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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 23

ΒΑΣΙΛΕΙΩΝ Δ' ΚΓ'

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 renews the covenant and purges Judah's cults, yet the decreed wrath still hangs over Jerusalem.

Translation & textual notes

The Greek text of 4 Kingdoms 23 (= 2 Kings 23) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter is the narrative climax of the Deuteronomistic history of Judah: Josiah's covenant renewal and his sweeping cultic reform. After the rediscovered Book of the Covenant is read aloud (vv. 1–2), the king stands by the pillar (πρὸς τὸν στῦλον) and cuts a covenant before the LORD (vv. 3); there follows a relentless purge catalogued by a chain of aorists (ἐνετείλατο, κατέκαυσεν, κατέπαυσεν, ἐξήνεγκεν, καθεῖλεν, ἐμίανεν, συνέτριψεν): the vessels made for Baal, the

Asherah (τὸ ἄλσος), and all the host of heaven (πάση τῇ δυνάμει τοῦ οὐρανοῦ) are burned at the Kidron; the idolatrous priests (οἱ χωμαριμ, a transliteration of Hebrew כֹּהֲנֵי חֹמֶר), the houses of the cult-prostitutes (οἱ καδησιμ = כִּשְׁמֵי), the high places, Topheth in the Valley of the son of Hinnom (φάραγγι υἱοῦ Εννομ) where children were made to pass through fire to Molech, the horses and chariot of the sun, and the altars of Ahaz and Manasseh are all defiled or destroyed. The reform reaches Bethel, where Josiah tears down Jeroboam's altar and burns human bones upon it, fulfilling to the letter the word of the man of God (3 Kgdms 13), while sparing the prophet's tomb (vv. 15–18). The chapter then narrates the great Passover, unlike any since the days of the judges (vv. 21–23), the removal of mediums and idols (v. 24), and the incomparability formula — no king before or after turned to the LORD with all his heart, soul, and strength (v. 25) — yet the LORD does not turn from the heat of his great wrath provoked by Manasseh (vv. 26–27). The narrative closes with Josiah's death at Megiddo against Pharaoh Neco (vv. 28–30) and the brief, disastrous reigns of Jehoahaz and Jehoiakim under Egyptian tribute and vassalage (vv. 31–37). The chapter is dense with Hebraic transliterations of cultic technical terms (χωμαριμ, μαζουρωθ, καδησιμ, χεττιν, σαδημωθ, φαρουριμ, θεραφιν) left untranslated by the Greek translator, a hallmark of the kaige-recension character of LXX Kingdoms.

Discourse structure of the chapter

A · 23:1–3

Covenant renewal: the reading of the Book of the Covenant

Josiah gathers all the elders of Judah and Jerusalem (v. 1) and goes up to the house of the LORD with the whole people, priests, and prophets, where he reads in their ears all the words of the rediscovered Book of the Covenant (v. 2). Standing by the pillar (πρὸς τὸν στῦλον), he cuts a covenant before the LORD to walk after him and keep his commandments, testimonies, and ordinances with all his heart and soul; and all the people stand in the covenant (v. 3).

B · 23:4–14

The great purge in Jerusalem and Judah

A catalogue of demolition: the vessels made for Baal, the Asherah, and the host of heaven are carried out and burned at the Kidron (v. 4); the idolatrous priests (χωμαριμ) are deposed (v. 5); the Asherah-pole is burned, ground to dust, and scattered on the graves of the common people (v. 6); the houses of the cult-prostitutes are torn down (v. 7); the high places from Geba to Beersheba are defiled (vv. 8–9); Topheth in the Valley of Hinnom, the horses and chariot of the sun, and the altars of Ahaz and Manasseh are removed (vv. 10–12); the high places Solomon built for Astarte, Chemosh, and Milcom are defiled, the pillars broken and the sites filled with human bones (vv. 13–14).

C · 23:15–20

The altar at Bethel and the high places of Samaria

Josiah tears down the altar at Bethel that Jeroboam son of Nebat made, burns it to dust, and burns human bones taken from the tombs upon it, fulfilling the word the man of God proclaimed (3 Kgdms 13:2; vv. 15–16). Learning whose tomb stands there, he spares the bones of the prophet and of the prophet from Samaria (vv. 17–18). He removes all the high-place shrines in the cities of Samaria, sacrifices their priests on the altars, and burns human bones upon them, then returns to Jerusalem (vv. 19–20).

D · 23:21–23

The unprecedented Passover

The king commands all the people to keep the Passover to the LORD as written in the Book of the Covenant (v. 21). No such Passover had been kept since the days of the judges who judged Israel, nor in all the days of the kings of Israel and Judah (v. 22); only in the eighteenth year of King Josiah was this Passover kept to the LORD in Jerusalem (v. 23).

E · 23:24–25

Final reforms; no king like Josiah

Josiah also removes the mediums, the wizards, the teraphim, the idols, and all the abominations in the land of Judah and Jerusalem, to establish the words of the law written in the book Hilkiah found in the house of the LORD (v. 24). The incomparability formula seals his reign: no king before him turned to the LORD with all his heart, soul, and strength, according to all the law of Moses, nor did any like him arise after (v. 25).

F · 23:26–27

The LORD's unrelenting wrath against Judah

Despite Josiah's reform, the LORD does not turn from the heat of his great wrath, kindled against Judah for all the provocations of Manasseh (v. 26). The LORD declares he will remove Judah from his presence as he removed Israel, and will reject Jerusalem and the temple of which he said, 'My name shall be there' (v. 27).

G · 23:28–30

Josiah's death at Megiddo

The rest of Josiah's acts are referred to the chronicles of the kings of Judah (v. 28). In his days Pharaoh Neco of Egypt went up against the king of Assyria to the Euphrates; Josiah went to meet him and Neco killed him at Megiddo (v. 29). His servants carried his body to Jerusalem and buried him in his tomb in the City of David, and the people of the land took Jehoahaz son of Josiah, anointed him, and made him king in his father's place (v. 30).

Jehoahaz and Jehoiakim under Egypt

Jehoahaz, twenty-three years old, reigns three months in Jerusalem and does evil (vv. 31–32). Pharaoh Neco deposes him at Riblah in the land of Hamath, imposes tribute of a hundred talents of silver and gold (v. 33), and makes Eliakim son of Josiah king in his stead, renaming him Jehoiakim, while taking Jehoahaz to Egypt where he dies (v. 34). Jehoiakim pays the silver and gold by taxing the people of the land (v. 35); twenty-five years old, he reigns eleven years in Jerusalem and does evil like his fathers (vv. 36–37).

1 καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ συνήγαγεν πρὸς ἑαυτὸν πάντας τοὺς πρεσβυτέρους Ιουδα καὶ Ιερουσαλημ

And the king sent and gathered to himself all the elders of Judah and Jerusalem.

Narrative opening (main storyline; resumes from the prophetess Huldah's oracle of ch. 22)

καὶ ἀπέστειλεν ὁ βασιλεὺς

The chapter opens with the standard Hebraizing καί-parataxis and a paired-verb idiom (ἀπέστειλεν ... καὶ συνήγαγεν, 'sent and gathered') rendering הִנֵּחַ ... נִלְכַּד. After Huldah's word of judgment-yet-reprieve (22:15–20), Josiah convenes a national assembly to renew the covenant; the elders represent the whole covenant community.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (royal initiative)

→ constative aorist (single completed act)

ἀποστέλλω: 'send / dispatch'; renders נִלְכַּד; here the king dispatches messengers to summon the assembly; paired with συνήγαγεν in a Hebraic two-verb idiom for 'sent and gathered.'

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (Josiah)

→ participant prominence

βασιλεὺς: 'king'; renders מֶלֶךְ; throughout the chapter ὁ βασιλεὺς is Josiah, the reforming Davidide; the recurring subject drives the chain of reform-verbs.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

συνήγαγεν
gathered

Aor Act Indic 3 Sg · συνάγω

main verb (coordinate with ἀπέστειλεν)

→ constative aorist

συνάγω: 'gather / assemble'; renders / הָאֲנָשִׁים; the assembly of elders is the formal precondition for a covenant-renewal ceremony (cf. Josh 24; 2 Chr 34:29).

πρὸς
to

preposition + accusative (direction)

→ spatial or relational framing

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

ἑαυτὸν
himself

Accusative

reflexive pronoun (object of πρὸς)

→ participant reference

ἑαυτοῦ: reflexive pronoun 'himself'; πρὸς ἑαυτόν = 'to himself', i.e. to the king's presence; renders יָלַךְ.

πάντας
all

Accusative

adjective (modifying πρεσβυτέρους)

→ object specification

πᾶς: 'all / every'; emphasises the comprehensive convening of the eldership — the whole leadership of the nation is present.

τοὺς
the

Accusative

article

→ noun-phrase marking

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

πρεσβυτέρους
elders

Accusative

direct object of συνήγαγεν

→ object specification

πρεσβύτερος: 'elder'; renders זְקֵנִים; the elders are the tribal/clan representatives, standing for the whole covenant people in the assembly.

Ιουδα
of Judah

genitive of relationship (indeclinable proper noun)

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה; indeclinable in LXX Kingdoms; here the southern kingdom whose elders are summoned.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ιερουσαλημ
Jerusalem

genitive of relationship (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable in this form; the capital and cultic center, paired with Judah for the whole realm.

2 καὶ ἀνέβη ὁ βασιλεὺς εἰς οἶκον κυρίου καὶ πᾶς ἀνὴρ Ιουδα καὶ πάντες οἱ κατοικοῦντες ἐν Ἱερουσαλημ μετ' αὐτοῦ καὶ οἱ ἱερεῖς καὶ οἱ προφῆται καὶ πᾶς ὁ λαὸς ἀπὸ μικροῦ καὶ ἕως μεγάλου καὶ ἀνέγνω ἐν ὧσιν αὐτῶν πάντας τοὺς λόγους τοῦ βιβλίου τῆς διαθήκης τοῦ εὐρεθέντος ἐν οἴκῳ κυρίου

And the king went up to the house of the LORD, and every man of Judah and all who dwell in Jerusalem with him, and the priests and the prophets and all the people, from small to great; and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

Narrative continuation: ascent to the temple and public reading

καὶ ἀνέβη ὁ βασιλεὺς

The verb ἀνέβη ('went up') reflects the topographical and cultic ascent to the temple mount. The catalogue of participants (men of Judah, dwellers of Jerusalem, priests, prophets, all the people) with the merism ἀπὸ μικροῦ ... ἕως μεγάλου ('from small to great') stresses total national inclusion. The climactic act ἀνέγνω ἐν ὧσιν αὐτῶν ('he read in their ears') is the public proclamation of the Torah-book that triggered the whole reform.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη
went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (cultic ascent)

→ constative aorist

ἀναβαίνω: 'go up / ascend'; renders הָלַךְ; the standard verb for going up to the temple on Zion; the king leads the procession to the house of the LORD.

ὁ
the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς
king

Nominative

subject

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject.

εἰς

into / to

preposition + accusative (direction)

→ spatial or relational framing

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

οἶκον

house

Accusative

object of εἰς (destination)

→ object specification

οἶκος: 'house'; οἶκος κυρίου renders בֵּית יְהוָה, the Jerusalem temple; the setting of the covenant ceremony and the place where the book was found.

κυρίου

of the LORD

Genitive

genitive of possession (with οἶκον)

→ relational specification

κύριος: the LXX rendering of the Tetragrammaton יהוה; the genitive κυρίου marks the temple as YHWH's own dwelling, the locus of legitimate worship that Josiah's reform restores.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

every

Nominative

adjective (modifying ἀνὴρ)

→ participant prominence

πᾶς ἀνὴρ: 'every man,' a distributive idiom rendering שְׂרָא־כָל; the whole male populace of Judah accompanies the king.

ἀνὴρ

man

Nominative

subject (coordinate with βασιλεύς)

→ participant prominence

ἀνὴρ: 'man'; renders שְׂרָא; collective with πᾶς for the assembled men of Judah.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

adjective (substantival, modifying οἱ κατοικοῦντες)

→ participant prominence

πάντες: meaning 'all'; it serves as adjective (substantival, modifying οἱ κατοικοῦντες).

οἱ

the

Nominative

article (with participle)

→ noun-phrase marking

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

κατοικοῦντες

dwelling / inhabitants

Pres Act Ptc Nom Masc Pl · κατοικέω

substantival participle (subject: 'those dwelling')

→ imperfective participle (settled dwelling)

κατοικέω: 'dwell / inhabit'; the articular participle οἱ κατοικοῦντες = 'the inhabitants'; renders יְשׁוּבָי; designates the residents of Jerusalem joining the assembly.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of ἐν (locative, indeclinable)

→ participant identification

Ιερουσαλημ: transliterated proper name rendered in Greek letters; here it functions as object of ἐν (locative, indeclinable).

μετ'

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μετά + gen.: 'with'; μετ' αὐτοῦ = 'with him,' marking the people's accompaniment of the king.

αὐτοῦ

him

Genitive

object of μετά (the king)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject (coordinate)

→ participant prominence

ἱερεῖς: 'priest'; renders יִרְדְּנִי; the legitimate Aaronic priesthood present at the covenant ceremony, distinct from the idolatrous חֹמֶרֶם purged in v. 5.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

προφήται

prophets

Nominative

subject (coordinate)

→ participant prominence

προφήται: 'prophet'; renders נְבִיִּם (the MT here has 'the Levites'; LXX/some witnesses read 'prophets'); their presence underlines the prophetic authorization of the reform (cf. Huldah, ch. 22).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

adjective (modifying λαός)

→ participant prominence

πᾶς: meaning 'all'; it serves as adjective (modifying λαός).

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject (coordinate)

→ participant prominence

λαὸς: 'people'; the covenant community as a whole, here qualified by the merism 'from small to great.'

ἀπὸ

from

preposition + genitive (start of merism)

→ spatial or relational framing

ἀπὸ μικροῦ ... ἕως μεγάλου: a merism 'from small to great' (rendering לִטְלָ־טַלְיָ נְטַרְמָלָ) denoting the totality of social ranks.

μικροῦ

small

Genitive

substantival adjective (genitive, first pole of merism)

→ relational specification

μικρός: 'small / least'; here of social standing — the lowest rank of the people.

καὶ

and

coordinate conjunction (within merism)

→ discourse linkage or contrast

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

ἕως

to

preposition + genitive (end of merism)

→ spatial or relational framing

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

μεγάλου

great

Genitive

substantival adjective (second pole of merism)

→ relational specification

μέγας: 'great'; the highest social rank; the merism closes the inclusive list of participants.

καὶ

and

narrative conjunction (introducing the reading)

→ 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 (public reading of the book)

→ constative aorist (the decisive proclamation)

ἀναγινώσκω: 'read / read aloud'; renders נִלְכַּד; the public reading of the covenant-book is the pivotal act on which the entire reform turns (cf. Neh 8).

ἐν

in

preposition + dative (idiomatic: 'in the ears of')

→ spatial or relational framing

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

ὠσὶν

ears

Dative

dative (idiom: 'in their ears')

→ sphere or reference

οὕς (dat. pl. ὠσὶν): 'ear'; the idiom ἀναγινώσκω ἐν ὠσὶν renders נִלְכַּד נִלְכַּד ('read in the ears of'), a Hebraism for public oral proclamation.

αὐτῶν

their

Genitive

genitive of possession (with ὠσὶν)

→ relational specification

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

πάντας

all

Accusative

adjective (modifying λόγους)

→ object specification

παῖς: emphasises completeness — the whole content of the book is read, nothing abridged.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of ἀνέγνω

→ object specification

λόγος: 'word'; renders רַב־דָּבָר; οἱ λόγοι τοῦ βιβλίου = the contents of the covenant-book, almost certainly a form of Deuteronomy.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

βιβλίου

book

Genitive

genitive (source of the words)

→ relational specification

βιβλίου: 'book / scroll'; renders רַב־דָּבָר; the scroll discovered in the temple (22:8) that catalyzed the reform.

τῆς

the

Genitive

article

→ noun-phrase marking

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

διαθήκης

of the covenant

Genitive

genitive (defining the book)

→ relational specification

διαθήκη: 'covenant'; renders בְּרִית; βιβλίον τῆς διαθήκης = 'the book of the covenant,' the title that frames the whole ceremony (cf. Exod 24:7).

τοῦ

the

Genitive

article (with participle)

→ noun-phrase marking

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

εὑρεθέντος

that was found

Aor Pass Ptc Gen Neut Sg · εὕρισκω

attributive participle (modifying βιβλίου)

→ verbal action or state

εὕρισκω (aor. pass.): 'find'; the passive participle τοῦ εὑρεθέντος ('which was found') points back to the discovery of the scroll in the temple by Hilkiah (22:8); the divine providence of the find is implicit in the passive.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

οἶκω

house

Dative

dative of place (locative)

→ sphere or reference

οἶκος: 'house'; the temple, where the scroll lay forgotten until the repairs of ch. 22.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: the Tetragrammaton; οἶκω κυρίου closes the verse by reaffirming the temple as YHWH's own house.

3 καὶ ἔστη ὁ βασιλεὺς πρὸς τὸν στῦλον καὶ διέθετο διαθήκην ἐνώπιον κυρίου τοῦ πορεύεσθαι ὀπίσω κυρίου καὶ τοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ μαρτύρια αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ ἐν πάσῃ καρδίᾳ καὶ ἐν πάσῃ ψυχῇ τοῦ ἀναστῆσαι τοὺς λόγους τῆς διαθήκης ταύτης τὰ γεγραμμένα ἐπὶ τὸ βιβλίον τοῦτο καὶ ἔστη πᾶς ὁ λαὸς ἐν τῇ διαθήκῃ

And the king stood by the pillar and made a covenant before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his ordinances with all his heart and with all his soul, to establish the words of this covenant that are written upon this book; and all the people stood in the covenant.

Climax of section A: the covenant-cutting ceremony καὶ ἔστη ὁ βασιλεὺς

The king's standing πρὸς τὸν στῦλον ('by the pillar') marks the customary royal station for solemn acts (cf. 4 Kgdms 11:14). διέθετο διαθήκην ('made/cut a covenant') is the technical idiom rendering תָּקַף תַּרְבִּי. A chain of articular infinitives (τοῦ πορεύεσθαι ... τοῦ φυλάσσειν ... τοῦ ἀναστῆσαι) spells out the covenant obligations in Deuteronomic language (commandments, testimonies, ordinances; with all the heart and soul). The verse closes with the people's corporate ratification (ἔστη ... ἐν τῇ διαθήκῃ).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔστη
stood

Aor Act Indic 3 Sg· ἵστημι

main verb (king's ceremonial posture)

→ constative aorist (took his stand)

ἵστημι (2 aor. ἔστη): 'stand / take one's stand'; renders תָּקַף; the king's standing 'by the pillar' echoes Joash's coronation posture (4 Kgdms 11:14) and signals a public, official act.

ὁ
the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς
king

Nominative

subject

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject.

πρὸς
by / at

preposition + accusative (position beside)

→ spatial or relational framing

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

στῦλον
pillar

Accusative

object of πρὸς (ceremonial location)

→ object specification

στῦλος: 'pillar / column'; renders תִּמְלָךְ; the royal pillar in the temple court was the king's designated standing-place for covenantal/coronation acts (cf. 4 Kgdms 11:14; 23:3 MT תִּמְלָךְ־לַעֲמֹד).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

διέθετο
made / cut

Aor Mid Indic 3 Sg · διατίθημι

main verb (covenant-making)

→ constative aorist (decisive covenantal act)

διατίθημι (mid. διατίθεμαι): 'arrange / make (a covenant)'; the middle διέθετο διαθήκην is the standard LXX rendering of כָּרַת בְּרִית ('cut a covenant'); the cognate noun-verb pairing reproduces the Hebrew idiom for solemn covenant ratification.

διαθήκη
a covenant

Accusative

cognate direct object (of διέθετο)

→ object specification

διαθήκη: 'covenant'; cognate object of διέθετο; the renewed Deuteronomic covenant binding king and people to YHWH.

ἐνώπιον
before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders עֲנֹכֶיךָ; the covenant is cut 'before the LORD'; making YHWH its witness and guarantor.

κυρίου
the LORD

Genitive

object of ἐνώπιον

→ relational specification

κύριος: the Tetragrammaton; the covenant is enacted in the divine presence at the temple.

τοῦ
to

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

πορεύεσθαι
to walk

Pres Mid Infin · πορεύομαι

articular infinitive of purpose/content (first covenant obligation)

→ imperfective (ongoing manner of conduct)

πορεύομαι: 'go / walk'; the idiom πορεύεσθαι ὀπίσω κυρίου ('walk after the LORD') renders יהוה יֵלְךָ אַחֲרַי (the Deuteronomic metaphor for covenant loyalty and obedience).

ὀπίσω
after

improper preposition + genitive (following)

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders אַחֲרַי; with πορεύεσθαι forms the loyalty-idiom 'walk after the LORD'; the opposite of the apostate 'walking after other gods.'

κυρίου
the LORD

Genitive

object of ὀπίσω

→ relational specification

κύριος: the Tetragrammaton; the object of covenant allegiance.

καὶ
and

coordinate conjunction (linking infinitives)

→ discourse linkage or contrast

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

τοῦ
to

Genitive

article (with infinitive)

→ noun-phrase marking

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

φυλάσσειν
to keep

Pres Act Infin · φυλάσσω

articular infinitive (second covenant obligation)

→ imperfective (ongoing observance)

φυλάσσω: 'guard / keep / observe'; renders ἡμεῖς; the triad 'keep his commandments, testimonies, ordinances' is classic Deuteronomic covenant vocabulary (cf. Deut 6:17).

τὰς
the

Accusative

article

→ noun-phrase marking

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

ἐντολὰς
commandments

Accusative

direct object of φυλάσσειν

→ object specification

ἐντολή: 'commandment'; renders תְּנִיחָה; first member of the Deuteronomic legal triad.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the

Accusative

article

→ noun-phrase marking

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

μαρτύρια
testimonies

Accusative

direct object (coordinate)

→ object specification

μαρτύριον: 'testimony / decree'; renders תִּדְעָ / תִּדְעָ; second member of the legal triad, denoting covenant stipulations as God's solemn witness.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the

Accusative

article

→ noun-phrase marking

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

δικαιώματα

ordinances

Accusative

direct object (coordinate)

→ object specification

δικαίωμα: 'ordinance / statute / righteous requirement'; renders $\text{מִשְׁפָּט} / \text{מִצְוָה}$; third member of the triad; the cumulative list expresses comprehensive obedience.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐν

with

preposition + dative (manner)

→ spatial or relational framing

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

πάση

all

Dative

adjective (modifying καρδία)

→ sphere or reference

πάς: 'all / whole'; ἐν πάσῃ καρδίᾳ ... ἐν πάσῃ ψυχῇ echoes the Shema (Deut 6:5), the heart of Deuteronomic covenant devotion.

