the imminent, certain gathering)

προστίθῃμι: 'add / place beside'; the idiom προστίθῃμί σε πρὸς τοὺς πατέρας σου ('I add you to your fathers') renders the Hebrew euphemism for death **לִלְךָ אִתָּךְ** ('be gathered to one's fathers'); the futuristic present announces the king's death before the disaster.

## σε

you

Accusative

*direct object of προστίθῃμι (the king gathered)*

→ participant reference

σύ (acc. σε): 'you'; the king, who is to be gathered to his ancestors.

## πρὸς

to

*preposition + accusative (direction: 'to your fathers')*

→ spatial or relational framing

πρὸς + acc.: 'to / unto'; in the death-idiom, joining the king to his deceased ancestors.

## τοὺς

the

Accusative

*article (with πατέρας)*

→ noun-phrase marking

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

## πατέρας

fathers

Accusative

*object of πρὸς (the ancestors to whom the king is gathered)*

→ object specification

πατήρ: 'father / ancestor'; renders **אָבִיךָ**; 'gathered to your fathers' is the standard biblical euphemism for an honorable death and burial with one's forebears.

## σου

your

Genitive

*genitive of possession (modifying πατέρας)*

→ relational specification

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

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## συναχθήσῃ

you shall be gathered

Fut Pass Indic 2 Sg · συνάγω

*main verb (the peaceful burial promised)*

→ predictive future (the assured peaceful death)

συνάγω (fut. pass. συναχθήσῃ): 'gather together'; the passive 'you shall be gathered' renders the death-idiom **אָבִיךָ** ('be gathered to one's grave'); the promise is a peaceful burial before the catastrophe falls.

## εἰς

to / into

*preposition + accusative (destination: 'to your grave')*

→ spatial or relational framing

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

## τὸν

the

Accusative

*article (with τάφον)*

→ noun-phrase marking

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

## τάφον

grave / tomb

Accusative

*object of εἰς (the resting-place)*

→ object specification

τάφος: 'grave / tomb / burial-place'; renders **קֶבֶר**; the king's own tomb, where he will rest in peace with his fathers.

## σου

your

Genitive

*genitive of possession (modifying τάφον)*

→ relational specification

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

ἐν

in

*preposition + dative (manner/condition: 'in peace')*

→ spatial or relational framing

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

εἰρήνη

peace

Dative

*dative of manner (the condition of the burial: 'in peace')*

→ sphere or reference

εἰρήνη: 'peace / well-being'; renders עָלֶיךָ; the king will die and be buried 'in peace' — before the violent end of Jerusalem, a mercy granted for his contrition (the promise is qualified historically by Josiah's death in battle, 4 Kgdms 23:29–30, understood as 'peace' relative to the national disaster).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

οὐκ

not

*negative adverb (negating ὀφθήσεται)*

→ clausal qualification or emphasis

οὐ (οὐκ): the objective negative; the king's eyes will not witness the coming disaster.

ὀφθήσεται

shall be seen / shall look

Fut Pass Indic 3 Sg - ὀράω

*main verb (negated, impersonal: the disaster will not be seen by him)*

→ predictive future (the king will not live to see the evil)

ὀράω (fut. pass. ὀφθήσεται): 'see / appear'; the impersonal passive with ἐν τοῖς ὀφθαλμοῖς σου ('it shall not be seen by your eyes') renders the Hebrew לֹא תִּרְאֶה עֵינֶיךָ ('your eyes shall not see'); the king is spared the sight of Jerusalem's ruin.

ἐν

by / in

*preposition + dative (instrument: 'by your eyes')*

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (instrument: 'by your eyes').

τοῖς

the

Dative

*article (with ὀφθαλμοῖς)*

→ noun-phrase marking

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

ὀφθαλμοῖς

eyes

Dative

*dative of instrument (the eyes that will not see)*

→ sphere or reference

ὀφθαλμός: 'eye'; the king's own eyes, which the LORD promises will not behold the disaster.

## σου

your

Genitive

*genitive of possession (modifying ὀφθαλμοῖς)*

→ relational specification

οὐ (gen. σου): 'your'; the king's eyes.