καρδία

heart

Dative

dative of manner

→ sphere or reference

καρδία: 'heart'; renders $\text{לֵב} / \text{לִב}$; the seat of will and devotion; 'with all the heart' marks undivided allegiance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

with

preposition + dative (manner)

→ spatial or relational framing

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

πάσῃ

all

Dative

adjective (modifying ψυχῇ)

→ sphere or reference

πάσῃ: meaning 'all'; it serves as adjective (modifying ψυχῇ).

ψυχῇ

soul

Dative

dative of manner

→ sphere or reference

ψυχῇ: 'soul / life'; renders נֶפֶשׁ ; with καρδία forms the Shema-pair (anticipating the fuller triad heart/soul/strength at v. 25).

τοῦ

to

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

ἀναστήσαι

to establish

Aor Act Infin · ἀνίστημι

articular infinitive of purpose (final covenant aim)

→ verbal action or state

ἀνίστημι (aor. inf. ἀναστήσαι): here transitive 'set up / establish / confirm'; renders קִּיְיָ ; τοῦ ἀναστήσαι τοὺς λόγους = 'to confirm the words,' i.e. to put the covenant-words into binding effect (cf. Deut 27:26).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of ἀναστῆσαι

→ object specification

λόγος: 'word'; the covenant stipulations to be confirmed.

τῆς

the

Genitive

article

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive (defining the words)

→ relational specification

διαθήκη: 'covenant'; οἱ λόγοι τῆς διαθήκης = the covenant's terms.

ταύτης

this

Genitive

demonstrative (modifying διαθήκης)

→ relational specification

οὗτος: 'this'; deictic, pointing to the very covenant being enacted in the ceremony.

τὰ

the

Accusative

article (with participle, in apposition to λόγους)

→ noun-phrase marking

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

γεγραμμένα

written

Perf Pass Ptc Acc Neut Pl · γράφω

attributive participle (in apposition: 'the things written')

→ resultative perfect (standing written and binding)

γράφω (perf. pass. ptc.): 'write'; τὰ γεγραμμένα = 'the things written'; the perfect stresses the abiding, authoritative state of the written covenant — the standard formula 'as it is written' (καθὼς γέγραπται, cf. v. 21).

ἐπὶ

upon

preposition + accusative (upon)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

βιβλίον

book

Accusative

object of ἐπὶ (locative)

→ object specification

βιβλίον: 'book / scroll'; the covenant-document itself, on which the words are inscribed.

τοῦτο

this

Accusative

demonstrative (modifying βιβλίον)

→ participant reference

οὗτος: 'this'; deictic to the rediscovered scroll read aloud in v. 2.

καὶ

and

narrative conjunction (people's ratification)

→ discourse linkage or contrast

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

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb (people's corporate assent)

→ constative aorist (took their stand)

ἵστημι: 'stand'; ἔστη ... ἐν τῇ διαθήκῃ ('stood in the covenant') is an idiom for entering into / ratifying the covenant (rendering תִּרְבְּצוּ בְּמִלְכּוֹ); the people corporately bind themselves alongside the king.

παῖς

all

Nominative

adjective (modifying λαός)

→ participant prominence

παῖς: meaning 'all'; it serves as adjective (modifying λαός).

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἔστη

→ participant prominence

λαός: 'people'; the whole covenant community ratifies the renewed covenant.

ἐν

in

preposition + dative (idiomatic: 'in the covenant')

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

διαθήκη

covenant

Dative

object of ἐν (the covenant entered)

→ sphere or reference

διαθήκη: 'covenant'; the people's standing 'in the covenant' completes the ceremony of corporate commitment.

4 καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Χελκία τῷ ἱερεῖ τῷ μεγάλῳ καὶ τοῖς ἱερεῦσιν τῆς δευτερώσεως καὶ τοῖς φυλάσσουσιν τὸν σταθμὸν τοῦ ἐξαγαγεῖν ἐκ τοῦ ναοῦ κυρίου πάντα τὰ σκεύη τὰ πεποιημένα τῷ Βααλ καὶ τῷ ἄλσει καὶ πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ καὶ κατέκαυσεν αὐτὰ ἔξω Ἱερουσαλημ ἐν σαδημῶθ Κεδρων καὶ ἔλαβεν τὸν χοῦν αὐτῶν εἰς Βαιθηλ

And the king commanded Hilkiah the high priest and the priests of the second order and the keepers of the threshold to bring out from the temple of the LORD all the vessels made for Baal and for the Asherah and for all the host of heaven; and he burned them outside Jerusalem in the fields of Kidron, and carried their dust to Bethel.

Opening of section B: the king commands the purge of the temple καὶ ἐνετείλατο ὁ βασιλεὺς

The reform proper begins with ἐνετείλατο ('commanded'), addressed to a hierarchy of temple personnel (high priest, second-order priests, threshold-keepers). The articular infinitive τοῦ ἐξαγαγεῖν names the task: removing the syncretistic cult-vessels of Baal, Asherah (τῷ ἄλσει, the LXX's standard rendering of the Asherah), and the astral host. The verse ends with a chain of disposal-verbs (κατέκαυσεν ... ἔλαβεν) and the transliterated locale σαδημῶθ Κεδρων ('the fields of Kidron').

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 (royal command)

→ constative aorist (issued the order)

ἐντέλλομαι: 'command / charge'; renders ἡλץ; the deponent middle is the regular LXX verb for an authoritative order; it launches the demolition program of vv. 4–14 (cf. the same verb at v. 21).

ὁ
the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς
king

Nominative

subject

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject.

τῷ

the

Dative

article (with *Χελκία*)

→ noun-phrase marking

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

Χελκία

Hilkiah

Dative

indirect object of *ἐνετείλατο*

→ sphere or reference

Χελκίας (dat. Χελκία): transliteration of Hebrew *יְהִיָּקָרְיָה*; the high priest who found the scroll (22:8); declined as a first-declension masculine; dative as recipient of the command.

τῷ

the

Dative

article

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

apposition to *Χελκία*

→ sphere or reference

ἱερεὺς: 'priest'; with τῷ μεγάλῳ = 'the high priest' (ὁ ἱερεὺς ὁ μέγας renders *יְהִיָּקָרְיָה*).

τῷ

the

Dative

article

→ noun-phrase marking

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

μεγάλῳ

great / high

Dative

attributive adjective (with *ἱερεῖ*: 'high priest')

→ sphere or reference

μέγας: 'great'; ὁ ἱερεὺς ὁ μέγας is the LXX title for the high priest (*יְהִיָּקָרְיָה*).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἱερεῦσιν

priests

Dative

indirect object (coordinate)

→ sphere or reference

ἱερεὺς (dat. pl. ἱερεῦσιν): 'priest'; here the subordinate priests.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

δευτέρωσεως

second order

Genitive

genitive (defining the priests: 'of the second rank')

→ relational specification

δευτέρωσις: 'second order / repetition'; renders *רִבְשִׁי* ('second'); οἱ ἱερεῖς τῆς δευτέρωσεως = the priests of the second rank, deputies under the high priest (cf. 4 Kgdms 25:18).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article (with participle)

→ noun-phrase marking

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

φυλάσσουσιν

keepers / who guard

Pres Act Ptc Dat Masc Pl · φυλάσσω

substantival participle (indirect object: 'the keepers')

→ durative present participle (ongoing observance)

φυλάσσω: 'guard / keep'; οἱ φυλάσσοντες τὸν σταθμόν = 'the keepers of the threshold,' the doorkeepers of the temple (הַשְׂרָרִימָה); responsible for what entered and left the sanctuary.

τὸν

the

Accusative

article

→ noun-phrase marking

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

σταθμόν

threshold

Accusative

direct object of φυλάσσουσιν

→ object specification

σταθμός: here 'threshold / doorpost'; renders שְׁרָרִימָה ('threshold'); the keepers of the threshold guarded the temple entrances.

τοῦ

to

Genitive

article (with infinitive of purpose)

→ noun-phrase marking

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

ἐξαγαγεῖν

to bring out

Aor Act Infin · ἐξάγω

articular infinitive (content of the command)

→ verbal action or state

ἐξάγω: 'lead/bring out'; renders מֵצִיִּה; the content of the royal order — to remove the defiling vessels from the sanctuary as the first act of purification.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ναοῦ

temple

Genitive

object of ἐκ (source)

→ relational specification

ναός: 'temple / sanctuary'; renders הַיְכָל; the inner sanctuary proper, defiled by the cultic vessels now to be removed.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: the Tetragrammaton; ναὸς κυρίου — the desecration of YHWH's own house is what makes the purge urgent.

πάντα

all

Accusative

adjective (modifying σκεύη)

→ object specification

πᾶς: 'all'; the totality of the idolatrous vessels is to be removed without exception.

τὰ

the

Accusative

article

→ noun-phrase marking

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

σκεύη

vessels

Accusative

direct object of ἐξαγαγεῖν

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement'; renders עֲלִיזָה; the cultic apparatus made for the illicit deities, defiling the temple.

τὰ

the

Accusative

article (with participle)

→ noun-phrase marking

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

πεποιημένα

made

Perf Pass Ptc Acc Neut Pl · ποιέω

attributive participle (modifying σκεύη)

→ resultative perfect (standing made/fashioned)

ποιέω (perf. pass. ptc.): 'make'; τὰ πεποιημένα τῷ Βααλ = 'the things made for Baal'; the perfect marks the vessels as standing artifacts of apostasy, fashioned for false worship.

τῷ

for

Dative

article (dative of advantage)

→ noun-phrase marking

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

Βααλ

Baal

dative of advantage (indeclinable: 'for Baal')

→ participant identification

Βααλ: transliteration of Hebrew בַּעַל ('lord / master'), the Canaanite storm-god; indeclinable in LXX; the chief rival deity whose cult Josiah purges.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

for the

Dative

article

→ noun-phrase marking

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

ἄλσει

grove / Asherah

Dative

dative of advantage (coordinate)

→ sphere or reference

ἄλσος: lit. 'sacred grove'; the LXX's standard rendering of אֲשֶׁרָה (Asherah), the Canaanite mother-goddess and her cult-pole/tree; here the object of the second-order vessels.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάση

all

Dative

adjective (modifying δυνάμει)

→ sphere or reference

πάς: 'all'; πάση τῇ δυνάμει τοῦ οὐρανοῦ = 'all the host of heaven,' the astral cult (sun, moon, stars) condemned in Deut 4:19; 17:3.

τῇ

the

Dative

article

→ noun-phrase marking

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

δυνάμει

host

Dative

dative of advantage (coordinate)

→ sphere or reference

δύναμις: lit. 'power'; ἡ δύνάμις τοῦ οὐρανοῦ renders עֲצָמֵי שָׁמַיָּהּ ('the host of heaven'), the deified celestial bodies; astral worship was a hallmark of Manasseh's apostasy (21:3–5).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive (defining δυνάμει)

→ relational specification

οὐρανός: 'heaven / sky'; renders סָמַיָּם ; the celestial sphere whose 'host' was idolatrously venerated.

καὶ

and

narrative conjunction (disposal)

→ discourse linkage or contrast

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

κατέκαυσεν

he burned

Aor Act Indic 3 Sg · κατακαίω

main verb (destruction by fire)

→ constative aorist

κατακαίω: 'burn up / burn down completely'; renders הִלְכִּי ; the intensive κατα- marks total incineration; the recurring disposal-verb of the chapter (vv. 6, 11, 15, 16, 20).

αὐτὰ

them

Accusative

direct object (the vessels)

→ participant reference

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

ἔξω

outside

improper preposition + genitive (place)

→ spatial or relational framing

ἔξω: 'outside'; renders חוּץ ; the unclean objects are removed beyond the holy city before destruction.

Ιερουσαλημ

Jerusalem

object of ἔξω (indeclinable)

→ participant identification

Ιερουσαλημ: transliterated proper name rendered in Greek letters; here it functions as object of ἔξω (indeclinable).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

σαδημωθ

the fields of

untranslated transliteration (locative, indeclinable)

→ clausal contribution

σαδημωθ: an untranslated transliteration of Hebrew טֶרַסִּים ('fields / terraces'); σαδημωθ Κεδρων = 'the fields of (the) Kidron'; the kaige-translator transliterates rather than renders the common noun, a marker of the LXX Kingdoms recension.

Κεδρων

Kidron

genitive of relationship (indeclinable place-name)

→ participant identification

Κεδρων: transliteration of Hebrew כִּדְרוֹן ; the wadi east of Jerusalem, the city's refuse-disposal ravine and the standard site for destroying cultic objects (cf. vv. 6, 12).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

he took / carried

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'take / carry away'; renders לָקַח /; here the king carries off the ashes of the burned vessels.

τὸν

the

Accusative

article

→ noun-phrase marking

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

χοῦν

dust

Accusative

direct object of ἔλαβεν

→ object specification

χοῦς: 'dust / soil / ashes'; renders עָפָר; the pulverized remains of the burned vessels, carried away to defile a pagan site.

αὐτῶν

their

Genitive

genitive of possession (the vessels')

→ relational specification

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

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Βαιθηλ

Bethel

object of εἰς (indeclinable place-name)

→ participant identification

Βαιθηλ: transliteration of Hebrew בֵּית־אֱלֹהִים ('house of God'); the northern cult-center of Jeroboam's golden calf; carrying the defiled dust there links the Jerusalem purge to the climactic destruction of Bethel's altar (vv. 15–20).

5 καὶ κατέπαυσεν τοὺς χωμαριμ οὓς ἔδωκαν βασιλεῖς Ιουδα καὶ ἔθυμίων ἐν τοῖς ὑψηλοῖς καὶ ἐν ταῖς πόλεσιν Ιουδα καὶ τοῖς περικύκλῳ Ιερουσαλημ καὶ τοὺς θυμιῶντας τῷ Βααλ καὶ τῷ ἡλίῳ καὶ τῇ σελήνῃ καὶ τοῖς μαζουρωθ καὶ πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ

And he put down the idolatrous priests whom the kings of Judah had appointed, and who burned incense in the high places and in the cities of Judah and round about Jerusalem, and those who burned incense to Baal and to the sun and to the moon and to the constellations and to all the host of heaven.

Continuation of the purge: deposing the idolatrous priesthood

καὶ κατέπαυσεν τοὺς χωμαριμ

κατέπαυσεν ('made to cease / deposed') governs the transliterated χωμαριμ (= Hebrew כִּמְרִים, 'idolatrous priests'), a loanword the kaige-translator leaves untranslated. A relative clause (οὓς ἔδωκαν βασιλεῖς Ιουδα) and the imperfect ἔθυμίων describe the prior, ongoing illicit cult; the object-chain (Baal, sun, moon, μαζουρωθ, the host of heaven) catalogues the full astral-syncretistic pantheon condemned in Deut 17:3.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

κατέπαυσεν

he put down / made to cease

Aor Act Indic 3 Sg · καταπαύω

main verb (deposing the priests)

→ constative aorist

καταπαύω: 'cause to cease / put down / abolish'; renders תִּבְּשֶׁה; here the king abolishes the office of the idolatrous priesthood, halting their illicit incense-cult.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

χωμαριμ

idolatrous priests

direct object (untranslated transliteration, indeclinable)

→ clausal contribution

χωμαριμ: untranslated transliteration of Hebrew כִּמְרִים ('idolatrous/pagan priests'); the kaige-translator carries over the Hebrew term rather than rendering it ἱερεῖς, deliberately distinguishing these apostate functionaries from the legitimate priests (cf. Hos 10:5; Zeph 1:4).

οὓς

whom

Accusative

relative pronoun (object of ἔδωκαν)

→ participant reference

οὓς: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ἔδωκαν).

ἔδωκαν

appointed / gave

Aor Act Indic 3 Pl · δίδωμι

verb of relative clause

→ constative aorist

δίδωμι: 'give / appoint / install'; renders ἱηρ; the idiom 'gave/set' priests = appointed them; the apostate priesthood was an institution of earlier Judahite kings (Manasseh, Amon).

βασιλεῖς

kings

Nominative

subject of ἔδωκαν

→ participant prominence

βασιλεύς (nom. pl. βασιλεῖς): 'kings'; the predecessors of Josiah who instituted the illicit cult.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

καὶ

and

coordinate conjunction (continuing relative clause)

→ discourse linkage or contrast

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

ἔθυμίων

they burned incense

Impf Act Indic 3 Pl · θυμιάω

verb of relative clause (habitual)

→ customary imperfect (ongoing illicit practice)

θυμιάω: 'burn incense / make offerings'; renders ἱερ; the imperfect ἔθυμίων depicts the repeated, habitual idolatrous worship the priests had been conducting at the high places.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

ὕψηλοις

high places

Dative

substantival adjective (locative: 'the high places')

→ sphere or reference

ὕψιλος: 'high'; τὰ ὑψηλά (substantival) = 'the high places,' the LXX rendering of תִּימָנִי, the local cult-shrines whose abolition is central to Deuteronomistic centralization.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

πόλειςιν

cities

Dative

dative of place

→ sphere or reference

πόλις (dat. pl. πόλειςιν): 'city'; the illicit incense-cult had spread throughout the towns of Judah.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the (places)

Dative

article (with περικύκλω, locative)

→ noun-phrase marking

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

περικύκλω

round about

Dative

adverb (place: 'in the surroundings of')

→ sphere or reference

περικύκλω: 'all around / round about'; renders תַּיִבָּר; the suburbs and environs of Jerusalem also harbored the cult.

Ιερουσαλημ

Jerusalem

genitive of relationship (indeclinable)

→ participant identification

Ιερουσαλημ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

καὶ

and

coordinate conjunction (second object of κατέπαυσεν)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with participle)

→ noun-phrase marking

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

θυμιῶντας

those burning incense

Pres Act Ptc Acc Masc Pl · θυμιάω

substantival participle (second object of κατέπαυσεν)

→ verbal action or state

θυμιάω: 'burn incense'; οἱ θυμιῶντες = 'those who offer incense'; the participle names the worshipers of the astral cult, also deposed by Josiah.

τῷ

to

Dative

article (dative of recipient)

→ noun-phrase marking

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

Βααλ

Baal

dative of recipient (indeclinable)

→ participant identification

Βααλ: the Canaanite storm-god; first object of the illicit incense (cf. v. 4).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

to the

Dative

article

→ noun-phrase marking

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

ἡλίῳ

sun

Dative

dative of recipient (coordinate)

→ sphere or reference

ἥλιος: 'sun'; renders *שֶׁשֶׁשׁ*; solar worship (cf. the horses of the sun, v. 11) was a major form of the astral cult condemned in Deut 4:19.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

to the

Dative

article

→ noun-phrase marking

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

σελήνη

moon

Dative

dative of recipient (coordinate)

→ sphere or reference

σελήνη: 'moon'; renders *יָרֵךְ*; lunar worship, paired with the sun in the astral pantheon.

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

→ noun-phrase marking

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

μαζουρωθ

constellations

dative of recipient (untranslated transliteration, indeclinable)

→ clausal contribution

μαζουρωθ: untranslated transliteration of Hebrew *מַלְאָכִים* ('constellations / signs of the zodiac'); the kaige-translator transliterates rather than rendering, a hallmark of LXX Kingdoms; the term denotes the astrological star-groups venerated in the astral cult.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάσῃ

all

Dative

adjective (modifying δυνάμει)

→ sphere or reference

πάς: 'all'; sums up the celestial pantheon.

τῇ

the

Dative

article

→ noun-phrase marking

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

δυνάμει

host

Dative

dative of recipient

→ sphere or reference

δύναμις: 'host'; ἡ δύναμις τοῦ οὐρανοῦ = 'the host of heaven' (*מַלְאָכִים אֲשֶׁר בַּשָּׁמַיִם*), the comprehensive term for the deified celestial bodies (cf. v. 4).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive (defining δυνάμει)

→ relational specification

οὐρανός: 'heaven'; the celestial sphere.

- 6 καὶ ἐξήνεγκεν τὸ ἄλσος ἐξ οἴκου κυρίου ἔξωθεν Ιερουσαλημ εἰς τὸν χειμάρρουν Κεδρων καὶ κατέκαυσεν αὐτὸν ἐν τῷ χειμάρρῳ Κεδρων καὶ ἐλέπτυνεν εἰς χοῦν καὶ ἔρριψεν τὸν χοῦν αὐτοῦ εἰς τὸν τάφον τῶν υἱῶν τοῦ λαοῦ

And he brought out the Asherah from the house of the LORD, outside Jerusalem to the wadi Kidron, and burned it at the wadi Kidron, and ground it to dust, and cast its dust upon the graves of the sons of the people.

Continuation: destruction of the Asherah

καὶ ἐξήνεγκεν τὸ ἄλσος

A tight sequence of five aorists (ἐξήνεγκεν, κατέκαυσεν, ἐλέπτυνεν, ἔρριψεν) traces the complete annihilation of the Asherah: removed, burned, pulverized, and scattered on the common graves — a calculated final desecration, since contact with graves rendered the dust permanently unclean.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξήνεγκεν

he brought out

Aor Act Indic 3 Sg · ἐκφέρω

main verb

→ constative aorist

ἐκφέρω: 'carry/bring out'; renders נִצָּח; the Asherah-pole is removed from the very temple where it had been installed (cf. 21:7, Manasseh's Asherah).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἄλσος

Asherah / grove

Accusative

direct object of ἐξήνεγκεν

→ object specification

ἄλσος: 'sacred grove'; the LXX rendering of הַעֲשֵׂרָה; here the cult-object (a carved pole/image) that Manasseh had set up in the temple itself.

ἐξ

out of

preposition + genitive (source)

→ spatial or relational framing

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

οἴκου

house

Genitive

object of ἐξ (source)

→ relational specification

οἶκος: 'house'; the temple from which the Asherah is removed.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: the Tetragrammaton; the obscenity of an Asherah inside YHWH's own house is the point.

ἔξωθεν

outside

improper preposition + genitive (place)

→ spatial or relational framing

ἔξωθεν: 'from outside / outside'; renders γιγμ; the destruction takes place beyond the holy city.

Ιερουσαλημ

Jerusalem

object of ἔξωθεν (indeclinable)

→ participant identification

Ιερουσαλημ: transliterated proper name rendered in Greek letters; here it functions as object of ἔξωθεν (indeclinable).

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

χειμάρρου

wadi / brook

Accusative

object of εἰς (destination)

→ object specification

χειμάρρος / χειμάρρους: 'winter-torrent / wadi / ravine'; renders כנרת; the Kidron valley, a seasonal stream-bed and the city's disposal site (cf. v. 4).

Κεδρων

Kidron

genitive of relationship (indeclinable)

→ participant identification

Κεδρων: the Kidron ravine east of Jerusalem (cf. v. 4).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέκαυσεν

he burned

Aor Act Indic 3 Sg · κατακαίω

main verb

→ constative aorist

κατακαίω: 'burn up'; renders קרע; total incineration of the cult-object (cf. v. 4).

αὐτὸν

it

Accusative

direct object (the Asherah; masc. by attraction to χειμάρρους or to the pole/image)

→ participant reference

αὐτὸν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the Asherah; masc. by attraction to χειμάρρους or to the pole/image).

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

χειμάρρω

wadi

Dative

dative of place

→ sphere or reference

χείμαρος: 'wadi'; the Kidron stream-bed, site of the burning.

Κεδρων

Kidron

genitive of relationship (indeclinable)

→ participant identification

Κεδρων: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλέπτυνεν

he ground to powder

Aor Act Indic 3 Sg · λεπτύνω

main verb

→ constative aorist

λεπτύνω: 'make small / pulverize / grind fine'; renders קִטַּף; the Asherah is reduced to powder, echoing Moses' treatment of the golden calf (Exod 32:20; Deut 9:21).

εἰς

to

preposition + accusative (result)

→ spatial or relational framing

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

χοῦν

dust

Accusative

object of εἰς (result: 'into dust')

→ object specification

χοῦς: 'dust / fine powder'; the result of pulverizing — εἰς χοῦν = 'to dust' (cf. v. 15).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρριψεν

he cast

Aor Act Indic 3 Sg · ῥίπτω

main verb

→ constative aorist

ῥίπτω: 'throw / cast'; renders רָשָׁה; the final act of contemptuous disposal — scattering the dust on graves.

τὸν

the

Accusative

article

→ noun-phrase marking

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

χοῦν

dust

Accusative

direct object of ἔρριψεν

→ object specification

χοῦς: 'dust'; the pulverized remains of the Asherah.

αὐτοῦ its Genitive <i>genitive of possession</i> → relational specification αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	εἰς upon <i>preposition + accusative (destination)</i> → spatial or relational framing εἰς: meaning 'upon'; here it marks the relation signaled by preposition + accusative (destination).	τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	τάφον grave Accusative <i>object of εἰς (destination)</i> → object specification τάφος: 'grave / tomb'; renders קָבֵר; casting the dust on graves rendered it irreversibly defiled (corpse-impurity), a deliberate desecration of the idol's remains.
τῶν of the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱῶν sons Genitive <i>genitive (defining τάφον)</i> → relational specification υἱός (gen. pl. υἱῶν): 'son'; οἱ υἱοὶ τοῦ λαοῦ = 'the sons of the people; i.e. the common people; the public/common burial-ground (cf. Jer 26:23).	τοῦ of the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	λαοῦ people Genitive <i>genitive (defining υἱῶν)</i> → relational specification λαός: 'people'; the common populace, whose graveyard receives the idol's defiled dust.

7 καὶ καθεῖλεν τὸν οἶκον τῶν καδῆσιμ τῶν ἐν τῷ οἴκῳ κυρίου οὗ αἱ γυναῖκες ὕφαινον ἐκεῖ χεττιν τῷ ἄλσει

And he tore down the house of the cult-prostitutes that were in the house of the LORD, where the women wove garments there for the Asherah.

Continuation: demolition of the cult-prostitutes' quarters καὶ καθεῖλεν τὸν οἶκον

καθεῖλεν ('tore down') governs τὸν οἶκον τῶν καδῆσιμ — the quarters of the קֹדֶשׁ (sacred/cultic prostitutes), another untranslated transliteration. A relative clause notes the women wove χεττιν (a further untranslated term, probably 'hangings / vestments') for the Asherah, exposing the entrenched fertility-cult within the temple precincts.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

καθεῖλεν
he tore down

Aor Act Indic 3 Sg · καθαιρέω

main verb

→ constative aorist

καθαίρω: 'take down / demolish / destroy'; renders כָּרַח / גָּדַד; the recurring demolition-verb (cf. vv. 8, 12, 15); here the destruction of the cult-prostitutes' building.

τὸν
the

Accusative

article

→ noun-phrase marking

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

οἶκον
house

Accusative

direct object of καθεῖλεν

→ object specification

οἶκος: 'house / building'; here the quarters of the cultic prostitutes within the temple complex (מִשְׁכַּן הַזְּנוּיִת).

τῶν
of the

Genitive

article

→ noun-phrase marking

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

καδησιμ
cult-prostitutes

genitive of relationship (untranslated transliteration, indeclinable)

→ clausal contribution

καδησιμ: untranslated transliteration of Hebrew מִשְׁפִּיחַ ('consecrated ones / cult-prostitutes'), male and female personnel of the fertility-cult; the kaige-translator transliterates the term rather than rendering it, preserving its technical force (cf. Deut 23:18; 3 Kgdms 14:24).

τῶν
that were

Genitive

article (attributive, with prepositional phrase)

→ noun-phrase marking

the genitive article τῶν ἐν τῷ οἴκῳ κυρίου = 'those (who were) in the house of the LORD,' specifying the location of the καδησιμ within the temple itself.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ
the

Dative

article

→ noun-phrase marking

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

οἴκῳ
house

Dative

dative of place

→ sphere or reference

οἶκος: 'house'; the temple precinct.

κυρίου
of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: the Tetragrammaton; the cult-prostitutes lodged within YHWH's own house — the depth of the desecration.

οὗ
where

relative adverb of place ('where')

→ participant reference

οὗ: relative adverb 'where'; introduces the relative clause describing the women's weaving.

αἱ

the

Nominative

article

→ noun-phrase marking

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

γυναῖκες

women

Nominative

subject of ὕφαινον

→ participant prominence

γυνή (nom. pl. γυναῖκες): 'woman'; the women associated with the Asherah-cult who wove ritual garments for the goddess.

ὕφαινον

wove

Impf Act Indic 3 Pl · ὕφαινω

verb of relative clause (habitual)

→ customary imperfect (ongoing ritual practice)

ὕφαινω: 'weave'; renders אָרָץ; the imperfect depicts the women's habitual production of cult-textiles for the Asherah.

ἐκεῖ

there

adverb of place (resumptive with οὗ)

→ adverbial qualification

ἐκεῖ: 'there'; a resumptive adverb (οὗ ... ἐκεῖ) reflecting the Hebrew relative ... אֶשְׁרָה אֲשֶׁר, a Hebraism.

χεττιν

woven hangings

direct object of ὕφαινον (untranslated transliteration, indeclinable)

→ clausal contribution

χεττιν: untranslated transliteration of an obscure Hebrew term (כִּתְיֹת, 'houses / shrines,' or a textile term); the kaige-translator renders it as a loanword; in context it denotes woven hangings, tents, or vestments made for the Asherah.

τῷ

for the

Dative

article (dative of advantage)

→ noun-phrase marking

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

ἄλσει

Asherah

Dative

dative of advantage ('for the Asherah')

→ sphere or reference

ἄλσος: 'grove'; the LXX rendering of אֶשְׁרָה; the woven textiles were dedicated to the goddess Asherah (cf. vv. 4, 6).

8 καὶ ἀνήγαγεν πάντας τοὺς ἱερεῖς ἐκ πόλεων Ιουδα καὶ ἐμίανεν τὰ ὑψηλά οὗ ἔθυμιάσαν ἐκεῖ οἱ ἱερεῖς ἀπὸ Γαβαα καὶ ἕως Βηρσαβεε καὶ καθεῖλεν τὸν οἶκον τῶν πυλῶν τὸν παρὰ τὴν θύραν τῆς πύλης Ἰησοῦ ἄρχοντος τῆς πόλεως τῶν ἐξ ἀριστερῶν ἀνδρὸς ἐν τῇ πύλῃ τῆς πόλεως

And he brought up all the priests from the cities of Judah and defiled the high places where the priests had burned incense, from Geba to Beersheba; and he tore down the house of the gates that was by the door of the gate of Joshua the ruler of the city, on the left of a man at the gate of the city.

Continuation: removal of priests from the high places of Judah καὶ ἀνήγαγεν

Josiah centralizes worship: he brings up (ἀνήγαγεν) the priests from the provincial towns and defiles (ἐμίανεν) the high places from Geba to Beersheba — a merism for the whole territory of Judah. The verse closes with the demolition of an idolatrous gate-shrine, located by the topographical reference to the gate of Joshua the city-ruler; the geography here is textually difficult.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνήγαγεν

he brought up

Aor Act Indic 3 Sg · ἀνάγω

main verb

→ constative aorist

ἀνάγω: 'bring/lead up'; renders מִבְּרִי; Josiah brings the rural priests up to Jerusalem, centralizing the legitimate priesthood and removing them from the provincial high places.

πάντας

all

Accusative

adjective (modifying ἱερεῖς)

→ object specification

πᾶς: 'all'; the comprehensive removal of every provincial priest.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Accusative

direct object of ἀνήγαγεν

→ object specification

ἱερεύς: 'priest'; here the Yahwistic priests who had served at the now-abolished local shrines (distinct from the idolatrous χωμαριμ of v. 5).

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

πόλεων

cities

Genitive

object of ἐκ (source)

→ relational specification

πόλις (gen. pl. πόλεων): 'city'; the towns of Judah where the high-place priests had ministered.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐμίανεν

he defiled

Aor Act Indic 3 Sg · μιαίνω

main verb

→ constative aorist

μιαίνω: 'defile / render unclean'; renders נִמְאָה; the key reform-verb (vv. 8, 10, 13, 16): by ritually defiling the high places (with corpse-bones, ashes), Josiah made them permanently unusable for worship.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὕψηλά

high places

Accusative

direct object of ἐμίανεν (substantival)

→ object specification

ὕψιλος: 'high'; τὰ ὕψηλά = 'the high places' (תִּימָה), the local shrines whose defilement is the centerpiece of the centralization reform.

οὗ

where

relative adverb of place

→ participant reference

οὗ: 'where'; introduces the relative clause locating the priests' incense-offering.

ἐθυμιάσαν

they burned incense

Aor Act Indic 3 Pl · θυμιάω

verb of relative clause

→ constative aorist

θυμιάω: 'burn incense'; the priests' prior worship at the high places, now ended by their defilement.

ἐκεῖ

there

adverb (resumptive with οὗ)

→ adverbial qualification

ἐκεῖ: 'there'; resumptive Hebraism (οὗ ... ἐκεῖ) for ׀ֶשׁ ... ׀ֶשׁ.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject of ἐθυμίασαν

→ participant prominence

ἱερεύς: 'priest'; the high-place priests.

ἀπὸ

from

preposition + genitive (start of merism)

→ spatial or relational framing

ἀπὸ Γαβα ... ἕως Βηρσαβε: a merism 'from Geba to Beersheba' denoting the full north-to-south extent of Judah's territory.

Γαβα

Geba

object of ἀπὸ (indeclinable place-name)

→ participant identification

Γαβα: transliteration of Hebrew גִּבָּא (Geba), a Benjaminite town marking the northern boundary of Judah's reformed territory.

καὶ

and

coordinate conjunction (within merism)

→ discourse linkage or contrast

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

ἕως

to

preposition + genitive (end of merism)

→ spatial or relational framing

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

Βηρσαβε

Beersheba

object of ἕως (indeclinable place-name)

→ participant identification

Βηρσαβε: transliteration of Hebrew בְּרֶשֶׁת (Beersheba), the southernmost town, marking the southern boundary; 'from Geba to Beersheba' = the whole land of Judah.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

καθεῖλεν

he tore down

Aor Act Indic 3 Sg · καθαίρω

main verb

→ constative aorist

καθαίρω: 'demolish'; the destruction of the gate-shrine (cf. v. 7).

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house / shrine

Accusative

direct object of καθεῖλεν

→ object specification

οἶκος: 'house / shrine'; ὁ οἶκος τῶν πυλῶν = the gate-shrine, a cultic structure at the city-gate.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

πυλῶν

gates

Genitive

genitive (defining οἶκον)

→ relational specification

πύλη (gen. pl. πυλῶν): 'gate'; the gate-shrines were cult-installations at the city's entrance (cf. the 'high places of the gates,' MT הַשְּׁעָרִים בְּמִצְרָיִם).

τὸν

the (one)

Accusative

article (attributive, with prepositional phrase)

→ noun-phrase marking

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

παρὰ

by

preposition + accusative (beside)

→ spatial or relational framing

παρὰ + acc.: 'beside / by'; locates the gate-shrine alongside the entrance.

τὴν

the

Accusative

article

→ noun-phrase marking

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

θύραν

door

Accusative

object of παρὰ

→ object specification

θύρα: 'door / doorway'; renders דלת; the entrance of the city-gate.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πύλης

gate

Genitive

genitive (defining θύραν)

→ relational specification

πύλη: 'gate'; the city-gate of Joshua the governor.

Ἰησοῦ

of Joshua

Genitive

genitive (defining πύλης: 'gate of Joshua')

→ relational specification

Ἰησοῦς (gen. Ἰησοῦ): transliteration of Hebrew יְהוֹשֻׁעַ; declined as a second-declension noun (gen. Ἰησοῦ); here Joshua the city-governor, after whom a gate was named.

ἄρχοντος

ruler / governor

Genitive

genitive in apposition to Ἰησοῦ

→ relational specification

ἄρχων: 'ruler / official'; renders רֶשֶׁת; Joshua's title as governor (ἄρχων) of the city.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive (defining ἄρχοντος)

→ relational specification

πόλις: 'city'; ἄρχων τῆς πόλεως = 'governor of the city'

τῶν

the (ones)

Genitive

article (substantival, with prepositional phrase)

→ noun-phrase marking

the genitive τῶν ἐξ ἀριστερῶν = 'those on the left,' a topographical specification of the gate-shrine's location; the geography of this clause is textually obscure.

ἐξ

on / from

preposition + genitive (position)

→ spatial or relational framing

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

ἀριστερῶν

the left

Genitive

object of ἐξ (position: 'on the left')

→ relational specification

ἀριστερός: 'left'; ἐξ ἀριστερῶν = 'on the left (hand)'; renders לְיָמֶיךָ; locating the gate-shrine relative to one entering the city-gate.

ἀνδρὸς

of a man

Genitive

genitive (of the person entering)

→ relational specification

ἀνὴρ (gen. ἀνδρός): 'man'; here 'of a man (entering)', specifying the orientation — on the left of one who comes in at the gate.

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

πύλη

gate

Dative

dative of place

→ sphere or reference

πύλη: 'gate'; the city-gate where the demolished shrine stood.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive (defining πύλη)

→ relational specification

πόλις: 'city'; the gate of the city, closing the topographical note.

9 πλὴν οὐκ ἀνέβησαν οἱ ἱερεῖς τῶν ὑψηλῶν πρὸς τὸ θυσιαστήριον κυρίου ἐν Ἱερουσαλὴμ ὅτι εἰ μὴ ἔφαγον ἄζυμα ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν

Yet the priests of the high places did not go up to the altar of the LORD in Jerusalem, but they ate unleavened bread in the midst of their brethren.

Adversative qualification: the status of the demoted high-place priests

πλὴν οὐκ ἀνέβησαν

πλὴν ('however / yet') introduces an exception to the centralization: the deposed high-place priests, though brought up to Jerusalem, were not admitted to serve at the LORD's altar; they merely shared in the priestly food (ἄζυμα) among their brethren. The construction ὅτι εἰ μὴ ('except that / but only') is a Hebraism rendering דָּבָר יָחַד.

πλὴν

yet / however

adversative particle (introducing exception)

→ discourse linkage or contrast

πλὴν: 'except / however / nevertheless'; renders אֲבָל ; marks a qualification to the foregoing centralization — the high-place priests are removed but not reinstated to altar-service.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀνέβησαν

went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (negated)

→ constative aorist

ἀναβαίνω: 'go up'; here 'go up to the altar' = officiate; the negated verb marks the priests' exclusion from sacrificial service in Jerusalem.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject

→ participant prominence

ἱερεῖς: 'priest'; the priests formerly serving the high places, now demoted.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ὕψηλῶν

high places

Genitive

genitive (defining ἱερεῖς)

→ relational specification

ὕψηλός; τὰ ὕψηλά = 'the high places'; οἱ ἱερεῖς τῶν ὕψηλῶν = the priests attached to the abolished local shrines.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

object of πρὸς

→ object specification

θυσιαστήριον: 'altar'; renders זֶבֶח ; the legitimate altar of the LORD in Jerusalem, to which the high-place priests are denied access.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: the Tetragrammaton.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of ἐν (indeclinable)

→ participant identification

Ιερουσαλημ: transliterated proper name rendered in Greek letters; here it functions as object of ἐν (indeclinable).

ὅτι

but / for

conjunction (with εἰ μή: exceptive)

→ discourse linkage or contrast

ὅτι εἰ μή: 'except that / but only'; a Hebraism rendering כִּי יֵשׁ ; introduces the one thing the priests did do — eat unleavened bread among their kin.

εἰ

if

conditional particle (with μή, exceptive idiom)

→ discourse linkage or contrast

εἰ: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

μὴ

not

negative (with εἰ: 'except')

→ clausal qualification or emphasis

μὴ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἔφαγον

they ate

Aor Act Indic 3 Pl · ἐσθίω

main verb of exceptive clause

→ constative aorist

ἐσθίω (aor. ἔφαγον): 'eat'; renders לֶכֶּן ; the priests retained the right to eat from the priestly portions (unleavened bread) but not to officiate.

ἄζυμα

unleavened bread

Accusative

direct object of ἔφαγον

→ object specification

ἄζυμος: 'unleavened'; τὰ ἄζυμα = 'unleavened bread'; renders תִּצְמַח ; the priestly food-portion shared among the priests.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μέσῳ

the midst

Dative

object of ἐν (idiom: 'in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ = 'among / in the midst of', rendering בְּתוֹךְ .

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀδελφῶν

brethren

Genitive

genitive (with μέσῳ)

→ relational specification

ἀδελφός (gen. pl. ἀδελφῶν): 'brother'; renders אֶחָיו ; the fellow priests with whom the demoted ones shared the priestly food.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

10 καὶ ἐμίανεν τὸν Ταφεθ τὸν ἐν φάραγγι υἱοῦ Εννομ τοῦ διάγειν ἄνδρα τὸν υἱὸν αὐτοῦ καὶ ἄνδρα τὴν θυγατέρα αὐτοῦ τῷ Μολοχ ἐν πυρί

And he defiled Topheth, which is in the valley of the son of Hinnom, so that no man might make his son or his daughter pass through the fire to Molech.

Continuation: defilement of Topheth, site of child-sacrifice

καὶ ἐμίανεν τὸν Ταφεθ

ἐμίανεν ('defiled') here targets Topheth in the Valley of the son of Hinnom (Ge-Hinnom), the site of child-sacrifice. The articular-infinitive purpose clause τοῦ διάγειν ('so as to make pass through') with the distributive ἄνδρα ... ἄνδρα expresses the abolished practice of passing son or daughter through fire to Molech — the most heinous of the abominations purged (cf. 16:3; 21:6).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐμίανεν

he defiled

Aor Act Indic 3 Sg · μιάνω

main verb

→ constative aorist

μιάνω: 'defile'; the king ritually pollutes Topheth to make it permanently unusable for the child-sacrifice cult.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ταφεθ

Topheth

direct object of ἐμίανεν (indeclinable place-name)

→ participant identification

Ταφεθ: transliteration of Hebrew תִּפְתָּח (Topheth), the cult-site in the Valley of Hinnom where children were burned to Molech; later a byword for hell (cf. Jer 7:31–32; Isa 30:33).

τὸν

the (one)

Accusative

article (attributive, with prepositional phrase)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

φάραγγι

valley

Dative

dative of place

→ sphere or reference

φάραγξ: 'ravine / valley'; renders נַיָּא; the Valley of (the son of) Hinnom (Ge-Hinnom), source of the word 'Gehenna.'

υἱοῦ

of the son

Genitive

genitive (defining φάραγγι: 'of the son of Hinnom')

→ relational specification

υἱός: 'son'; φάραγξ υἱοῦ Εννομ = 'Valley of the son of Hinnom,' rendering מַחְלֵי בֶן־נִנְחֻם נַיָּא.

Εννομ

Hinnom

genitive of relationship (indeclinable)

→ participant identification

Εννομ: transliteration of Hebrew הַנֶּחֱם (Hinnom); the eponym of the valley south of Jerusalem associated with child-sacrifice.

τοῦ

so that

Genitive

article (with infinitive of purpose/result, negated by context)

→ noun-phrase marking

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

διάγειν

to make pass through

Pres Act Infin · διαγῶ

articular infinitive (purpose/result: that none should pass children through)

→ verbal action or state

διαγῶ: 'lead through / make pass through'; here the technical term for the child-sacrifice rite, rendering הַעֲבִיר בְּאֵשׁ ('pass through the fire'); the defilement of Topheth was 'so that no one should make his son or daughter pass through to Molech.'

ἄνδρα

a man

Accusative

accusative subject of infinitive (distributive: 'anyone')

→ object specification

ἄνῃρ: 'man'; ἄνδρα ... ἄνδρα = the distributive 'no man (his son), nor any man (his daughter)'; the accusative as subject of the infinitive διαγῶ.

τὸν

the

Accusative

article

→ noun-phrase marking

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

υἱὸν

son

Accusative

direct object of διαγῶ

→ object specification

υἱός: 'son'; the child passed through fire in the abominable rite.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄνδρα

a man

Accusative

accusative subject of infinitive (distributive, parallel)

→ object specification

ἄνῃρ: the parallel distributive 'and (any) man (his daughter).'

τὴν

the

Accusative

article

→ noun-phrase marking

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

θυγατέρα

daughter

Accusative

direct object of διαγῶ (parallel to υἱὸν)

→ object specification

θυγάτηρ (acc. θυγατέρα): 'daughter'; renders תַּבִּי; the parallel female victim of the rite.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

τῷ

to

Dative

article (dative of recipient)

→ noun-phrase marking

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

Μολοχ

Molech

dative of recipient (indeclinable)

→ participant identification

Μολοχ: transliteration of Hebrew מֶלֶךְ (Molech), the deity to whom children were sacrificed by fire; the vocalization reflects the consonants of מֶלֶךְ ('king') with the vowels of תּוֹשָׁב ('shame'); cf. Lev 18:21; 20:2–5.

ἐν

in / by

preposition + dative (instrumental)

→ spatial or relational framing

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

πυρί

fire

Dative

dative of means (instrumental: 'by/in fire')

→ sphere or reference

πῦρ (dat. πυρί): 'fire'; renders שָׁרָף; the means of the child-sacrifice — passing the child through / in the fire.

11 καὶ κατέπαυσεν τοὺς ἵππους οὓς ἔδωκαν βασιλεῖς Ιουδα τῷ ἡλίῳ ἐν τῇ εἰσόδῳ οἴκου κυρίου εἰς τὸ γαζοφυλάκιον Ναθαν βασιλέως τοῦ εὐνούχου ἐν φαρουριμ καὶ τὸ ἄρμα τοῦ ἡλίου κατέκαυσεν πυρί

And he abolished the horses that the kings of Judah had given to the sun, at the entrance of the house of the LORD, by the chamber of Nathan-melech the eunuch in the precincts; and he burned the chariot of the sun with fire.