## ἐν

among / on

*preposition + dative (the sphere of the unseen evils)*

→ spatial or relational framing

ἐν + dat.: here 'among / in the matter of'; the king will not see (any) among all the evils to come.

## πᾶσιν

all

Dative

*attributive adjective (modifying κακοῖς: 'all the evils')*

→ sphere or reference

πᾶς: 'all'; stresses that the king will be spared the entirety of the coming calamities.

## τοῖς

the

Dative

*article (with κακοῖς)*

→ noun-phrase marking

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

## κακοῖς

evils

Dative

*dative (object of ἐν: the evils not to be seen)*

→ sphere or reference

κακός (neut. pl. κακοῖς): 'evils / calamities'; the same disasters announced in v.16, which the king is mercifully spared from witnessing.

## οἷς

which

Dative

*relative pronoun (object of ἐπάγω, attracted to dative antecedent κακοῖς)*

→ participant reference or interest

ὅς (dat. pl. οἷς): the relative, its case attracted to that of its antecedent κακοῖς (a common Greek attraction); refers to the evils the LORD will bring.

## ἐγώ

I

Nominative

*subject (emphatic: the LORD himself)*

→ participant reference

ἐγώ: the emphatic pronoun; the LORD remains the direct agent of the coming disaster, even as he spares the king from seeing it.

## εἰμί

am

Pres Indic 1 Sg · εἰμί

*auxiliary-like verb (with ἐπάγω: periphrastic emphatic 'I am bringing')*

→ present (state of being)

εἰμί (pres. εἰμί): 'be'; the combination ἐγώ εἰμι ἐπάγω is an emphatic first-person construction (perhaps reflecting the Hebrew participle of imminent action נִבְּרַח); it underscores the LORD's personal, certain agency in the coming judgment.

## ἐπάγω

bringing upon

Pres Act Indic 1 Sg · ἐπάγω

*main verb of relative clause (the disaster the LORD brings)*

→ futuristic present (the certain, imminent judgment)

ἐπάγω: 'bring upon / lead against'; the same verb as v.16; the present (with ἐγώ εἰμι) presents the disaster as already underway — certain and near.

## ἐπὶ

upon

*preposition + accusative (hostile direction)*

→ spatial or relational framing

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

## τὸν

the

Accusative

*article (with τόπον)*

→ noun-phrase marking

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

## τόπον

place

Accusative

*object of ἐπὶ (the place judged)*

→ object specification

τόπος: 'place'; Jerusalem, the object of the coming disaster the king will not witness.

## τοῦτον

this

Accusative

*demonstrative (modifying τόπον: 'this place')*

→ participant reference

οὗτος; 'this'; deictic, pointing to Jerusalem; the recurring τὸν τόπον τοῦτον frames the whole oracle (vv.16, 17, 19, 20).

## καὶ

and

*narrative conjunction (closing the chapter)*

→ discourse linkage or contrast

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

## ἐπέστρεψαν

they brought back

Aor Act Indic 3 Pl · ἐπιστρέφω

*main verb (the delegation reports the oracle back to the king)*

→ constative aorist (the completed report)

ἐπιστρέφω (aor. ἐπέστρεψαν): 'turn back / return'; the idiom ἐπιστρέφω ... τὸ ῥῆμα ('bring back the word') mirrors v.9; the delegation conveys Huldah's oracle to the king, closing the chapter and preparing for the reform of ch. 23.

## τῷ

to the

Dative

*article (with βασιλεῖ, indirect object)*

→ noun-phrase marking

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

## βασιλεῖ

king

Dative

*dative of indirect object (to whom the word is returned)*

→ sphere or reference

βασιλεῦς: 'king'; Josiah, who receives the prophetic word and will act on it in the reform that follows.

## τὸ

the

Accusative

*article (with ῥῆμα)*

→ noun-phrase marking

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

## ῥῆμα

word / report

Accusative

*direct object of ἐπέστρεψαν (the oracle returned)*

→ object specification

ῥῆμα: 'word / matter / report'; renders רֶאֵךְ; the prophetic oracle of Huldah, now reported back to the king — the same idiom (ἐπιστρέφω ῥῆμα) that opened the temple-report in v.9, framing the chapter.

**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.