Continuation: removal of the horses and chariot of the sun

καὶ κατέπαυσεν τοὺς ἵππους

Two acts against the solar cult: κατέπαυσεν ('abolished') the horses dedicated to the sun (stationed at the temple entrance), and κατέκαυσεν ('burned') the chariot of the sun. The verse preserves two untranslated proper elements — the official Nathan-melech and the locale φαρουριμ — typical of the recension's transliteration habit.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέπαυσεν

he abolished

Aor Act Indic 3 Sg · καταπαύω

main verb

→ constative aorist

καταπαύω: 'put down / abolish / remove'; renders תִּבְשֹׁחַ; here Josiah removes the horses dedicated to the solar cult (cf. v. 5 of the חֲמַרִּים).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἵππους

horses

Accusative

direct object of κατέπαυσεν

→ object specification

ἵππος (acc. pl. ἵππους): 'horse'; renders חֲמַרִּים; the horses dedicated to the sun were part of the solar cult's processional apparatus (a known feature of ancient Near Eastern sun-worship).

οὗς

which

Accusative

relative pronoun (object of ἔδωκαν)

→ participant reference

οὗς: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ἔδωκαν).

ἔδωκαν

gave / dedicated

Aor Act Indic 3 Pl · δίδωμι

verb of relative clause

→ constative aorist

δίδωμι: 'give / dedicate'; renders יָתַן; the prior kings of Judah had dedicated these horses to the sun-god (cf. the same idiom at v. 5).

βασιλεῖς

kings

Nominative

subject of ἔδωκαν

→ participant prominence

βασιλεῖς: 'kings'; the apostate predecessors of Josiah.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

τῷ

to the

Dative

article (dative of recipient)

→ noun-phrase marking

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

ἡλίῳ

sun

Dative

dative of recipient (the deity)

→ sphere or reference

ἡλίος: 'sun'; the deified sun, to whom horses and a chariot were dedicated (cf. v. 5).

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

εἰσόδω

entrance

Dative

dative of place

→ sphere or reference

εἴσοδος: 'entrance / approach'; renders נִבְנוּ; the horses were stationed at the temple's entrance, a public and prominent installation.

οἴκου

house

Genitive

genitive (defining εἰσόδω)

→ relational specification

οἶκος: 'house'; the temple.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: the Tetragrammaton; the solar horses stood at the entrance of YHWH's own temple.

εἰς

by / toward

preposition + accusative (location toward)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

γαζοφυλάκιον

chamber / treasury

Accusative

object of εἰς (location)

→ object specification

γαζοφυλάκιον: 'treasury / chamber'; renders נֶחֱלִי; the side-chamber/cell of the official Nathan-melech, near which the horses were kept.

Ναθαν

Nathan(-melech)

genitive of relationship (indeclinable personal name)

→ participant identification

Ναθαν: transliteration of Hebrew נָתַן (נָתַן, 'Nathan-melech'; indeclinable; the LXX renders the second element (-melech) as βασιλέως (see next word), splitting the compound name.

βασιλέως

the king's / -melech

Genitive

genitive (rendering the '-melech' element / 'the king's eunuch')

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; the LXX appears to render the Hebrew name-element נָתַן ('king') of Nathan-melech as a common noun, yielding 'Nathan, the king's eunuch'; an instance of the translator parsing a theophoric/royal name element.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

εὐνούχου

eunuch / officer

Genitive

genitive in apposition (Nathan's title)

→ relational specification

εὐνούχος: 'eunuch / court-official'; renders נָתַן; Nathan-melech's title as a royal chamberlain whose cell adjoined the solar installation.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

φαρουριμ

the precincts

object of ἐν (untranslated transliteration, indeclinable)

→ clausal contribution

φαρουριμ: untranslated transliteration of Hebrew פְּרָדִים ('precincts / colonnade / outbuildings' of the temple); the kaige-translator carries over the obscure architectural term as a loanword.

καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τὸ the Accusative <i>article</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἄρμα chariot Accusative <i>direct object of κατέκαυσεν (fronted)</i> → object specification ἄρμα: 'chariot'; renders רֶכֶב; the chariot(s) of the sun, the vehicle in which the solar deity was symbolically conveyed.	τοῦ of the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.
ἡλίου sun Genitive <i>genitive (defining ἄρμα)</i> → relational specification ἡλίου: 'sun'; the chariot dedicated to the solar cult.	κατέκαυσεν he burned Aor Act Indic 3 Sg · κατακαίω <i>main verb</i> → constative aorist κατακαίω: 'burn up'; the solar chariot is destroyed by fire (cf. vv. 4, 6).	πυρί with fire Dative <i>dative of means</i> → sphere or reference πῦρ (dat. πυρί): 'fire'; the instrument of destruction; renders שָׁרִף.	

12 καὶ τὰ θυσιαστήρια τὰ ἐπὶ τοῦ δώματος τοῦ ὑπερώου Αχαζ ἃ ἐποίησαν βασιλεῖς Ιουδα καὶ τὰ θυσιαστήρια ἃ ἐποίησεν Μανασσης ἐν ταῖς δυσὶν αὐλαῖς οἴκου κυρίου καὶ καθεῖλεν ὁ βασιλεὺς καὶ κατέσπασεν ἐκεῖθεν καὶ ἔρριψεν τὸν χοῦν αὐτῶν εἰς τὸν χειμάρρουν Κεδρων

And the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars that Manasseh had made in the two courts of the house of the LORD, the king tore down and pulled away from there, and cast their dust into the wadi Kidron.

Continuation: destruction of the rooftop and courtyard altars καὶ τὰ θυσιαστήρια

The fronted objects (τὰ θυσιαστήρια ... καὶ τὰ θυσιαστήρια) name two sets of illicit altars — those of Ahaz on the rooftop and those of Manasseh in the temple courts — resumed by the verbs καθεῖλεν, κατέσπασεν, ἔρριψεν. The reform thus undoes the specific apostasies of the named kings Ahaz (ch. 16) and Manasseh (ch. 21).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (fronted object of καθεῖλεν)

→ noun-phrase marking

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

θυσιαστήρια

altars

Accusative

direct object (fronted, resumed by καθεῖλεν)

→ object specification

θυσιαστήριον: 'altar'; the illicit altars built by Ahaz on the palace rooftop (cf. Jer 19:13; Zeph 1:5, rooftop altars for the host of heaven).

τὰ

the (ones)

Accusative

article (attributive, with prepositional phrase)

→ noun-phrase marking

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

ἐπὶ

on

preposition + genitive (position)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

δώματος

roof

Genitive

object of ἐπὶ (position)

→ relational specification

δῶμα: 'roof / housetop'; renders ἰσ; flat rooftops were used for astral worship (cf. Jer 19:13).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ὑπερώου

upper chamber

Genitive

genitive (defining δώματος)

→ relational specification

ὑπερώον: 'upper room / roof-chamber'; renders חֲבִצְתָּא; the upper chamber of Ahaz, on whose roof the altars stood.

Αχαζ

of Ahaz

genitive of relationship (indeclinable)

→ participant identification

Αχαζ; transliteration of Hebrew אֲחָז (Ahaz); the apostate Judahite king (ch. 16) who introduced the Assyrian-style altar; indeclinable.

ἃ

which

Accusative

relative pronoun (object of ἐποίησαν)

→ participant reference

ἃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ἐποίησαν).

ἐποίησαν

made

Aor Act Indic 3 Pl · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'make'; renders מְלָכִים; the kings of Judah built these rooftop altars.

βασιλεῖς

kings

Nominative

subject of ἐποίησαν

→ participant prominence

βασιλεῖς: 'kings'; the predecessors who built the altars.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

καὶ

and

coordinate conjunction (second set of altars)

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήρια

altars

Accusative

direct object (second set, coordinate)

→ object specification

θυσιαστήριον: 'altar'; the altars Manasseh built in the temple courts (cf. 21:5).

ἃ

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ἃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ἐποίησεν).

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'make'; Manasseh's construction of altars for the host of heaven within the sacred courts.

Μανασσης

Manasseh

Nominative

subject of ἐποίησεν

→ participant prominence

Μανασσης; transliteration of Hebrew מְנַשֶּׁה (Manasseh); declined as a first-declension masculine (nom. Μανασσης); the arch-apostate king whose sins provoke the wrath that even Josiah cannot avert (vv. 26–27; ch. 21).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

δυσὶν

two

Dative

numeral (modifying αὐλαῖς)

→ sphere or reference

δύο (dat. δυσὶν): 'two'; the two courts of the temple (the inner and outer court), defiled by Manasseh's altars.

αὐλαῖς

courts

Dative

dative of place

→ sphere or reference

αὐλή (dat. pl. αὐλαῖς): 'court / courtyard'; renders תִּרְצַח; the temple courts profaned by the altars.

οἴκου

house

Genitive

genitive (defining αὐλαῖς)

→ relational specification

οἶκος: 'house'; the temple.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: the Tetragrammaton; Manasseh's altars stood in the courts of YHWH's own house.

καὶ

and

narrative conjunction (resuming with main verb)

→ discourse linkage or contrast

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

καθεῖλεν

tore down

Aor Act Indic 3 Sg · καθαιρέω

main verb (resuming the fronted objects)

→ constative aorist

καθαιρέω: 'demolish / tear down'; the king destroys both sets of altars.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: Josiah.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέσπασεν

pulled away / broke down

Aor Act Indic 3 Sg · κατασπάω

main verb (coordinate)

→ constative aorist

κατασπάω: 'pull down / tear away'; the intensive κατα- with σπάω ('drag') depicts the forcible dislodging of the altars from their place (cf. v. 15).

ἐκεῖθεν

from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; the altars are dragged away from their rooftop and courtyard sites.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔρριψεν

cast

Aor Act Indic 3 Sg · ρίπτω

main verb (coordinate)

→ constative aorist

ρίπτω: 'throw / cast'; the rubble-dust is flung into the Kidron, the disposal-site (cf. v. 6).

τὸν

the

Accusative

article

→ noun-phrase marking

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

χοῦν

dust

Accusative

direct object of ἔρριψεν

→ object specification

χοῦς: 'dust / rubble'; the pulverized remains of the altars.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

χειμάρρουν

wadi

Accusative

object of εἰς (destination)

→ object specification

χειμάρρος: 'wadi / ravine'; the Kidron (cf. vv. 4, 6).

Κεδρων

Kidron

genitive of relationship (indeclinable)

→ participant identification

Κεδρων: the Kidron ravine, recurrent disposal-site of the reform.

13 καὶ τὸν οἶκον τὸν ἐπὶ πρόσωπον Ἱερουσαλημ τὸν ἐκ δεξιῶν τοῦ ὄρους τοῦ Μοσοαθ ὃν ᾤκοδόμησεν Σαλωμων βασιλεὺς Ἰσραηλ τῇ Ἀστάρτῃ προσοχθίσματι Σιδωνίων καὶ τῷ Χαμωσ προσοχθίσματι Μωαβ καὶ τῷ Μολχολ βδελύγματι υἱῶν Ἀμμων ἐμίανεν ὁ βασιλεὺς

And the high places that were before Jerusalem, on the right of the Mount of Destruction, which Solomon king of Israel had built for Astarte the abomination of the Sidonians and for Chemosh the abomination of Moab and for Milcom the abomination of the sons of Ammon, the king defiled.

Continuation: defilement of Solomon's high places for foreign gods

καὶ τὸν οἶκον

The reform reaches back to Solomon's own apostasy (3 Kgdms 11:5–8): the shrines he built for Astarte, Chemosh, and Milcom on the Mount of Destruction (the Mount of Olives) are defiled. Each deity is labelled with the polemical προσόχθισμα / βδέλυγμα ('abomination'). The fronted object οἶκον is resumed by the verb ἐμίανεν at verse-end (Hebraic object-fronting).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (fronted object of ἐμίανεν)

→ noun-phrase marking

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

οἶκον

house / shrines

Accusative

direct object (fronted, resumed by ἐμίανεν)

→ object specification

οἶκος: 'house / cult-shrine'; here the high-place shrines (collective sing.) Solomon erected for his foreign wives' gods (3 Kgdms 11:7).

τὸν

the (one)

Accusative

article (attributive)

→ noun-phrase marking

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

ἐπὶ

before / facing

preposition + accusative (position)

→ spatial or relational framing

ἐπὶ πρόσωπον: 'before / in front of / facing'; a Hebraism rendering עַל־פָּנָיו ('on the face of').

πρόσωπον

face / front

Accusative

object of ἐπί (idiom: 'before')

→ object specification

πρόσωπον: 'face'; ἐπὶ πρόσωπον Ἱερουσαλημ = 'facing Jerusalem,' i.e. on the Mount of Olives east of the city.

Ἱερουσαλημ

Jerusalem

genitive of relationship (indeclinable)

→ participant identification

Ἱερουσαλημ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

τὸν

the (one)

Accusative

article (attributive)

→ noun-phrase marking

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

ἐκ

on

preposition + genitive (position)

→ spatial or relational framing

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

δεξιῶν

the right

Genitive

object of ἐκ (position: 'on the right')

→ relational specification

δεξιός: 'right (hand)'; ἐκ δεξιῶν = 'on the right,' i.e. to the south (the Hebrew orients by facing east); renders יְמִינִי.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ὄρους

mountain

Genitive

genitive (with ἐκ δεξιῶν)

→ relational specification

ὄρος: 'mountain'; renders רֶחַב; the Mount of Olives, here labelled the 'Mount of Destruction' (a pejorative pun, see next).

τοῦ

of

Genitive

article (with Μοσοαθ)

→ noun-phrase marking

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

Μοσοαθ

Destruction (Mosoath)

genitive of relationship (indeclinable transliteration)

→ participant identification

Μοσοαθ: transliteration of Hebrew מְשַׁחֵת ('the Destroyer / Corruption'); 'the Mount of the Destroyer' — a derogatory deformation of הַר מְשִׁחָה ('Mount of Anointing/Olives'), branding the site of idolatry as a 'mount of corruption.'

ὃν

which

Accusative

relative pronoun (object of ὠκοδόμησεν)

→ participant reference

ὃν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ὠκοδόμησεν).

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

verb of relative clause

→ constative aorist

οἰκοδομέω: 'build'; renders בָּנָה; Solomon's building of the foreign shrines (3 Kgdms 11:7), now reversed by Josiah's defilement.

Σαλωμων

Solomon

Nominative

subject of ὠκοδόμησεν

→ participant prominence

Σαλωμων: transliteration of Hebrew שְׁלֹמֹה (Solomon); here nominative subject; the great temple-builder whose later idolatry the reform must now undo — a pointed irony that Σαλωμων βασιλεὺς Ἰσραηλ built shrines for foreign gods.

βασιλεὺς

king

Nominative

apposition to Σαλωμων

→ participant prominence

βασιλεὺς: 'king'; Solomon's title.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραηλ: transliteration of Hebrew מְלֶכְךָ; here the united kingdom under Solomon; indeclinable.

τῇ

for

Dative

article (dative of advantage)

→ noun-phrase marking

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

Ἀστάρτη

Astarte

Dative

dative of advantage ('for Astarte')

→ sphere or reference

Ἀστάρτη (dat. Ἀστάρτη): the Sidonian/Canaanite fertility-goddess (Hebrew אֲשֶׁת־אֱשֶׁרָה); declined as a first-declension noun; one of the three deities for whom Solomon built shrines.

προσοχθίσματι

abomination

Dative

dative in apposition to Ἀστάρτη (polemical label)

→ sphere or reference

προσοχθίσμα: 'detestable thing / abomination / offense'; renders נִשְׁקָה; the LXX's polemical label for a pagan idol — lit. 'that which causes (God's) revulsion.'

Σιδωνίων

of the Sidonians

Genitive

genitive (defining προσοχθίσματι)

→ relational specification

Σιδώνιος: 'Sidonian'; renders סִדְוִינִי; Astarte was the chief goddess of Sidon/Phoenicia.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

for

Dative

article (dative of advantage)

→ noun-phrase marking

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

Χαμῶς

Chemosh

dative of advantage (indeclinable)

→ participant identification

Χαμῶς: transliteration of Hebrew שִׁמְשֵׁן (Chemosh), the national god of Moab; indeclinable.

προσόχθισματι

abomination

Dative

dative in apposition to Χαμῶς

→ sphere or reference

προσόχθισμα: 'abomination'; the polemical label, here for Chemosh.

Μωαβ

of Moab

genitive of relationship (indeclinable)

→ participant identification

Μωαβ: transliteration of Hebrew מוֹאָב (Moab); the nation whose god was Chemosh; indeclinable.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

for

Dative

article (dative of advantage)

→ noun-phrase marking

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

Μολχοῦ

Milcom

dative of advantage (indeclinable)

→ participant identification

Μολχοῦ: transliteration of Hebrew מִלְכָּם (Milcom), the national god of Ammon; indeclinable (cf. Μολοχ, v. 10, a related royal-deity name).

βδελύγματι

abomination

Dative

dative in apposition to Μολχοῦ

→ sphere or reference

βδελύγμα: 'abomination / detestable thing'; renders יָקֵץ / תּוֹעֵבָה; a near-synonym of προσόχθισμα, varying the polemical vocabulary for the third idol.

υἱῶν

of the sons

Genitive

genitive (defining βδελύγματι)

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; υἱοὶ Ἀμμων = 'the sons of Ammon,' the standard designation of the Ammonites (בְּנֵי עַמּוֹן).

Ἀμμων

of Ammon

genitive of relationship (indeclinable)

→ participant identification

Ἀμμων: transliteration of Hebrew אֲמוֹן (Ammon); indeclinable; the nation whose god was Milcom.

ἐμίανεν

defiled

Aor Act Indic 3 Sg · μιαίνω

main verb (resuming the fronted object οἶκον)

→ constative aorist

μιαίνω: 'defile'; the verb resumes the long fronted object; Josiah pollutes Solomon's foreign shrines to render them unusable (cf. vv. 8, 10, 16).

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject of ἐμίανεν

→ participant prominence

βασιλεύς: Josiah, named again at the close to mark the agent of the climactic defilement.

14 καὶ συνέτριψεν τὰς στήλας καὶ ἐξωλέθρευσεν τὰ ἄλση καὶ ἔπλησεν τοὺς τόπους αὐτῶν ὀστέων ἀνθρώπων

And he broke in pieces the pillars and utterly destroyed the sacred poles, and filled their places with the bones of men.

Continuation: smashing the pillars and Asherim, filling the sites with bones

καὶ συνέτριψεν τὰς στήλας

A triad of aorists (συνέτριψεν, ἐξωλέθρευσεν, ἔπλησεν) completes the destruction of the cult-objects: the standing-stones (στήλαι = **טִּלְכָּזִים**) are smashed and the Asherim annihilated; the sites are then filled with human bones — the supreme defilement, since corpse-impurity rendered the ground permanently unfit for worship (anticipating the Bethel scene of vv. 15–20).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνέτριψεν

broke in pieces

Aor Act Indic 3 Sg · συντρίβω

main verb

→ constative aorist

συντρίβω: 'shatter / break in pieces'; renders **רָצַץ**; the intensive συν- denotes total fracturing of the stone pillars (cf. v. 15).

τὰς

the

Accusative

article

→ noun-phrase marking

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

στήλας

pillars

Accusative

direct object of συνέτριψεν

→ object specification

στήλη: 'pillar / standing-stone'; renders **הַצִּלְחִים**, the sacred standing-stones of Canaanite cult, forbidden in Deut 16:22.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξολέθρευσεν
utterly destroyed

Aor Act Indic 3 Sg · ἐξολεθρεύω

main verb (coordinate)

→ constative aorist

ἐξολεθρεύω: 'destroy utterly / exterminate'; renders מַשְׁחֵה / תִּהְרַחֵה; the ἐξ- intensifies to total annihilation of the Asherim (cf. the herem-vocabulary of Deut 7:5).

τὰ
the

Accusative

article

→ noun-phrase marking

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

ἄλση

sacred poles / Asherim

Accusative

direct object of ἐξολέθρευσεν

→ object specification

ἄλσος (pl. ἄλση): 'grove'; the LXX rendering of אֲשֵׁרִים (Asherim), the cultic poles/trees of the goddess Asherah (cf. vv. 4, 6, 7, 15).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔπλησεν
filled

Aor Act Indic 3 Sg · πίμπλημι / πληρόω

main verb (coordinate)

→ constative aorist

πίμπλημι (aor. ἔπλησεν): 'fill'; renders מִלֵּא; takes a genitive of content (ὀστέων); the filling of the former cult-sites with bones is a deliberate, irreversible defilement.

τοὺς
the

Accusative

article

→ noun-phrase marking

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

τόπους
places

Accusative

direct object of ἔπλησεν

→ object specification

τόπος: 'place / site'; renders מְקוֹמָם; the sites of the destroyed pillars and poles, now packed with bones.

αὐτῶν

their

Genitive

genitive of possession (the pillars'/poles')

→ relational specification

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

ὀστέων

bones

Genitive

genitive of content (with ἔπλησεν)

→ relational specification

ὀστέον (gen. pl. ὀστέων): 'bone'; renders תְּהִמָּצָה; human bones are the ultimate defiling agent (corpse-impurity, Num 19:16), making the cult-sites permanently profane.

ἀνθρώπων

of men

Genitive

genitive (defining ὀστέων)

→ relational specification

ἄνθρωπος (gen. pl. ἀνθρώπων): 'man / human'; ὁστέων ἀνθρώπων = 'human bones,' the specifically defiling kind (cf. vv. 16, 20).

15 καί γε τὸ θυσιαστήριον τὸ ἐν Βαιθηλ τὸ ὑψηλὸν ὃ ἐποίησεν Ιεροβοαμ υἱὸς Ναβατ ὃς ἐξήμαρτεν τὸν Ἰσραηλ καί γε τὸ θυσιαστήριον ἐκεῖνο καὶ τὸ ὑψηλὸν κατέσπασεν καὶ συνέτριψεν τοὺς λίθους αὐτοῦ καὶ ἔλεπτυνεν εἰς χοῦν καὶ κατέκαυσεν τὸ ἄλσος

Moreover the altar that was at Bethel, the high place that Jeroboam son of Nebat made, who caused Israel to sin — even that altar and the high place he pulled down, and broke its stones in pieces and ground them to dust, and burned the sacred pole.

Opening of section C: the destruction of the Bethel altar

καί γε τὸ θυσιαστήριον

The emphatic καί γε ('moreover / even') — a kaige-recension signature rendering Hebrew כִּי גַם — marks the climactic extension of the reform to the northern shrine of Bethel. The altar is identified by the formulaic reference to Jeroboam son of Nebat 'who made Israel sin,' the Deuteronomist's standard epithet (3 Kgdms 14:16). A cascade of destruction-verbs (κατέσπασεν, συνέτριψεν, ἔλεπτυνεν, κατέκαυσεν) annihilates altar, stones, and Asherah.

καί
and

conjunction (with γε: emphatic 'moreover')

→ discourse linkage or contrast

καί γε: 'and indeed / moreover / even'; the emphatic particle-combination renders Hebrew כִּי גַם ; its frequent use is the eponymous signature of the kaige (καί γε) recension of LXX Kingdoms.

γε
indeed

emphatic particle (with καί)

→ discourse linkage or contrast

γε: enclitic emphatic particle 'indeed / even'; with καί forms the recension-marker καί γε.

τὸ
the

Accusative

article (fronted object)

→ noun-phrase marking

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

θυσιαστήριον
altar

Accusative

direct object (fronted, resumed below)

→ object specification

θυσιαστήριον: 'altar'; the infamous altar of Bethel, focus of the man-of-God prophecy in 3 Kgdms 13.

τὸ

the (one)

Accusative

article (attributive)

→ noun-phrase marking

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

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

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

Βαιθλ

Bethel

object of ἐν (indeclinable)

→ participant identification

Βαιθλ: Bethel, Jeroboam's southern royal sanctuary with its golden calf (3 Kgdms 12:28–29); cf. v. 4.

τὸ

the

Accusative

article (with ὑψηλόν, apposition)

→ noun-phrase marking

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

ὑψηλόν

high place

Accusative

substantival adjective in apposition to θυσιαστήριον

→ object specification

ὑψηλός: τὸ ὑψηλόν = 'the high place / shrine'; in apposition, identifying the Bethel altar as a high-place sanctuary (הַמִּזְבֵּחַ).

ὃ

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ἐποίησεν).

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'make'; Jeroboam's establishment of the Bethel altar.

Ιεροβοαμ

Jeroboam

subject of ἐποίησεν (indeclinable)

→ participant identification

Ιεροβοαμ: transliteration of Hebrew יְרֹבֹאם (Jeroboam I); indeclinable; the founder of the northern kingdom's calf-cult, the archetypal sinner-king of the Deuteronomistic History.

υἱός

son

Nominative

apposition to Ιεροβοαμ

→ participant prominence

υἱός: 'son'; the patronymic formula 'son of Nebat.'

Ναβατ

of Nebat

genitive of relationship (indeclinable)

→ participant identification

Ναβατ: transliteration of Hebrew נִבְטַן (Nebat), Jeroboam's father; indeclinable; the full formula 'Jeroboam son of Nebat' is a fixed Deuteronomistic tag.

ὃς

who

Nominative

relative pronoun (subject of ἐξήμαρτεν)

→ participant reference

ὃς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (subject of ἐξήμαρτεν).

ἐξήμαρτεν

caused to sin

Aor Act Indic 3 Sg · ἐξαμαρτάνω

verb of relative clause (causative)

→ constative aorist (causative)

ἐξαμαρτάνω: here transitive/causative 'cause to sin / lead into sin'; renders נִיטְחָהּ; ὃς ἐξήμαρτεν τὸν Ισραηλ ('who made Israel sin') is the recurring Deuteronomistic indictment of Jeroboam (3 Kgdms 14:16; 4 Kgdms 17:21).

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰσραηλ

Israel

direct object of ἐξήμαρτεν (indeclinable, with article)

→ participant identification

Ἰσραηλ: the northern kingdom Jeroboam led into the calf-cult; indeclinable, though here governed by the accusative article τὸν.

καί

and

conjunction (with γε: resumptive emphatic)

→ discourse linkage or contrast

καί γε: the emphatic combination repeats, resuming the fronted object before the main verbs — 'even that altar.'

γε

indeed

emphatic particle

→ discourse linkage or contrast

γε: meaning 'indeed'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

direct object (resumptive, of κατέσπασεν)

→ object specification

θυσιαστήριον: 'altar'; resumes the fronted object for the main demolition-verb.

ἐκεῖνο

that

Accusative

demonstrative (modifying θυσιαστήριον)

→ object specification

ἐκεῖνος: 'that'; the deictic emphasises 'that very altar' of Jeroboam.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὕψηλόν

high place

Accusative

direct object (coordinate, of κατέσπασεν)

→ object specification

ὕψηλός: τὸ ὕψηλόν = 'the high place'; the shrine destroyed along with the altar.

κατέσπασεν

he pulled down

Aor Act Indic 3 Sg · κατασπάω

main verb

→ constative aorist

κατασπάω: 'pull/drag down'; the forcible demolition of the Bethel altar (cf. v. 12).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνέτριψεν

broke in pieces

Aor Act Indic 3 Sg · συντρίβω

main verb (coordinate)

→ constative aorist

συντρίβω: 'shatter'; the stones of the altar are broken up (cf. v. 14).

τούς

the

Accusative

article

→ noun-phrase marking

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

λίθους

stones

Accusative

direct object of συνέτριψεν

→ object specification

λίθος: 'stone'; renders סִבְיָן; the building-stones of the altar, smashed to rubble.

αὐτοῦ

its

Genitive

genitive of possession (the altar's)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλέπτυνεν

ground to powder

Aor Act Indic 3 Sg · λεπτόνω

main verb (coordinate)

→ constative aorist

λεπτόνω: 'pulverize'; the stones are reduced to dust (cf. v. 6); echoing the calf's destruction (Deut 9:21).

εἰς

to

preposition + accusative (result)

→ spatial or relational framing

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

χοῦν

dust

Accusative

object of εἰς (result)

→ object specification

χοῦς: 'dust'; the pulverized result; εἰς χοῦν = 'to dust' (cf. v. 6).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέκαυσεν

he burned

Aor Act Indic 3 Sg · κατακαίω

main verb (coordinate)

→ constative aorist

κατακαίω: 'burn up'; the accompanying Asherah-pole is incinerated (cf. vv. 4, 6, 11).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἄλσος

sacred pole / Asherah

Accusative

direct object of κατέκαυσεν

→ object specification

ἄλσος: 'grove'; the Asherah-pole at Bethel, burned along with the altar (cf. vv. 4, 6, 7, 14).

16 καὶ ἐξένευσεν Ιωσίας καὶ εἶδεν τοὺς τάφους τοὺς ὄντας ἐκεῖ ἐν τῇ πόλει καὶ ἀπέστειλεν καὶ ἔλαβεν τὰ ὀστᾶ ἐκ τῶν τάφων καὶ κατέκαυσεν ἐπὶ τὸ θυσιαστήριον καὶ ἐμίανεν αὐτὸ κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν τῷ ἐστάναι Ιεροβοαμ ἐν τῇ ἐορτῇ ἐπὶ τὸ θυσιαστήριον καὶ ἐπιστρέψας ᾗρεν τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τὸν τάφον τοῦ ἀνθρώπου τοῦ θεοῦ τοῦ λαλήσαντος τοὺς λόγους τούτους

And Josiah turned aside and saw the tombs that were there in the city, and he sent and took the bones out of the tombs and burned them upon the altar, and defiled it, according to the word of the LORD that the man of God proclaimed when Jeroboam stood at the feast by the altar. And turning, he lifted up his eyes to the tomb of the man of God who had spoken these words.

Fulfillment notice: the burning of bones fulfills the man-of-God prophecy καὶ ἐξένευσεν Ιωσίας

The narrative names Josiah explicitly (Ιωσίας) and reports the precise fulfillment of the prophecy of 3 Kgdms 13:2 (κατὰ τὸ ῥῆμα κυρίου). The fulfillment-formula and the temporal clause ἐν τῷ ἐστάναι Ιεροβοαμ ('when Jeroboam stood') link Josiah's act, three centuries later, to the unnamed Judahite prophet's word. The closing clause (ἐπιστρέψας ᾗρεν τοὺς ὀφθαλμοὺς) prepares the sparing of the prophet's tomb in vv. 17–18.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξένευσεν

turned aside

Aor Act Indic 3 Sg · ἐκνεύω

main verb

→ constative aorist

ἐκνεύω: 'turn aside / turn away'; renders ἱστῶ; Josiah turns to survey the surroundings, his eye falling on the tombs.

Ιωσίας

Josiah

Nominative

subject

→ participant prominence

Ιωσίας: transliteration of Hebrew יְהוֹשָׁפָאֵל (Josiah); declined as a first-declension masculine (nom. Ιωσίας); named here for the first time in the chapter, at the climactic fulfillment-scene at Bethel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist

ὁράω (aor. εἶδεν): 'see'; renders הִנֵּה; Josiah catches sight of the tombs on the hillside.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

τάφους

tombs

Accusative

direct object of εἶδεν

→ object specification

τάφος: 'tomb / grave'; renders קֶבֶר; the tombs whose bones will defile the altar.

τοὺς

the (ones)

Accusative

article (with participle)

→ noun-phrase marking

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

ὄντας

that were

Pres Act Ptc Acc Masc Pl · εἰμί

attributive participle (modifying τάφους)

→ verbal action or state

εἰμί: 'be'; οἱ ὄντες ἐκεῖ = 'those (that were) there'; the participle localizes the tombs.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; at Bethel.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

πόλει

city

Dative

dative of place

→ sphere or reference

πόλις: 'city'; the town of Bethel and its environs.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send'; Josiah dispatches men to fetch the bones (cf. v. 1).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'take'; the bones are removed from the tombs to defile the altar.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὅστᾱ

bones

Accusative

direct object of ἔλαβεν

→ object specification

ὀστέον (contr. pl. ὅστᾱ): 'bone'; the human bones used to defile the altar, fulfilling the prophecy of 3 Kgdms 13:2 that bones would be burned on it.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

τάφων

tombs

Genitive

object of ἐκ (source)

→ relational specification

τάφος: 'tomb'; the source of the defiling bones.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέκαυσεν

burned

Aor Act Indic 3 Sg · κατακαίω

main verb

→ constative aorist

κατακαίω: 'burn up'; the bones are burned upon the altar — the precise act foretold in 3 Kgdms 13:2.

ἐπὶ

upon

preposition + accusative (upon)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

object of ἐπὶ

→ object specification

θυσιαστήριον: 'altar'; the Bethel altar, defiled by the burning of bones.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμίανεν

defiled

Aor Act Indic 3 Sg · μιαίνω

main verb

→ constative aorist

μιαίνω: 'defile'; the burning of human bones renders the altar permanently unclean (cf. vv. 8, 10, 13).

αὐτό

it

Accusative

direct object (the altar)

→ participant reference

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

κατά

according to

preposition + accusative (conformity)

→ spatial or relational framing

κατά + acc.: 'according to'; κατά τὸ ῥῆμα κυρίου = 'in accordance with the word of the LORD'; the fulfillment-formula.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

word

Accusative

object of κατά

→ object specification

ῥῆμα: 'word / utterance'; renders רָצַף; τὸ ῥῆμα κυρίου = the prophetic word spoken by the man of God in 3 Kgdms 13:2, now fulfilled to the letter.

κυρίου

of the LORD

Genitive

genitive of source

→ relational specification

κύριος: the Tetragrammaton; the word's divine origin guarantees its fulfillment after three centuries.

ὃ

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ἐλάλησεν).

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist

λαλέω: 'speak'; renders רָצַף; the man of God's proclamation against the Bethel altar (3 Kgdms 13:2).

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of ἐλάλησεν

→ participant prominence

ἄνθρωπος: 'man'; ὁ ἄνθρωπος τοῦ θεοῦ = 'the man of God' (יְהוָה אֱלֹהֵינוּ), the standard designation of a prophet; here the anonymous Judahite prophet of 3 Kgdms 13.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive (with ἄνθρωπος)

→ relational specification

θεός: 'God'; ἄνθρωπος τοῦ θεοῦ = the prophetic title 'man of God!'

ἐν

when

preposition + dative (temporal, with articular infinitive)

→ spatial or relational framing

ἐν τῷ + infinitive: a temporal construction 'when / while', rendering Hebrew אַ + infinitive construct; 'when Jeroboam stood.'

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

ἐστάναι

standing

Perf Act Infin · ἴστημι

articular infinitive (temporal: 'when [Jeroboam] stood')

→ verbal action or state

ἴστημι (perf. inf. ἐστάναι): 'stand'; the perfect infinitive in the ἐν τῷ-construction means 'while Jeroboam was standing'; refers to the moment of 3 Kgdms 13:1 when Jeroboam stood at the altar to burn incense and the prophet cried out.

Ιεροβοαμ

Jeroboam

accusative subject of infinitive (indeclinable)

→ participant identification

Ιεροβοαμ: Jeroboam, standing at the altar when the prophecy was uttered; indeclinable.

ἐν

at

preposition + dative (temporal/locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐορτῇ

feast

Dative

dative of time/place

→ sphere or reference

ἐορτή: 'feast / festival'; renders אָד; Jeroboam's rival autumn festival at Bethel (3 Kgdms 12:32–33), the occasion of the prophecy.

ἐπὶ

by / at

preposition + accusative (position)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

object of ἐπὶ (position of Jeroboam)

→ object specification

θυσιαστήριον: 'altar'; the altar at which Jeroboam stood when the prophet spoke.

καὶ

and

narrative conjunction (transition to v. 17 scene)

→ discourse linkage or contrast

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

ἐπιστρέψας

turning

Aor Act Ptc Nom Masc Sg · ἐπιστρέφω

circumstantial participle (attendant: 'turning')

→ verbal action or state

ἐπιστρέφω: 'turn / turn around'; renders שׁוּב / הָפֵץ; the aorist participle marks Josiah's turning to look at the prophet's tomb, setting up the dialogue of v. 17.

ἤρην

lifted up

Aor Act Indic 3 Sg · αἴρω

main verb

→ constative aorist

αἴρω: 'lift / raise'; ἤρην τοὺς ὀφθαλμούς ('lifted up his eyes') is a Hebraism (נָשָׂא עֵינָיו) for directing one's gaze.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ὀφθαλμούς

eyes

Accusative

direct object of ἤρην

→ object specification

ὀφθαλμός: 'eye'; ἤρην τοὺς ὀφθαλμούς = 'lifted his eyes,' the Hebraic idiom for looking up/around.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐπὶ

to

preposition + accusative (direction of gaze)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τάφον

tomb

Accusative

object of ἐπὶ (direction)

→ object specification

τάφος: 'tomb'; the tomb of the man of God, which Josiah is about to spare (vv. 17–18).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπου

man

Genitive

genitive (defining τάφον)

→ relational specification

ἄνθρωπος: 'man'; ὁ ἄνθρωπος τοῦ θεοῦ — the prophet whose tomb is in view.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive (with ἀνθρώπου)

→ relational specification

θεός: 'God'; the prophetic title 'man of God.'

τοῦ

who

Genitive

article (with participle)

→ noun-phrase marking

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

λαλήσαντος

had spoken

Aor Act Ptc Gen Masc Sg · λαλέω

attributive participle (modifying άνθρωπου)

→ verbal action or state

λαλέω (aor. ptc.): 'speak'; ὁ λαλήσας τοὺς λόγους τούτους = 'who spoke these words,' identifying the prophet by his fulfilled oracle.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of λαλήσαντος

→ object specification

λόγος: 'word'; the prophetic words now fulfilled in Josiah's act.

τούτους

these

Accusative

demonstrative (modifying λόγους)

→ object specification

οὗτος: 'these'; deictic to the very prophecy being fulfilled — the words spoken against the altar and now realized.

17 καὶ εἶπεν τί τὸ σκόπελον ἐκεῖνο ὃ ἐγὼ ὀρῶ καὶ εἶπον αὐτῷ οἱ ἄνδρες τῆς πόλεως ὁ ἄνθρωπος τοῦ θεοῦ ἐστὶν ὁ ἐξεληλυθὼς ἐξ Ιουδα καὶ ἐπικαλεσάμενος τοὺς λόγους τούτους οὓς ἐπεκαλέσατο ἐπὶ τὸ θυσιαστήριον Βαιθηλ

And he said, 'What is that monument that I see?' And the men of the city said to him, 'It is the man of God who came out of Judah and called out these words that he proclaimed against the altar of Bethel.'

Dialogue: Josiah inquires about the monument and is told whose it is καὶ εἶπεν

A question-and-answer exchange: Josiah asks about the σκόπελον ('grave-marker / monument'), and the townsmen identify it as the tomb of the man of God from Judah whose words against the Bethel altar have just been fulfilled. The repeated ἐπικαλέω ('called out / proclaimed') underlines the prophetic word as the link between past oracle and present fulfillment.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction, Josiah)

→ constative aorist

λέγω (aor. εἶπεν): 'say'; introduces Josiah's question about the tomb-marker.

τί

what

Nominative

interrogative pronoun (predicate)

→ participant reference

τίς: interrogative 'what / who'; τί τὸ σκόπελον = 'what is that monument?'

τὸ

the

Nominative

article

→ noun-phrase marking

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

σκόπελον

monument / grave-marker

Nominative

subject of implied ἔστιν

→ participant prominence

σκόπελος (here neut. σκόπελον): 'lookout-rock / cairn / monument'; renders נִיזָּן ('marker / signpost'); the gravestone or memorial cairn marking the prophet's tomb.

ἐκεῖνο

that

Nominative

demonstrative (modifying σκόπελον)

→ participant prominence

ἐκεῖνος: 'that'; the deictic points to the visible monument.

ὃ

which

Accusative

relative pronoun (object of ὁρῶ)

→ participant reference

ὃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ὁρῶ).

ἐγὼ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγὼ: emphatic 'I'; the king's personal observation.

ὁρῶ

see

Pres Act Indic 1 Sg · ὁράω

verb of relative clause

→ descriptive present

ὁράω: 'see'; ὃ ἐγὼ ὁρῶ = 'which I see,' the present tense of immediate perception.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (the townsmen's reply)

→ constative aorist

λέγω (aor. εἶπον 3 pl.): 'say'; introduces the men's answer.

αὐτῷ

to him

Dative

indirect object (to Josiah)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (to Josiah).

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject of εἶπον

→ participant prominence

ἄνῃρ (nom. pl. ἄνδρες): 'man'; the townsmen of Bethel who know the local tradition.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive (defining ἄνδρες)

→ relational specification

πόλις: 'city'; οἱ ἄνδρες τῆς πόλεως = 'the men of the city,' the residents of Bethel.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

predicate nominative (with ἐστίν)

→ participant prominence

ἄνθρωπος: 'man'; ὁ ἄνθρωπος τοῦ θεοῦ — the man of God, identified as the one buried there.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive (with ἄνθρωπος)

→ relational specification

θεός: 'God'; the prophetic title.

ἐστίν

is / it is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; the copula identifying the tomb's occupant.

ὁ

the (one)

Nominative

article (with participle)

→ noun-phrase marking

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

ἐξεληλυθώς

who came out

Perf Act Ptc Nom Masc Sg · ἐξέρχομαι

substantival participle (in apposition: 'the one who came out')

→ resultative perfect

ἐξέρχομαι (perf. ptc. ἐξεληλυθώς): 'come/go out'; ὁ ἐξεληλυθώς ἐξ Ἰουδα = 'the one who had come out of Judah,' recalling the Judahite origin of the man of God (3 Kgdms 13:1).

ἐξ

out of

preposition + genitive (source)

→ spatial or relational framing

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

Ἰουδα

Judah

object of ἐξ (indeclinable)

→ participant identification

Ἰουδα: the prophet's southern homeland; the man of God came from Judah to denounce the northern altar.

καὶ

and

coordinate conjunction (linking participles)

→ discourse linkage or contrast

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

ἐπικαλεσάμενος

who called out / proclaimed

Aor Mid Ptc Nom Masc Sg · ἐπικαλέω

substantival participle (coordinate)

→ verbal action or state

ἐπικαλέω (mid. ἐπικαλέομαι): 'call out / proclaim / invoke'; the middle participle describes the prophet's proclamation against the altar (cf. the cognate verb following).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους words Accusative <i>direct object of ἐπικαλεσάμενος</i> → object specification λόγος: 'word'; the proclaimed oracle against the altar.	τούτους these Accusative <i>demonstrative (modifying λόγους)</i> → object specification οὗτος: 'these'; the very words now fulfilled.	οὓς which Accusative <i>relative pronoun (object of ἐπεκαλέσατο)</i> → participant reference οὓς: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ἐπεκαλέσατο).	ἐπεκαλέσατο he proclaimed Aor Mid Indic 3 Sg · ἐπικαλέω <i>verb of relative clause</i> → constative aorist ἐπικαλέω (mid.): 'call out / proclaim'; the cognate finite verb reinforces the participle — the prophet 'proclaimed' the oracle against the altar; renders בָּרַךְ.
ἐπὶ against <i>preposition + accusative (hostile direction)</i> → spatial or relational framing ἐπί + acc.: here 'against'; the oracle was directed against the altar.	τὸ the Accusative <i>article</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	θυσιαστήριον altar Accusative <i>object of ἐπὶ</i> → object specification θυσιαστήριον: 'altar'; the Bethel altar against which the prophecy was uttered and now fulfilled.	Βαιθηλ of Bethel <i>genitive of relationship (indeclinable)</i> → participant identification Βαιθηλ: Bethel; θυσιαστήριον Βαιθηλ = 'the altar of Bethel.'

18 καὶ εἶπεν ἄφετε αὐτό ἀνὴρ μὴ κινήσάτω τὰ ὀστᾶ αὐτοῦ καὶ ἐρρύσθησαν τὰ ὀστᾶ αὐτοῦ μετὰ τῶν ὀστέων τοῦ προφήτου τοῦ ἤκοντος ἐκ Σαμαρείας

And he said, 'Let it be; let no man move his bones.' So they spared his bones, together with the bones of the prophet who came from Samaria.

Resolution: Josiah spares the prophet's tomb καὶ εἶπεν

Josiah's command ἄφετε αὐτό ('let it be') and the prohibition μὴ κινήσάτω ('let no one disturb') spare the tomb of the man of God — an honor to the prophet whose word he has just fulfilled. The note that his bones were spared together with the prophet of Samaria recalls the old-prophet of 3 Kgdms 13:31, who had asked to be buried beside the man of God.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Josiah's command)

→ constative aorist

λέγω: 'say'; introduces the king's order to spare the tomb.

ἄφετε

let be / leave

Aor Act Impv 2 Pl · ἀφήμι

imperative (command to attendants)

→ ingressive aorist imperative

ἀφήμι: 'leave / let alone / permit'; ἄφετε αὐτό = 'let it be / leave it alone'; renders יְרִיבֵהּ; the command to spare the monument.

αὐτό

it

Accusative

direct object of ἄφετε (the monument)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἄφετε (the monument).

ἄνθρωπος

(any) man

Nominative

subject of κινησάτω (distributive: 'no one')

→ participant prominence

ἄνθρωπος: 'man'; ἄνθρωπος μὴ κινησάτω = 'let no man move,' a Hebraism (לֹא יִשָּׁאֵל) for a universal prohibition.

μὴ

not

negative (with imperative)

→ clausal qualification or emphasis

μὴ: meaning 'not'; it negates or qualifies the assertion of the clause.

κινησάτω

let him move

Aor Act Impv 3 Sg · κινέω

third-person prohibitive imperative

→ prohibitive aorist imperative

κινέω: 'move / disturb'; renders נִגְזַל / יִגְזַל; the prohibition protects the prophet's remains from the desecration meted out to the idolatrous tombs.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὀστᾶ

bones

Accusative

direct object of κινησάτω

→ object specification

ὀστέον (pl. ὀστᾶ): 'bone'; the prophet's bones, deliberately left undisturbed.

αὐτοῦ

his

Genitive

genitive of possession (the prophet's)

→ relational specification

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

καὶ

and / so

narrative conjunction (result)

→ discourse linkage or contrast

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

ἐρρύσθησαν

were spared / rescued

Aor Pass Indic 3 Pl · ῥύομαι

main verb (passive result)

→ constative aorist (resultant deliverance)

ῥύομαι (aor. pass. ἐρρύσθησαν): 'rescue / deliver / spare'; renders יְצִיל / נִגְמֶלֶת; the bones 'were rescued' from the burning — the prophet's tomb alone escapes the general desecration.

τὰ the Nominative <i>article</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	ὀστᾶ bones Nominative <i>subject of ἐρρύσθησαν</i> → participant prominence ὀστέον (pl. ὀστᾶ): 'bone'; the spared bones of the man of God.	αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	μετὰ together with <i>preposition + genitive (accompaniment)</i> → spatial or relational framing μετὰ + gen.: 'with / together with'; the man of God's bones are spared alongside those of the old prophet of Samaria.
τῶν the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	ὀστῶν bones Genitive <i>object of μετὰ</i> → relational specification ὀστέον (gen. pl. ὀστῶν): 'bone'; the bones of the Samaritan prophet, buried in the same tomb (3 Kgdms 13:31).	τοῦ of the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	προφήτου prophet Genitive <i>genitive (defining ὀστῶν)</i> → relational specification προφήτης: 'prophet'; the old prophet of Bethel/Samaria who buried the man of God and asked to be laid beside him (3 Kgdms 13:11–32).
τοῦ who Genitive <i>article (with participle)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἦκοντος who came Pres Act Ptc Gen Masc Sg · ἦκω <i>attributive participle (modifying προφήτου)</i> → verbal action or state ἦκω: 'have come / be present'; ὁ ἦκων ἐκ Σαμαρείας = 'the one who came from Samaria,' identifying the old prophet's provenance.	ἐκ from <i>preposition + genitive (source)</i> → spatial or relational framing ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source).	Σαμαρείας Samaria Genitive <i>object of ἐκ</i> → relational specification Σαμάρεια (gen. Σαμαρείας): transliteration of Hebrew שַׁמְרֹן (Samaria); declined as a first-declension noun; the region/capital of the northern kingdom, here anachronistically used for the old prophet's home (Bethel was later part of Samaria).

19 καί γε εἰς πάντας τοὺς οἴκους τῶν ὑψηλῶν τοὺς ἐν ταῖς πόλεσιν Σαμαρείας οὓς ἐποίησαν βασιλεῖς
Ἰσραὴλ παροργίζειν κύριον ἀπέστησεν Ἰωσίας καὶ ἐποίησεν ἐν αὐτοῖς πάντα τὰ ἔργα ἃ ἐποίησεν ἐν
Βαιθὴλ

Moreover, all the houses of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah removed; and he did to them according to all the deeds that he had done at Bethel.

Extension: the reform reaches the high places of Samaria

καί γε

The emphatic καί γε again marks an extension (cf. v. 15): Josiah's reform overflows the borders of Judah into the former northern kingdom. The purpose-infinitive παροργίζειν κύριον ('to provoke the LORD to anger') is the Deuteronomistic indictment of the kings of Israel; Josiah treats the Samaritan shrines exactly as he treated Bethel.

καί

and

conjunction (with γε: emphatic 'moreover')

→ discourse linkage or contrast

καί γε: 'moreover / even' (Hebrew וְגַם); the kaige-recension marker introducing the northward extension of the reform.

γε

indeed

emphatic particle

→ discourse linkage or contrast

γε: meaning 'indeed'; conjunction or particle linking this unit with the surrounding discourse.

εἰς

as for / against

preposition + accusative (Hebraizing object-marker)

→ spatial or relational framing

εἰς + acc.: here a Hebraizing extension marking the object 'as for all the houses,' resumed by ἀπέστησεν; renders the Hebrew direct-object construction loosely.

πάντας

all

Accusative

adjective (modifying οἴκους)

→ object specification

πᾶς: 'all'; the comprehensive scope of the northern purge.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

οἴκους

houses / shrines

Accusative

object (resumed by ἀπέστησεν)

→ object specification

οἶκος: 'house / shrine'; οἱ οἴκοι τῶν ὑψηλῶν = 'the shrines of the high places,' the cult-buildings of Samaria's bamot.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ὑψηλῶν

high places

Genitive

genitive (defining οἴκους)

→ relational specification

ὑψηλός: τὰ ὑψηλά = 'the high places'; the shrines of the northern kingdom.

τοὺς
the (ones)

Accusative

article (attributive)

→ noun-phrase marking

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

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς
the

Dative

article

→ noun-phrase marking

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

πόλεσιν
cities

Dative

dative of place

→ sphere or reference

πόλις (dat. pl. πόλεσιν): 'city'; the towns of the former northern kingdom.

Σαμαρείας
of Samaria

Genitive

genitive (defining πόλεσιν)

→ relational specification

Σαμάρεια: Samaria; the territory of the fallen northern kingdom, now under Josiah's reforming reach.

οὓς
which

Accusative

relative pronoun (object of ἐποίησαν)

→ participant reference

οὓς: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ἐποίησαν).

ἐποίησαν
made

Aor Act Indic 3 Pl · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'make'; the kings of Israel built these shrines.

βασιλεῖς
kings

Nominative

subject of ἐποίησαν

→ participant prominence

βασιλεῖς: 'kings'; the kings of (northern) Israel.

Ισραηλ
of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: the northern kingdom; indeclinable.

παροργίζειν
to provoke to anger

Pres Act Infin · παροργίζω

infinitive of result/purpose

→ verbal action or state

παροργίζω: 'provoke to anger / exasperate'; renders סִיגְיָה; παροργίζειν κύριον ('to provoke the LORD to anger') is the standard Deuteronomistic verdict on the northern kings' idolatry (cf. 3 Kgdms 14:9; 16:33), anticipating the wrath-theme of vv. 26–27.

κύριον
the LORD

Accusative

direct object of παροργίζειν

→ object specification

κύριος: the Tetragrammaton; the object of the provocation.

ἀπέστησεν
removed

Aor Act Indic 3 Sg · ἀφίστημι

main verb (resuming the fronted object)

→ constative aorist

ἀφίστημι: here transitive 'remove / put away'; renders יָסִיר; Josiah removes the Samaritan shrines, completing the northern reform.

Ἰωσίας

Josiah

Nominative

subject

→ participant prominence

Ἰωσίας: Josiah, the reforming king (cf. v. 16).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'do / make'; Josiah does to the Samaritan shrines as he did to Bethel.

ἐν

to / among

preposition + dative (locative/with respect to)

→ spatial or relational framing

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

αὐτοῖς

them

Dative

object of ἐν (the shrines)

→ participant reference or interest

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

πάντα

all

Accusative

adjective (modifying ἔργα)

→ object specification

πᾶς: 'all'; the full repertoire of his Bethel destruction is repeated.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἔργα

deeds

Accusative

direct object of ἐποίησεν

→ object specification

ἔργον: 'work / deed'; renders **עֲשָׂוֹת**; the acts of demolition and defilement performed at Bethel (vv. 15–16).

ἃ

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ἃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ἐποίησεν).

ἐποίησεν

he had done

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do'; refers back to the Bethel destruction as the pattern.

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

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

Βαιθηλ

Bethel

object of ἐν (indeclinable)

→ participant identification

Βαιθηλ: Bethel, the model of the destruction now extended to all Samaria.

20 καὶ ἐθυσίασεν πάντας τοὺς ἱερεῖς τῶν ὑψηλῶν τοὺς ὄντας ἐκεῖ ἐπὶ τῶν θυσιαστηρίων καὶ κατέκαυσεν τὰ ὀστᾶ τῶν ἀνθρώπων ἐπ' αὐτά καὶ ἐπεστράφη εἰς Ἱερουσαλημ

And he slaughtered all the priests of the high places who were there, upon the altars, and burned the bones of men upon them, and returned to Jerusalem.

Climax and closure of section C: slaughter of the high-place priests; return to Jerusalem καὶ ἐθυσίασεν

The verb ἐθυσίασεν ('sacrificed / slaughtered') is grimly ironic: the high-place priests who offered illicit sacrifices are themselves slaughtered upon their own altars, and human bones burned upon them — a total and final defilement. The closing ἐπεστράφη εἰς Ἱερουσαλημ ('he returned to Jerusalem') brings the narrative back to the capital for the Passover (vv. 21–23).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐθυσίασεν

he slaughtered / sacrificed

Aor Act Indic 3 Sg · θυσιάζω

main verb

→ constative aorist

θυσιάζω: 'sacrifice / slaughter'; renders תָּזַח; here used with grim irony — the priests who sacrificed at the altars are themselves 'sacrificed' upon them; the verb conveys ritual slaughter.

πάντας

all

Accusative

adjective (modifying ἱερεῖς)

→ object specification

πᾶς: 'all'; the comprehensive execution of the idolatrous priests.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Accusative

direct object of ἐθυσίασεν

→ object specification

ἱερεύς: 'priest'; the priests of the Samarian high places (distinct from the Judahite priests of v. 8, who were merely demoted, not killed).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ὑψηλῶν

high places

Genitive

genitive (defining ἱερεῖς)

→ relational specification

ὑψηλός: τὰ ὑψηλά = 'the high places'; the shrines of Samaria.

τοὺς

the (ones)

Accusative

article (with participle)

→ noun-phrase marking

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

ὄντας

who were

Pres Act Ptc Acc Masc Pl · εἰμί

attributive participle (modifying ἱερεῖς)

→ verbal action or state

εἰμί: 'be'; οἱ ὄντες ἐκεῖ = 'those who were there'; the priests present at the shrines.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; at the Samaritan high places.

ἐπὶ

upon

preposition + genitive (position)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίων

altars

Genitive

object of ἐπὶ (position of slaughter)

→ relational specification

θυσιαστήριον: 'altar'; the priests are slaughtered on their own altars — the place of their false sacrifice becomes the place of their death.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέκαυσεν

he burned

Aor Act Indic 3 Sg · κατακαίω

main verb

→ constative aorist

κατακαίω: 'burn up'; human bones are burned on the altars to defile them definitively (cf. v. 16).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὀστέα

bones

Accusative

direct object of κατέκαυσεν

→ object specification

ὀστέον (pl. ὀστέα): 'bone'; human bones, the defiling agent (cf. vv. 14, 16).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπων

men

Genitive

genitive (defining ὀστέα)

→ relational specification

ἄνθρωπος (gen. pl. ἀνθρώπων): 'man'; ὀστέα ἀνθρώπων = 'human bones' (cf. v. 14).

ἐπὶ

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (elided before vowel).

αὐτά

them

Accusative

object of ἐπὶ (the altars)

→ participant reference

αὐτά: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐπὶ (the altars).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεστράφη

he returned

Aor Pass Indic 3 Sg · ἐπιστρέφω

main verb (closure of the Bethel/Samaria episode)

→ constative aorist (intransitive/passive in sense)

ἐπιστρέφω (aor. pass. ἐπεστράφη, here intransitive 'turned back / returned'); renders יָשָׁב; Josiah returns to Jerusalem, closing the northern campaign and setting the stage for the Passover.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of εἰς (indeclinable)

→ participant identification

Ιερουσαλημ: Jerusalem; the king returns to the capital for the great Passover (vv. 21–23).

21 καὶ ἐνετείλατο ὁ βασιλεὺς παντὶ τῷ λαῷ λέγων ποιήσατε τὸ πασχα τῷ κυρίῳ θεῷ ἡμῶν καθὼς γέγραπται ἐπὶ βιβλίου τῆς διαθήκης ταύτης

And the king commanded all the people, saying, 'Keep the Passover to the LORD our God, as it is written upon the book of this covenant.'

Opening of section D: the command to keep the Passover καὶ ἐνετείλατο ὁ βασιλεὺς

ἐνετείλατο echoes the opening of the purge (v. 4), now turned to positive cultic restoration. The command ποιήσατε τὸ πασχα ('keep the Passover') and the conformity-formula καθὼς γέγραπται ('as it is written') ground the festival directly in the rediscovered covenant-book (Deut 16:1–8), making the Passover the constructive counterpart to the destructive reform.

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 (royal command)

→ constative aorist

ἐντέλλομαι: 'command'; renders תִּצַּח; the same verb that launched the purge (v. 4) now inaugurates the Passover, framing reform and festival as twin royal acts.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (Josiah)

→ participant prominence

βασιλεὺς: Josiah.

παντὶ

all

Dative

adjective (modifying λαῶ)

→ sphere or reference

πᾶς: 'all'; the whole people are commanded to keep the Passover.

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῶ

people

Dative

indirect object of ἐνετείλατο

→ sphere or reference

λαός: 'people'; the covenant community, recipients of the command.

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

circumstantial participle (introducing direct speech)

→ imperfective participle (Hebraizing speech-marker)

λέγω: 'say'; the participle λέγων introduces direct discourse, a Hebraism rendering מֵאֵלֶיךָ.

ποιήσατε

keep / make

Aor Act Impv 2 Pl · ποιέω

imperative (the command's content)

→ ingressive aorist imperative

ποιέω: 'do / make / keep (a festival)'; ποιεῖν τὸ πασχα = 'keep/observe the Passover' (חַג־הַפֶּסַח); the aorist imperative commands the festival's decisive observance.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πάσχα

Passover

Accusative

direct object of ποιήσατε

→ object specification

πάσχα: 'Passover'; an indeclinable loanword transliterating Aramaic/Hebrew פֶּסַח; the foundational festival of redemption (Exod 12), here revived after long neglect.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient/advantage

→ sphere or reference

κύριος: the Tetragrammaton; the Passover is kept 'to the LORD,' the proper recipient of covenant worship.

θεῷ

God

Dative

apposition to κυρίῳ

→ sphere or reference

θεός: 'God'; κυρίῳ θεῷ ἡμῶν = 'the LORD our God,' the covenant-formula (יהוה יוני־לנו).

ἡμῶν

our

Genitive

genitive of possession (covenant relationship)

→ relational specification

ἡμῶν: 'our'; the possessive marks the covenant bond — 'the LORD our God.'

καθώς

as

comparative conjunction (conformity)

→ discourse linkage or contrast

καθώς: 'as / just as'; introduces the conformity-formula καθὼς γέγραπται ('as it is written'), grounding the observance in the written Torah.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb of comparative clause

→ resultative perfect (standing written)

γράφω (perf. pass. γέγραπται): 'write'; the formula 'as it is written' (כַּכְּתוּב) appeals to the abiding authority of the covenant-book as the norm for the Passover's celebration.

ἐπὶ

upon / in

preposition + genitive (location of writing)

→ spatial or relational framing

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

βιβλίου

book

Genitive

object of ἐπὶ

→ relational specification

βιβλίον: 'book / scroll'; the covenant-book whose prescriptions govern the festival.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive (defining βιβλίου)

→ relational specification

διαθήκη: 'covenant'; βιβλίον τῆς διαθήκης = 'the book of the covenant' (cf. vv. 2–3).

ταύτης

this

Genitive

demonstrative (modifying διαθήκης)

→ relational specification

οὗτος: 'this'; the very covenant just ratified in vv. 1–3.

22 ὅτι οὐκ ἐγενήθη τὸ πασχα τοῦτο ἀφ' ἡμερῶν τῶν κριτῶν οἱ ἔκρινον τὸν Ἰσραηλ καὶ πάσας τὰς ἡμέρας βασιλέων Ἰσραηλ καὶ βασιλέων Ἰουδα

For such a Passover had not been kept since the days of the judges who judged Israel, nor in all the days of the kings of Israel and the kings of Judah.

Explanatory: the unprecedented character of the Passover ὅτι οὐκ ἐγενήθη

ὅτι ('for') introduces the rationale for the festival's significance: no comparable Passover had been celebrated since the era of the judges. The sweeping temporal merism (days of the judges ... all the days of the kings of Israel and Judah) places Josiah's Passover at the apex of covenant fidelity, surpassing the entire monarchic period.

ὅτι

for

causal/explanatory conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; renders יָדָא; introduces the explanation of the Passover's unique stature.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐγενήθη

had been kept / came to be

Aor Pass Indic 3 Sg · γίνομαι

main verb (negated)

→ constative aorist

γίνομαι (aor. pass. ἐγενήθη): 'happen / come to be / be kept'; οὐκ ἐγενήθη τὸ πασχα = 'no such Passover had taken place'; renders הָיָה לַפֶּסַח.

τὸ

the

Nominative

article

→ noun-phrase marking

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

πάσχα

Passover

Nominative

subject of ἐγενήθη

→ participant prominence

πάσχα: 'Passover'; indeclinable; here the subject, qualified by τοῦτο as 'this (kind of) Passover.'

τοῦτο

this

Nominative

demonstrative (modifying πάσχα)

→ participant reference

οὗτος: 'this'; 'this Passover' = a Passover of this magnitude and fidelity.

ἀφ'

since / from

preposition + genitive (temporal, elided)

→ spatial or relational framing

ἀπό (elided ἀφ): 'from / since'; ἀφ' ἡμερῶν = 'since the days of,' a temporal idiom (יְמֵינוּ).

ἡμερῶν

days

Genitive

object of ἀπό (temporal)

→ relational specification

ἡμέρα (gen. pl. ἡμερῶν): 'day'; 'the days of the judges' = the pre-monarchic era.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

κριτῶν

judges

Genitive

genitive (defining ἡμερῶν)

→ relational specification

κριτής: 'judge'; renders קִרְיָטִים ; the judges who led Israel before the monarchy (the book of Judges era).

οἱ

who

Nominative

relative pronoun (subject of ἔκρινον)

→ participant reference

οἱ: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (subject of ἔκρινον).

ἔκρινον

judged

Impf Act Indic 3 Pl · κρίνω

verb of relative clause

→ customary imperfect (ongoing rule)

κρίνω: 'judge / govern'; renders קִרְיָנָה ; the imperfect describes the judges' ongoing leadership of Israel.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ισραηλ

Israel

direct object of ἔκρινον (indeclinable, with article)

→ participant identification

Ισραηλ: the covenant nation as a whole; indeclinable, here governed by the accusative article τὸν.

καὶ

and / nor

coordinate conjunction (extending the merism)

→ discourse linkage or contrast

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

πάσας

all

Accusative

adjective (modifying ἡμέρας)

→ object specification

πᾶς: 'all'; 'all the days of the kings' extends the temporal sweep through the entire monarchic period.

τάς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time

→ object specification

ἡμέρα: 'day'; πάσας τάς ἡμέρας = 'all the days,' accusative of temporal extent.

βασιλέων

of kings

Genitive

genitive (defining ἡμέρας)

→ relational specification

βασιλεύς (gen. pl. βασιλέων): 'king'; the monarchs of the divided kingdom.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: the northern kingdom; indeclinable.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

βασιλέων
of kings

Genitive

genitive (parallel)

→ relational specification

βασιλεύς: 'kings'; the southern monarchs.

Ιουδα
of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: the southern kingdom; the merism 'kings of Israel and Judah' covers the whole monarchy — none kept such a Passover.

23 ὅτι ἀλλ' ἢ τῷ ὀκτωκαιδεκάτῳ ἔτει τοῦ βασιλέως Ιωσια ἐγενήθη τὸ πασχα τῷ κυρίῳ ἐν Ἱερουσαλημ

But only in the eighteenth year of King Josiah was this Passover kept to the LORD in Jerusalem.

Contrastive specification: the year of the Passover ὅτι ἀλλ' ἢ

The emphatic exceptive ὅτι ἀλλ' ἢ ('but rather / only') pinpoints the eighteenth year of Josiah (the year of the scroll's discovery, 22:3) as the unique moment of this Passover. The dating formula ties the festival to the chronological frame of the reform narrative; 'to the LORD in Jerusalem' affirms the Deuteronomic centralization of the cult.

ὅτι
for

conjunction (with ἀλλ' ἢ: exceptive)

→ discourse linkage or contrast

ὅτι ἀλλ' ἢ: 'but only / except that'; a strengthened exceptive idiom; here 'but rather (only) in the eighteenth year!'

ἀλλ'
but

adversative particle (elided)

→ discourse linkage or contrast

ἀλλά (elided ἀλλ'): 'but'; with ἢ forms the exceptive 'but only!'

ἢ
than / only

particle (with ἀλλά: exceptive)

→ discourse linkage or contrast

ἢ: 'than / or'; in the combination ἀλλ' ἢ functions as an exceptive 'except / only,' rendering אֲלָאִי .

τῷ
the

Dative

article (with ἔτει)

→ noun-phrase marking

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

ὀκτωκαιδεκάτῳ

eighteenth

Dative

ordinal adjective (modifying ἔτει)

→ sphere or reference

ὀκτωκαιδέκατος: 'eighteenth'; the regnal year in which the scroll was found and the reform launched (22:3); the dative of time-when fixes the Passover.

ἔτει

year

Dative

dative of time when

→ sphere or reference

ἔτος (dat. ἔτει): 'year'; renders ἵνῃ; the year of Josiah's reform.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive (defining ἔτει)

→ relational specification

βασιλεύς: 'king'; the regnal-year formula 'of King Josiah.'

Ιωσία

Josiah

Genitive

genitive in apposition (the king named)

→ relational specification

Ιωσίας (gen. Ιωσία): Josiah; declined as a first-declension masculine (gen. Ιωσία); the regnal year is reckoned by his reign.

ἐγενήθη

was kept / came to be

Aor Pass Indic 3 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι (aor. pass. ἐγενήθη): 'be kept / take place'; the Passover 'was held' to the LORD in Jerusalem (cf. v. 22).

τὸ

the

Nominative

article

→ noun-phrase marking

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

πάσχα

Passover

Nominative

subject of ἐγενήθη

→ participant prominence

πάσχα: 'Passover'; indeclinable; the festival uniquely kept in Josiah's eighteenth year.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of recipient/advantage

→ sphere or reference

κύριος: the Tetragrammaton; the Passover is offered 'to the LORD.'

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of ἐν (indeclinable)

→ participant identification

Ιερουσαλημ: Jerusalem; the single legitimate place of the centralized Passover (Deut 16:5-6).

24 καί γε τοὺς θελητάς καὶ τοὺς γνωριστάς καὶ τὰ θεραφιν καὶ τὰ εἰδωλα καὶ πάντα τὰ προσοχθίσματα τὰ γεγονότα ἐν γῇ Ιουδα καὶ ἐν Ιερουσαλημ ἐξῆρεν ὁ βασιλεὺς Ιωσίας ἵνα στήσῃ τοὺς λόγους τοῦ νόμου τοὺς γεγραμμένους ἐπὶ τοῦ βιβλίου οὗ εὔρεν Χελκίας ὁ ἱερεὺς ἐν οἴκῳ κυρίου

Moreover the mediums and the wizards and the teraphim and the idols and all the abominations that had appeared in the land of Judah and in Jerusalem, King Josiah removed, that he might establish the words of the law that were written upon the book that Hilkiah the priest found in the house of the LORD.

Opening of section E: final purge of mediums and idols

καί γε

Another καί γε marks the final sweep of the reform — the occult and idolatrous remnants (mediums, wizards, teraphim, idols, abominations). The purpose clause ἵνα στήσῃ τοὺς λόγους τοῦ νόμου ('that he might establish the words of the law') makes explicit the reform's aim: to enact the rediscovered Torah-book (the same scroll of 22:8), here attributed to Hilkiah's finding.

καί

and

conjunction (with γε: emphatic 'moreover')

→ discourse linkage or contrast

καί γε: 'moreover / even' (Hebrew וְאֵלֶּיךָ); the kaige-marker introducing the final category of purge.

γε

indeed

emphatic particle

→ discourse linkage or contrast

γε: meaning 'indeed'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article (fronted object of ἐξῆρεν)

→ noun-phrase marking

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

θελητάς

mediums

Accusative

direct object (fronted, resumed by ἐξῆρεν)

→ object specification

θελητής: lit. 'one who consults / a medium'; renders תִּבְנִי ('necromancers / mediums'); practitioners of consulting the dead, condemned in Deut 18:11; Lev 19:31.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article

→ noun-phrase marking

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

γνωριστὰς
wizards / soothsayers

Accusative

direct object (coordinate)

→ object specification

γνωριστής: 'knower / soothsayer / wizard'; renders תְּלִיטִים ('familiar spirits / those who know'); diviners paired with mediums in the standard condemnation of occult practice.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the

Accusative

article

→ noun-phrase marking

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

θεραφιν
teraphim

direct object (untranslated transliteration, indeclinable)

→ clausal contribution

θεραφιν: untranslated transliteration of Hebrew תְּרָפִים (teraphim), household idols/divinatory images (cf. Gen 31:19; 1 Kgdms 19:13); the kaige-translator carries over the term as a loanword.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ
the

Accusative

article

→ noun-phrase marking

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

εἰδωλα
idols

Accusative

direct object (coordinate)

→ object specification

εἰδωλον: 'idol / image'; renders / גִּלְגָּלִים תְּלִיטִים; the generic term for cult-images, condemned throughout the LXX.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα
all

Accusative

adjective (modifying προσοχθίσματα)

→ object specification

πᾶς: 'all'; the comprehensive sweep of the remaining abominations.

τὰ
the

Accusative

article

→ noun-phrase marking

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

προσοχθίσματα

abominations

Accusative

direct object (coordinate)

→ object specification

προσόχθισμα: 'detestable thing / abomination'; renders מִצְוָשׁ; the catch-all term for objects of pagan worship (cf. v. 13).

τὰ

the (ones)

Accusative

article (with participle)

→ noun-phrase marking

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

γεγονότα

that had appeared

Perf Act Ptc Acc Neut Pl · γίνομαι

attributive participle (modifying προσοχθίσματα)

→ resultative perfect

γίνομαι (perf. ptc. γεγονότα): 'come to be / appear'; τὰ γεγονότα = 'those that had come to be / sprung up'; the perfect marks the entrenched presence of these objects in the land.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: 'land'; γῆ Ιουδα = 'the land of Judah.'

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of ἐν (indeclinable)

→ participant identification

Ιερουσαλημ: transliterated proper name rendered in Greek letters; here it functions as object of ἐν (indeclinable).

ἐξήρην

removed

Aor Act Indic 3 Sg · ἐξαίρω

main verb (resuming the fronted objects)

→ constative aorist

ἐξαίρω: 'remove / take away / eliminate'; renders בָּעַר ('purge') / יָרַח; the comprehensive removal-verb that resumes the long fronted object-chain.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject.

Ἰωσίας

Josiah

Nominative

apposition to βασιλεύς

→ participant prominence

Ἰωσίας: Josiah, named to mark the agent of the final purge.

ἵνα

that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the purpose clause expressing the reform's ultimate aim.

στήση

he might establish

Aor Act Subj 3 Sg · ἵστημι

subjunctive of purpose

→ ingressive aorist subjunctive (purposed establishing)

ἵστημι (aor. subj. στήση): transitive 'set up / establish / confirm'; renders עִקֵּן; the purpose of the purge is to 'establish the words of the law,' i.e. to enact the Torah of the rediscovered book (cf. v. 3, τοῦ ἀναστῆσαι).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of στήση

→ object specification

λόγος: 'word'; οἱ λόγοι τοῦ νόμου = 'the words of the law,' the Torah-stipulations to be put into effect.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

νόμου

law

Genitive

genitive (defining λόγους)

→ relational specification

νόμος: 'law'; renders הַתּוֹרָה; the law of the covenant-book, almost certainly Deuteronomy.

τοὺς

the (ones)

Accusative

article (with participle)

→ noun-phrase marking

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

γεγραμμένους

written

Perf Pass Ptc Acc Masc Pl · γράφω

attributive participle (modifying λόγους)

→ resultative perfect (standing written)

γράφω (perf. pass. ptc.): 'write'; οἱ γεγραμμένοι = 'the things written'; the perfect underlines the abiding authority of the written law (cf. vv. 3, 21).

ἐπὶ

upon

preposition + genitive (location)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

βιβλίου

book

Genitive

object of ἐπὶ

→ relational specification

βιβλίον: 'book / scroll'; the rediscovered covenant/law-book.

οὗ which Genitive <i>relative pronoun (object of εὑρεν, attracted to genitive)</i> → relational specification ὅς: relative pronoun; here genitive by attraction to its antecedent βιβλίου — 'the book that Hilkihah found.'	εὑρεν found Aor Act Indic 3 Sg · εὕρισκω <i>verb of relative clause</i> → constative aorist εὕρισκω: 'find'; renders נִצְּחָה; the finding of the scroll (22:8), the event that triggered the entire reform; the explicit naming of Hilkihah as finder closes the inclusio with v. 2 (τοῦ εὑρεθέντος).	Χελκίας Hilkihah Nominative <i>subject of εὑρεν</i> → participant prominence Χελκίας: Hilkihah; declined as a first-declension masculine (nom. Χελκίας); the high priest who discovered the scroll (cf. v. 4, dat. Χελκία).	ὁ the Nominative <i>article</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.
ἱερεὺς priest Nominative <i>apposition to Χελκίας</i> → participant prominence ἱερεὺς: 'priest'; Hilkihah's office; here the high priest.	ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	οἴκῳ house Dative <i>dative of place</i> → sphere or reference οἶκος: 'house'; the temple, where the scroll was found.	κυρίου of the LORD Genitive <i>genitive of possession</i> → relational specification κύριος: the Tetragrammaton; οἴκῳ κυρίου closes the verse, echoing v. 2 and binding the whole reform to the temple-find.

25 ὅμοιος αὐτῷ οὐκ ἐγενήθη ἔμπροσθεν αὐτοῦ βασιλεύς ὃς ἐπέστρεψεν πρὸς κύριον ἐν ὅλῃ καρδίᾳ αὐτοῦ καὶ ἐν ὅλῃ ψυχῇ αὐτοῦ καὶ ἐν ὅλῃ ἰσχύι αὐτοῦ κατὰ πάντα τὸν νόμον Μωσῆ καὶ μετ' αὐτὸν οὐκ ἀνέστη ὅμοιος αὐτῷ

And like him there was no king before him who turned to the LORD with all his heart and with all his soul and with all his strength, according to all the law of Moses; nor after him did any arise like him.

Incomparability formula: Josiah's unmatched devotion ὅμοιος αὐτῷ οὐκ ἐγενήθη

The incomparability formula (no king like him before or after) crowns the reform. The triad ἐν ὅλῃ καρδίᾳ ... ψυχῇ ... ἰσχύι ('with all heart, soul, strength') is the full Shema (Deut 6:5), making Josiah the model of perfect Torah-obedience. The double frame (ἔμπροσθεν αὐτοῦ ... μετ' αὐτόν) sets him above the entire line of kings, even David.

ὅμοιος

like

Nominative

predicate adjective (with ἐγενήθη)

→ participant prominence

ὅμοιος: 'like / similar'; takes the dative (αὐτῷ); ὅμοιος αὐτῷ οὐκ ἐγενήθη = 'there was none like him; the incomparability-formula (cf. 18:5 of Hezekiah).

αὐτῷ

to him

Dative

dative with ὅμοιος

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative with ὅμοιος.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐγενήθη

there was

Aor Pass Indic 3 Sg · γίνομαι

main verb (negated)

→ constative aorist

γίνομαι (aor. pass. ἐγενήθη): 'be / come to be'; 'there came to be none like him.'

ἔμπροσθεν

before

improper preposition + genitive (temporal: 'before him')

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; here temporal 'before him,' rendering יְנִיבֹלָהּ.

αὐτοῦ

him

Genitive

object of ἔμπροσθεν

→ relational specification

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

βασιλεύς

king

Nominative

subject of ἐγενήθη

→ participant prominence

βασιλεύς: 'king'; no king of equal devotion preceded Josiah.

ὃς

who

Nominative

relative pronoun (subject of ἐπέστρεψεν)

→ participant reference

ὃς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (subject of ἐπέστρεψεν).

ἐπέστρεψεν

turned

Aor Act Indic 3 Sg · ἐπιστρέφω

verb of relative clause

→ constative aorist

ἐπιστρέφω: 'turn / return / repent'; renders חָשַׁב; ἐπέστρεψεν πρὸς κύριον = 'turned to the LORD,' the language of wholehearted repentance and covenant return.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

object of πρὸς

→ object specification

κύριος: the Tetragrammaton; the object of Josiah's wholehearted return.

ἐν

with

preposition + dative (manner)

→ spatial or relational framing

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

ὅλη

all

Dative

adjective (modifying καρδία)

→ sphere or reference

ὅλος: 'whole / all'; ἐν ὅλη καρδίᾳ = 'with all the heart,' the first member of the Shema-triad (Deut 6:5).

καρδία

heart

Dative

dative of manner

→ sphere or reference

καρδία: 'heart'; the seat of will and devotion (בְּלֵב).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

with

preposition + dative (manner)

→ spatial or relational framing

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

ὅλη

all

Dative

adjective (modifying ψυχῇ)

→ sphere or reference

ὅλος: 'whole'; second Shema-member.

ψυχῇ

soul

Dative

dative of manner

→ sphere or reference

ψυχῇ: 'soul / life'; the whole self (נַפְשִׁי).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

with

preposition + dative (manner)

→ spatial or relational framing

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

ὅλη

all

Dative

adjective (modifying ἰσχύι)

→ sphere or reference

ὅλος: 'whole'; third Shema-member, completing the triad heart/soul/strength.

ἰσχύι

strength

Dative

dative of manner

→ sphere or reference

ἰσχύς: 'strength / might'; renders תִּקְוָה ('muchness / might'); the third element of the Shema, marking the totality of Josiah's devotion.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

κατὰ

according to

preposition + accusative (conformity)

→ spatial or relational framing

κατά + acc.: 'according to'; κατὰ πάντα τὸν νόμον = 'according to all the law' the standard of conformity.

πάντα

all

Accusative

adjective (modifying νόμον)

→ object specification

πᾶς: 'all / whole'; the entirety of the Mosaic law.

τὸν

the

Accusative

article

→ noun-phrase marking

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

νόμον

law

Accusative

object of κατὰ

→ object specification

νόμος: 'law'; renders תּוֹרָה; the law of Moses, the measure of Josiah's obedience.

Μωσῆ

of Moses

Genitive

genitive of relationship (defining νόμον)

→ relational specification

Μωσῆς (gen. Μωσῆ): Moses; declined as a second-declension noun (gen. Μωσῆ); 'the law of Moses' = the Torah.

καὶ

and

coordinate conjunction (introducing the 'after' frame)

→ discourse linkage or contrast

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

μετ'

after

preposition + accusative (temporal, elided)

→ spatial or relational framing

μετά + acc.: 'after'; μετ' αὐτόν = 'after him,' completing the before/after frame of incomparability.

αὐτὸν

him

Accusative

object of μετὰ

→ participant reference

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (negated)

→ constative aorist

ἀνίστημι (2 aor. ἀνέστη, intransitive): 'arise / appear'; renders קָם; no king of equal devotion 'arose' after Josiah — sealing his unique standing.

ὅμοιος

like

Nominative

predicate adjective (subject of ἀνέστη)

→ participant prominence

ὅμοιος: 'like'; ὅμοιος αὐτῷ frames the close of the formula, echoing its opening — a rhetorical inclusio of incomparability.

αὐτῷ

to him

Dative

dative with ὅμοιος

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative with ὅμοιος.

26 πλὴν οὐκ ἀπεστράφη κύριος ἀπὸ θυμοῦ ὀργῆς αὐτοῦ τοῦ μεγάλου οὗ ἐθυμώθη ὀργὴ αὐτοῦ ἐν τῷ Ιουδα ἐπὶ τοὺς παροργισμούς οὓς παρώργισεν αὐτὸν Μανασσης

Yet the LORD did not turn from the heat of his great wrath, with which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him.

Adversative turn: the LORD's wrath remains despite the reform

πλὴν οὐκ ἀπεστράφη κύριος

πλὴν ('yet') introduces the tragic theological reversal: Josiah's unmatched fidelity cannot avert the judgment already decreed. The piling-up of wrath-vocabulary (θυμοῦ ὀργῆς ... τοῦ μεγάλου ... ἐθυμώθη ὀργή ... παροργισμούς ... παρώργισεν) is emphatic; the cause is fixed: Manasseh's provocations (cf. 21:10–15), which determine Judah's doom irrespective of Josiah's reform.

πλὴν

yet / however

adversative particle

→ discourse linkage or contrast

πλὴν: 'however / nevertheless'; renders ἤ; marks the somber qualification — the reform does not annul the decreed judgment (cf. v. 9).

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀπεστράφη

turned away

Aor Pass Indic 3 Sg · ἀποστρέφω

main verb (negated, intransitive/passive sense)

→ constative aorist

ἀποστρέφω (aor. pass. ἀπεστράφη, here intransitive 'turn away'): renders צַוּ; the LORD 'did not turn back' from his wrath — the divine anger persists despite Josiah's repentance.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton; the subject whose wrath remains unappeased.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

θυμοῦ

heat / fury

Genitive

object of ἀπό

→ relational specification

θυμός: 'wrath / fury / passion'; renders $\text{הַחֵם} / \text{הַחֵרָה}$; θυμὸς ὀργῆς = 'the heat of anger'; an emphatic genitival pile-up for intense wrath.

ὀργῆς

of anger

Genitive

genitive (defining θυμοῦ)

→ relational specification

ὀργή: 'anger / wrath'; renders אָרַח ; the genitival chain θυμοῦ ὀργῆς αὐτοῦ τοῦ μεγάλου renders the Hebrew superlative 'his great burning anger' (אָפּוֹ הַגָּדוֹל).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

τοῦ

the

Genitive

article (with μεγάλου)

→ noun-phrase marking

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

μεγάλου

great

Genitive

attributive adjective (modifying θυμοῦ/ὀργῆς)

→ relational specification

μέγας: 'great'; intensifies the wrath — 'his great anger.'

οἷ

with which

Genitive

relative pronoun (genitive of cause/means)

→ relational specification

ὅς: relative pronoun; οἷ ἐθυμώθη = 'with which (his anger) was kindled,' a relative of cause.

ἐθυμώθη

was kindled

Aor Pass Indic 3 Sg · θυμώω

verb of relative clause

→ constative aorist (ingressive)

θυμώω (aor. pass. ἐθυμώθη): 'be angered / be kindled'; renders הִתְעַצֵּב ; the cognate verb reinforces θυμός — 'his anger was inflamed against Judah.'

ὀργή

anger

Nominative

subject of ἐθυμώθη

→ participant prominence

ὀργή: 'anger'; the subject — the LORD's wrath that was kindled.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐν

against

preposition + dative (Hebraizing: 'against')

→ spatial or relational framing

ἐν + dative: here 'against' (a Hebraism rendering בְּ); 'kindled against Judah.'

τῷ

the

Dative

article (with Ἰουδα)

→ noun-phrase marking

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

Ιουδα

Judah

object of ἐν (indeclinable, with article)

→ participant identification

Ιουδα: Judah; indeclinable, here governed by the dative article τῷ; the object of the divine wrath.

ἐπὶ

because of

preposition + accusative (cause)

→ spatial or relational framing

ἐπὶ + acc.: here causal 'because of / on account of'; introduces the ground of the wrath — Manasseh's provocations.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

παροργισμούς

provocations

Accusative

object of ἐπὶ (cause)

→ object specification

παροργισμός: 'provocation / act that arouses anger'; renders נִגְזַר ; the cognate of παροργίζω (v. 19); Manasseh's idolatries that provoked the LORD.

οὓς

with which

Accusative

relative pronoun (cognate object of παρώργισεν)

→ participant reference

οὓς: meaning 'with which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (cognate object of παρώργισεν).

παρώργισεν

provoked

Aor Act Indic 3 Sg · παροργίζω

verb of relative clause (with cognate object)

→ constative aorist

παροργίζω: 'provoke to anger'; the cognate verb with παροργισμούς forms an emphatic figura etymologica — 'the provocations with which he provoked'; renders סִפְּעֵה .

αὐτόν

him

Accusative

direct object of παρώργισεν (the LORD)

→ participant reference

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

Μανασσης

Manasseh

Nominative

subject of παρώργισεν

→ participant prominence

Μανασσης: Manasseh; the arch-apostate whose sins sealed Judah's fate (21:10–15); his name is the explicit cause of the irreversible wrath, even after Josiah's reform.

27 καὶ εἶπεν κύριος καὶ γε τὸν Ιουδαν ἀποστήσω ἀπὸ τοῦ προσώπου μου καθὼς ἀπέστησα τὸν Ισραηλ καὶ ἀπώσομαι τὴν πόλιν ταύτην ἣν ἐξελεξάμην τὴν Ιερουσαλημ καὶ τὸν οἶκον οὗ εἶπον ἔσται τὸ ὄνομά μου ἐκεῖ

And the LORD said, 'I will also remove Judah from my presence, just as I removed Israel; and I will reject this city that I have chosen, Jerusalem, and the house of which I said, "My name shall be there."'

Divine oracle of judgment: the removal of Judah and rejection of Jerusalem

καὶ εἶπεν κύριος

A first-person divine speech makes the judgment explicit: Judah will be removed (ἀποστήσω) as Israel was, and Jerusalem and the temple — the chosen city and the place of the Name — will be cast off (ἀπώσομαι). The reversal of election (ἣν ἐξελεξάμην ... ἀπώσομαι) and of the Name-theology (ἔσται τὸ ὄνομά μου ἐκεῖ) is the bleakest statement of the Deuteronomistic verdict, anticipating the exile.

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 (divine speech-introduction)

→ constative aorist

λέγω: 'say'; introduces the LORD's first-person oracle of judgment.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton; the speaker of the judgment-oracle.

καί

and

conjunction (with γε: emphatic 'also/even')

→ discourse linkage or contrast

καί γε: 'also / even'; here 'Judah also (like Israel) I will remove'; the kaige-marker.

γε
indeed

emphatic particle

→ discourse linkage or contrast

γε: meaning 'indeed'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article (with Ἰουδαν)

→ noun-phrase marking

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

Ἰουδαν
Judah

Accusative

direct object of ἀποστήσω (declined form)

→ object specification

Ἰουδας (acc. Ἰουδαν): Judah; here, unusually, declined as a first-declension masculine (acc. Ἰουδαν, with the -ν ending) rather than the indeclinable Ἰουδα elsewhere in the chapter; the object of the threatened removal.

ἀποστήσω
I will remove

Fut Act Indic 1 Sg · ἀφίστημι

main verb (divine first-person threat)

→ predictive future (decreed judgment)

ἀφίστημι: transitive 'remove / put away'; renders יִסְרֹף; the first-person future declares the certain removal of Judah from the divine presence, parallel to the fall of the north.

ἀπὸ
from

preposition + genitive (separation)

→ spatial or relational framing

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

τοῦ
the

Genitive

article

→ noun-phrase marking

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

προσώπου
presence / face

Genitive

object of ἀπὸ

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ τοῦ προσώπου μου = 'from my presence,' a Hebraism (יָנַף לַעֲמִי) for rejection and exile.

μου
my

Genitive

genitive of possession

→ relational specification

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

καθώς
just as

comparative conjunction

→ discourse linkage or contrast

καθώς: 'just as'; draws the parallel between Judah's coming fate and Israel's accomplished fall (722 BC).

ἀπέστησα
I removed

Aor Act Indic 1 Sg · ἀφίστημι

verb of comparative clause

→ constative aorist

ἀφίστημι (aor. ἀπέστησα): 'remove'; the past removal of the northern kingdom (4 Kgdms 17) is the precedent for Judah's threatened exile.

τὸν
the

Accusative

article

→ noun-phrase marking

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

Ἰσραηλ
Israel

direct object of ἀπέστησα (indeclinable, with article)

→ participant identification

Ἰσραηλ: the northern kingdom, already removed; indeclinable, here governed by the accusative article τὸν.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπώσομαι

I will reject / cast off

Fut Mid Indic 1 Sg · ἀπωθέω

main verb (divine first-person threat)

→ predictive future

ἀπωθέω (mid. ἀπώσομαι): 'thrust away / reject / cast off'; renders **וַיִּשְׁלֹחַ**; the LORD will reject even the chosen city — a stunning reversal of election.

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

direct object of ἀπώσομαι

→ object specification

πόλις: 'city'; Jerusalem, the chosen city now threatened with rejection.

ταύτην

this

Accusative

demonstrative (modifying πόλιν)

→ participant reference

οὗτος: 'this'; deictic to Jerusalem.

ἣν

which

Accusative

relative pronoun (object of ἐξελεξάμην)

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ἐξελεξάμην).

ἐξελεξάμην

I have chosen

Aor Mid Indic 1 Sg · ἐκλέγομαι

verb of relative clause

→ constative aorist

ἐκλέγομαι: 'choose / elect'; renders **וַיִּבְרַח**; the election of Jerusalem (Deut 12:5; 3 Kgdms 11:13) — the very city YHWH chose is now to be cast off, the tragic irony of the verse.

τὴν

the

Accusative

article (in apposition)

→ noun-phrase marking

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

Ιερουσαλημ

Jerusalem

apposition to πόλιν (indeclinable, with article)

→ participant identification

Ιερουσαλημ: Jerusalem, named in apposition as 'this city ... Jerusalem.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object (coordinate with πόλιν)

→ object specification

οἶκος: 'house'; the temple, also to be rejected — the dwelling of the Name.

οὗ

of which

Genitive

relative adverb/pronoun (concerning which)

→ relational specification

οὗ: here 'concerning which / of which'; introduces the Name-theology citation.

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

verb of relative clause

→ constative aorist

λέγω (aor. εἶπον 1 sg.): 'say'; recalls the divine promise concerning the temple as the place of the Name (3 Kgdms 8:29; 9:3).

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of quoted divine promise

→ predictive future (cited)

εἰμί (fut. ἔσται): 'be'; the cited promise 'my name shall be there' (עֲשֵׂה שְׁמִי הָיְהִי), the Deuteronomic Name-theology now under threat of reversal.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομα

name

Nominative

subject of ἔσται

→ participant prominence

ὄνομα: 'name'; renders עֵשֶׂה; the divine Name dwelling in the temple — the heart of the Deuteronomic theology of presence, now jeopardized by the threatened rejection.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; in the temple; the deictic closes the citation and the oracle on the note of the place where the Name was to dwell.

28 καὶ τὰ λοιπὰ τῶν λόγων Ἰωσίου καὶ πάντα ὅσα ἐποίησεν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰουδα

And the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

Regnal-summary formula (citation of the royal annals)

καὶ τὰ λοιπὰ τῶν λόγων Ἰωσίου

The standard Deuteronomic regnal-closure formula: the rest of the king's acts are referred to the 'book of the chronicles of the kings of Judah' (βιβλίον λόγων τῶν ἡμερῶν). The rhetorical question οὐχὶ ... γεγραμμένα ('are they not written?') is the fixed citation-device recurring for each king (cf. 3 Kgdms 14:29; 4 Kgdms 20:20).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with λοιπὰ)

→ noun-phrase marking

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

λοιπὰ

rest

Nominative

subject (substantial: 'the rest')

→ participant prominence

λοιπός: 'remaining / rest'; τὰ λοιπὰ τῶν λόγων = 'the rest of the acts/words', the formulaic opening of the regnal-summary (לְבָרֵי דְבָרֵי).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

λόγων

acts / words

Genitive

genitive (defining λοιπὰ)

→ relational specification

λόγος: 'word / matter / act'; οἱ λόγοι = 'the acts / affairs' (דְּבָרִים); the deeds of the king's reign.

Ιωσίου

of Josiah

Genitive

genitive of relationship (defining λόγων)

→ relational specification

Ιωσίας (gen. Ιωσίου): Josiah; declined as a first-declension masculine (gen. Ιωσίου); 'the acts of Josiah.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Nominative

substantial adjective (subject, coordinate)

→ participant prominence

πᾶς: 'all'; 'all that he did,' the standard expansion of the formula.

ὅσα

whatever

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅσος: 'as much as / whatever'; πάντα ὅσα ἐποίησεν = 'all that he did' (כָּל־עֲשֵׂה עָשָׂה).

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do'; the king's deeds, summarized in the annals.

οὐχί

are they not?

interrogative negative (expecting 'yes')

→ clausal contribution

οὐχί: emphatic 'not'; introduces the rhetorical question expecting an affirmative — 'are these things not written?' (אֵלֶּה).

ταῦτα

these things

Nominative

subject of implied εἶσιν (with γεγραμμένα)

→ participant prominence

οὗτος: 'these things'; resumes the king's acts as the subject of the citation-formula.

γεγραμμένα

written

Perf Pass Ptc Nom Neut Pl · γράφω

predicate participle (periphrastic: 'written')

→ resultative perfect

γράφω (perf. pass. ptc.): 'write'; ταῦτα γεγραμμένα (with implied εἶσιν) = 'are these written?'; the perfect marks the abiding record in the royal annals.

ἐπὶ

in / upon

preposition + dative (location)

→ spatial or relational framing

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

βιβλίῳ

book

Dative

object of ἐπί

→ sphere or reference

βιβλίον: 'book / scroll'; βιβλίον λόγων τῶν ἡμερῶν = 'the book of the chronicles' (רְפָרְסֵי יְהוּדָה), the royal annals of Judah.

λόγων

of the acts / chronicles

Genitive

genitive (defining βιβλίῳ)

→ relational specification

λόγος: 'word / matter'; λόγοι τῶν ἡμερῶν = 'the matters of the days' = 'chronicles / annals.'

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive (defining λόγων)

→ relational specification

ἡμέρα (gen. pl. ἡμερῶν): 'day'; λόγοι τῶν ἡμερῶν = 'the chronicles' (lit. 'words of the days'), the title of the source-annals.

τοῖς

of the

Dative

article (with βασιλεῦσιν)

→ noun-phrase marking

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

βασιλεῦσιν

kings

Dative

dative of relationship ('belonging to / of the kings')

→ sphere or reference

βασιλεύς (dat. pl. βασιλεῦσιν): 'king'; the dative renders the Hebrew construct 'the chronicles of the kings of Judah' (לְמַלְכֵי יְהוּדָה).

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: Judah; the southern kingdom whose royal annals are cited.

29 ἐν δὲ ταῖς ἡμέραις αὐτοῦ ἀνέβη Φαραω Νεχαω βασιλεὺς Αἰγύπτου ἐπὶ βασιλέα Ἀσσυρίων ἐπὶ ποταμὸν
Εὐφράτην καὶ ἐπορεύθη Ἰωσίας εἰς ἀπαντὴν αὐτοῦ καὶ ἐθανάτωσεν αὐτὸν Νεχαω ἐν Μαγεδδῶ ἐν τῷ
ἰδεῖν αὐτόν

Now in his days Pharaoh Neco king of Egypt went up against the king of the Assyrians to the river Euphrates; and Josiah went out to meet him, and Neco killed him at Megiddo when he saw him.

Opening of section G: Josiah's fatal encounter with Pharaoh Neco ἐν δὲ ταῖς ἡμέραις αὐτοῦ

δέ marks a narrative shift from theological summary to the events of Josiah's death. The temporal frame ἐν ταῖς ἡμέραις αὐτοῦ ('in his days') introduces the geopolitical setting: Neco's northward campaign to aid Assyria at the Euphrates. Josiah's interception (εἰς ἀπαντὴν αὐτοῦ) ends in his death at Megiddo — the abrupt fall of the great reformer.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

δὲ

now

narrative continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive particle; here a narrative turn from the regnal-summary to the death-narrative.

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; ἐν ταῖς ἡμέραις αὐτοῦ = 'in his days', a temporal frame (יָמָיו).

αὐτοῦ

his

Genitive

genitive of possession (Josiah's)

→ relational specification

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (Neco's campaign)

→ constative aorist

ἀναβαίνω: 'go up / march up'; renders הָלַךְ; here of a military campaign northward to the Euphrates.

Φαραω

Pharaoh

subject of ἀνέβη (indeclinable title)

→ participant identification

Φαραω: 'Pharaoh' (Egyptian pr-ꜥ); the Egyptian royal title, indeclinable; here Pharaoh Neco II.

Νεχαω

Neco

apposition to Φαραω (indeclinable name)

→ participant identification

Νεχαω: transliteration of Hebrew נְכַזַּי (Neco II), Pharaoh of Egypt (610–595 BC); indeclinable; the king who slew Josiah.

βασιλεὺς

king

Nominative

apposition to Φαραω Νεχω

→ participant prominence

βασιλεὺς: 'king'; Neco's title.

Αἰγύπτου

of Egypt

Genitive

genitive (defining βασιλεὺς)

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): Egypt; declined; 'king of Egypt.'

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: here 'against' (or 'to the aid of'); the historical campaign was actually to support the failing Assyrian remnant against Babylon.

βασιλέα

king

Accusative

object of ἐπί

→ object specification

βασιλεὺς (acc. βασιλέα): 'king'; the king of Assyria, Neco's destination/ally.

Ἀσσυρίων

of the Assyrians

Genitive

genitive (defining βασιλέα)

→ relational specification

Ἀσσύριος: 'Assyrian'; gen. pl. 'of the Assyrians'; the waning Assyrian empire, whom Neco marched to assist at Carchemish.

ἐπὶ

to

preposition + accusative (destination)

→ spatial or relational framing

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

ποταμὸν

river

Accusative

object of ἐπί (destination)

→ object specification

ποταμός: 'river'; renders נַחַל, the Euphrates, theater of the Egyptian-Babylonian conflict.

Εὐφράτην

Euphrates

Accusative

apposition to ποταμὸν

→ object specification

Εὐφράτης (acc. Εὐφράτην): the Euphrates; declined as a first-declension masculine; renders נָהָר; the great river marking the eastern frontier.

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 (Josiah's interception)

→ constative aorist

πορεύομαι (aor. pass. ἐπορεύθη, deponent): 'go / proceed'; renders יָצֵא; Josiah marches out to intercept Neco — a fatal political miscalculation.

Ιωσίας

Josiah

Nominative

subject

→ participant prominence

Ιωσίας: Josiah; the reforming king goes to his death.

εἰς

to

preposition + accusative (purpose: 'to meet')

→ spatial or relational framing

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

ἀπαντήν

meeting

Accusative

object of εἰς (idiom: 'to meet him')

→ object specification

ἀπάντησις / ἀπαντή: 'meeting / encounter'; εἰς ἀπαντήν αὐτοῦ = 'to meet him,' here a hostile interception (ἰתאָרֶכֶּל).

αὐτοῦ

him

Genitive

genitive (object of the meeting: Neco)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐθανάτωσεν

killed

Aor Act Indic 3 Sg · θανατόω

main verb

→ constative aorist

θανατόω: 'put to death / kill'; renders תִּמְחֶה; Neco slays Josiah at Megiddo — the LXX, unlike 2 Chr 35, gives a terse account without battle-detail.

αὐτόν

him

Accusative

direct object (Josiah)

→ participant reference

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

Νεχω

Neco

subject of ἐθανάτωσεν (indeclinable)

→ participant identification

Νεχω: Neco, the agent of Josiah's death.

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

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

Μαγεδδω

Megiddo

object of ἐν (indeclinable place-name)

→ participant identification

Μαγεδδω: transliteration of Hebrew מִגְדּוֹ (Megiddo); the strategic Jezreel-valley fortress where Josiah was killed; indeclinable; later echoed in 'Armageddon' (Rev 16:16).

ἐν

when

preposition + dative (temporal, with articular infinitive)

→ spatial or relational framing

ἐν τῷ + infinitive: temporal 'when'; ἐν τῷ ἰδεῖν αὐτόν = 'when he saw him.'

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

ἰδεῖν

seeing

Aor Act Infin · ὁράω

articular infinitive (temporal: 'when he saw him')

→ constative aorist infinitive (the prohibited future experience)

ὁράω (aor. inf. ἰδεῖν): 'see'; the temporal construction ἐν τῷ ἰδεῖν = 'as soon as / when he saw him'; renders the Hebrew infinitive construct (וַיַּרְא).

αὐτόν

him

Accusative

accusative object of ἰδεῖν (Josiah)

→ participant reference

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

30 καὶ ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ νεκρὸν ἐκ Μαγεδδω καὶ ἤγαγον αὐτὸν εἰς Ἱερουσαλημ καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν πόλει Δαυιδ καὶ ἔλαβεν ὁ λαὸς τῆς γῆς τὸν Ἰωαχας υἱὸν Ἰωσίου καὶ ἔχρισαν αὐτὸν καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ

And his servants carried him dead from Megiddo and brought him to Jerusalem and buried him in his own tomb in the City of David. And the people of the land took Jehoahaz son of Josiah and anointed him and made him king in his father's place.

Burial of Josiah and accession of Jehoahaz

καὶ ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ

Two movements: the servants bring the dead king home for honorable burial in the City of David, and the 'people of the land' (ὁ λαὸς τῆς γῆς, a recurring political body in Kingdoms) take, anoint, and enthrone Jehoahaz. The popular accession (ἔλαβεν ... ἔχρισαν ... ἐβασίλευσαν) signals the instability of the post-Josianic succession.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεβίβασαν

they set / carried

Aor Act Indic 3 Pl · ἐπιβιβάζω

main verb

→ constative aorist

ἐπιβιβάζω: 'cause to mount / set upon (a chariot)'; renders בִּיבֶזֶק; the servants place the king's body on a chariot to convey it from Megiddo.

αὐτὸν

him

Accusative

direct object (Josiah's body)

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (Josiah's body).

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of ἐπεβίβασαν

→ participant prominence

παῖς: 'servant / attendant'; renders מְדַבָּרִים; the royal retainers who tend the king's body.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

νεκρὸν

dead

Accusative

predicate adjective (with αὐτὸν: 'him dead')

→ object specification

νεκρός: 'dead / a corpse'; the king's body is carried home lifeless from the battlefield.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

Μαγεδδω

Megiddo

object of ἐκ (indeclinable)

→ participant identification

Μαγεδδω: Megiddo, the place of Josiah's death (cf. v. 29).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤγαγον

they brought

Aor Act Indic 3 Pl · ἄγω

main verb

→ constative aorist

ἄγω (aor. ἤγαγον): 'lead / bring'; renders מְבִיָּא; the body is conveyed to Jerusalem.

αὐτὸν

him

Accusative

direct object

→ participant reference

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

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of εἰς (indeclinable)

→ participant identification

Ιερουσαλημ: transliterated proper name rendered in Greek letters; here it functions as object of εἰς (indeclinable).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθαψαν

they buried

Aor Act Indic 3 Pl · θάπτω

main verb

→ constative aorist

θάπτω: 'bury'; renders מְקַבֵּר; Josiah receives honorable burial in his own tomb, fulfilling Huldah's word that he would be 'gathered to his grave in peace' (22:20).

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τάφῳ

tomb

Dative

dative of place

→ sphere or reference

τάφος: 'tomb'; the king's own burial-place.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πόλει

city

Dative

dative of place

→ sphere or reference

πόλις: 'city'; πόλις Δαυιδ = 'the City of David,' the royal necropolis on the southeastern hill of Jerusalem.

Δαυιδ

of David

genitive of relationship (indeclinable)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד (David); indeclinable; 'the City of David,' the dynastic burial-ground.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'take'; the people of the land take Jehoahaz to make him king — a popular accession bypassing primogeniture.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἔλαβεν

→ participant prominence

λαός: 'people'; ὁ λαός τῆς γῆς = 'the people of the land' (γῆ 19c), a politically active body of free landholders who acted in royal successions (cf. 11:14; 21:24).

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive (defining λαός)

→ relational specification

γῆ: 'land'; λαὸς τῆς γῆς = 'the people of the land,' the landed citizenry of Judah.

τὸν

the

Accusative

article (with Ἰωαχάς)

→ noun-phrase marking

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

Ἰωαχάς

Jehoahaz

direct object of ἔλαβεν (indeclinable name, with article)

→ participant identification

Ἰωαχάς: transliteration of Hebrew יְהוֹאָחָז (Jehoahaz/Shallum); the form is unchanged in nom. and acc. (here governed by the accusative article τὸν), hence treated as indeclinable; Josiah's son, the new king.

υἱὸν

son

Accusative

apposition to Ἰωαχάς

→ object specification

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

Ἰωσίου

of Josiah

Genitive

genitive of relationship

→ relational specification

Ἰωσίας (gen. Ἰωσίου): Josiah; declined (gen. Ἰωσίου); the slain king, Jehoahaz's father.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔχρισαν

they anointed

Aor Act Indic 3 Pl · χρίω

main verb

→ constative aorist

χρίω: 'anoint'; renders ἠψῆ; the anointing confers royal legitimacy; notable that the people, not a prophet/priest alone, perform it in this crisis.

αὐτὸν

him

Accusative

direct object (Jehoahaz)

→ participant reference

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβασίλευσαν

made king

Aor Act Indic 3 Pl · βασιλεύω

main verb (causative sense)

→ constative aorist (causative)

βασιλεύω: here causative 'make (someone) king / enthrone'; renders יָגִדְּהוּ; the people install Jehoahaz on the throne.

αὐτὸν

him

Accusative

direct object

→ participant reference

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

ἀντὶ

in place of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντί: 'instead of / in place of'; ἀντὶ τοῦ πατρός = 'in his father's place,' the dynastic succession-formula (יְהוֹאָחָז בֶּן יְרֵמְיָהּ).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

object of ἀντί

→ relational specification

πατήρ (gen. πατρός): 'father'; Josiah, whose throne Jehoahaz inherits.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

31 υἱὸς εἴκοσι καὶ τριῶν ἐτῶν ἦν Ἰωαχὰς ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον ἐβασίλευσεν ἐν Ἱερουσαλὴμ καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ἀμιταλ θυγάτηρ Ἰερεμίου ἐκ Λεμνα

Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem; and his mother's name was Hamutal, daughter of Jeremiah, from Libnah.

Regnal-accession formula for Jehoahaz

υἱὸς εἴκοσι καὶ τριῶν ἐτῶν

The fixed accession-formula of Kingdoms: the king's age at accession, length of reign, and the queen-mother's name and origin. The idiom υἱὸς ... ἐτῶν ('son of ... years') is a Hebraism (בֶּן ... שָׁנִים) for stating age. The brief three-month reign (τρίμηνον) signals the dynastic collapse following Josiah.

υἱός

son / aged

Nominative

predicate (idiom: 'son of [x] years' = aged x)

→ participant prominence

υἱός: 'son'; the idiom υἱὸς ... ἐτῶν ('a son of ... years') is a Hebraism (בֶּן ... שָׁנִים) for stating age — 'twenty-three years old.'

εἴκοσι

twenty

numeral (indeclinable, with τριῶν)

→ measure or count

εἴκοσι: 'twenty'; indeclinable cardinal; with τριῶν = 'twenty-three.'

καὶ

and

coordinate conjunction (within numeral)

→ discourse linkage or contrast

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

τριῶν

three

Genitive

numeral (genitive, with ἐτῶν)

→ relational specification

τρεις (gen. τριῶν): 'three'; with εἴκοσι = 'twenty-three (years).'

ἐτῶν

years

Genitive

genitive of measure (with νιός)

→ relational specification

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula

→ descriptive imperfect

εἰμί (impf. ἦν): 'be'; states the king's age at accession.

Ἰωαχας

Jehoahaz

subject (indeclinable name)

→ participant identification

Ἰωαχας: Jehoahaz, Josiah's son and successor (cf. v. 30).

ἐν

when

preposition + dative (temporal, with articular infinitive)

→ spatial or relational framing

ἐν τῷ + infinitive: 'when'; ἐν τῷ βασιλεύειν αὐτόν = 'when he began to reign'.

τῷ

the

Dative

article (with infinitive)

→ noun-phrase marking

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

βασιλεύειν

to reign

Pres Act Infin · βασιλεύω

articular infinitive (temporal: 'when he reigned')

→ verbal action or state

βασιλεύω: 'reign / be king'; the temporal infinitive marks the moment of accession (יָצַחֲזָר).

αὐτόν

he

Accusative

accusative subject of infinitive

→ participant reference

αὐτόν: meaning 'he'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of infinitive.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τρίμηνον

three months

Accusative

accusative of extent of time

→ object specification

τρίμηνον: 'period of three months'; renders יָצַחֲזָר הַשָּׁלֹשׁ; the brevity of the reign (deposed by Neco, vv. 33–34).

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb

→ constative aorist

βασιλεύω: 'reign'; Jehoahaz's brief three-month rule.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of ἐν (indeclinable)

→ participant identification

Ιερουσαλημ: transliterated proper name rendered in Greek letters; here it functions as object of ἐν (indeclinable).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὄνομα
name

Nominative

subject (verbless clause: 'the name [was]')

→ participant prominence

ὄνομα: 'name'; the queen-mother formula ὄνομα τῇ μητρὶ = 'the name of his mother (was)', a verbless clause (וְהָיָה שֵׁם הַמֶּלֶךְ אֵלֶּיָּהּ).

τῇ
the

Dative

article

→ noun-phrase marking

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

μητρὶ
mother

Dative

dative of possession (with ὄνομα)

→ sphere or reference

μήτηρ (dat. μητρὶ): 'mother'; the queen-mother (הַמֶּלֶכֶת), regularly named in the regnal formulae.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

Ἀμιταλ
Hamutal

predicate (the name; indeclinable)

→ participant identification

Ἀμιταλ: transliteration of Hebrew חַמּוּטָל (Hamutal); indeclinable; the queen-mother, also mother of Zedekiah (24:18).

θυγάτηρ
daughter

Nominative

apposition to Ἀμιταλ

→ participant prominence

θυγάτηρ: 'daughter'; the patronymic for the queen-mother.

Ἰερεμίου
of Jeremiah

Genitive

genitive of relationship (defining θυγάτηρ)

→ relational specification

Ἰερεμίας (gen. Ἰερεμίου): transliteration of Hebrew יְרֵמְיָהוּ (Jeremiah); declined (gen. Ἰερεμίου); Hamutal's father (not the prophet), from Libnah.

ἐκ
from

preposition + genitive (origin)

→ spatial or relational framing

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

Λεμνα
Libnah

object of ἐκ (indeclinable place-name)

→ participant identification

Λεμνα: transliteration of Hebrew לְבִנָּה (Libnah), a town in the Judean Shephelah; indeclinable; the queen-mother's home town.

32 καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα ὅσα ἐποίησαν οἱ πατέρες αὐτοῦ

And he did what was evil in the eyes of the LORD, according to all that his fathers had done.

Theological verdict on Jehoahaz

καὶ ἐποίησεν τὸ πονηρὸν

The standard Deuteronomistic evaluation-formula ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου ('he did evil in the eyes of the LORD'). After the singular praise of Josiah (v. 25), the immediate relapse of his son to the pattern of 'his fathers' underscores the irreversible momentum of judgment (vv. 26–27).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (evaluation-formula)

→ constative aorist

ποιέω: 'do'; ἐποίησεν τὸ πονηρὸν = 'he did evil,' the fixed Deuteronomistic verdict (עָשָׂה הָרָע).

τὸ

the

Accusative

article

→ noun-phrase marking

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

πονηρὸν

evil

Accusative

substantival adjective (direct object: 'the evil')

→ object specification

πονηρός: 'evil / wicked'; τὸ πονηρὸν = 'that which is evil'; renders עָרָב; the moral category by which the kings are judged.

ἐν

in

preposition + dative (locative idiom)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative (idiom: 'in the eyes of')

→ sphere or reference

ὀφθαλμός: 'eye'; ἐν ὀφθαλμοῖς κυρίου = 'in the eyes/sight of the LORD' (בְּעֵינֵי יְהוָה), the standard evaluative idiom.

κυρίου

of the LORD

Genitive

genitive (with ὀφθαλμοῖς)

→ relational specification

κύριος: the Tetragrammaton; the divine judge in whose sight the evil is done.

κατὰ

according to

preposition + accusative (conformity)

→ spatial or relational framing

κατὰ + acc.: 'according to'; κατὰ πάντα ὅσα = 'according to all that,' the comparison-formula.

πάντα

all

Accusative

substantival adjective (object of κατά)

→ object specification

παῖς: 'all'; the totality of the fathers' evil deeds.

ὅσα

as much as

Accusative

relative pronoun (object of ἐποίησαν)

→ participant reference

ὅσος: 'as much as / whatever'; πάντα ὅσα = 'all that' (רַשָּׁעִים כָּכָא).

ἐποίησαν

did

Aor Act Indic 3 Pl · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do'; the evil deeds of the ancestors that Jehoahaz reproduces.

οἱ

the

Nominative

article

→ noun-phrase marking

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

πατέρες

fathers

Nominative

subject of ἐποίησαν

→ participant prominence

πατήρ (nom. pl. πατέρες): 'father'; the royal ancestors whose evil Jehoahaz imitates — pointedly skipping over the righteous Josiah to the wider pattern of apostate kings.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

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.