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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 24

ΒΑΣΙΛΕΙΩΝ Δ' ΚΔ'

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

Babylon closes in through Jehoiakim, Jehoiachin, and Zedekiah as Judah's kingdom begins to collapse.

Translation & textual notes

The Greek text of 4 Kingdoms 24 (= 2 Kings 24 in the Hebrew/English numbering) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates the beginning of the end of the Davidic kingdom of Judah: Jehoiakim's three-year vassalage to Nebuchadnezzar and his rebellion (v. 1), the raiding bands (μονόζωνοι) of Chaldeans, Syrians, Moabites, and Ammonites sent against Judah 'according to the word of the LORD by the hand of his servants the prophets' (v. 2), framed theologically as the outworking of the LORD's wrath for the sins of Manasseh and the

innocent blood that filled Jerusalem (vv. 3–4). After the regnal-summary formula and Jehoiakim's death (vv. 5–6), the eclipse of Egyptian power before Babylon from the Wadi of Egypt to the Euphrates (v. 7), the chapter turns to Jehoiachin (rendered Ἰωακίμ, as is his father, in this Greek text): his three-month reign (v. 8), the Babylonian siege (vv. 10–11), his surrender and the first deportation of 597 BC — king, queen mother, officials, eunuchs, and warriors, the temple and palace treasures, and the gold vessels Solomon had made cut up 'according to the word of the LORD' (vv. 12–16). Finally Nebuchadnezzar installs Mattaniah, renaming him Zedekiah (v. 17), whose eleven-year reign (v. 18), evil-doing (v. 19), and rebellion against the king of Babylon (v. 20) set the stage for the final catastrophe of chapter 25. The chapter is structured by repeated theological refrains: ἐπὶ τὸν θυμὸν κυρίου ('because of the wrath of the LORD', vv. 3, 20), κατὰ τὸν λόγον / τὸ ῥῆμα κυρίου ('according to the word of the LORD', vv. 2, 13), and the Deuteronomistic regnal-evaluation formula ἐποίησεν τὸ πονηρὸν ἐν / ἐνώπιον κυρίου (vv. 9, 19). The repeated verb ἀθετέω ('rebel / break faith', vv. 1, 20) brackets the chapter with the political treachery that triggers the divine judgment.

Discourse structure of the chapter

A · 24:1–7

Jehoiakim's vassalage and rebellion; the raiders sent against Judah

Nebuchadnezzar comes up and Jehoiakim becomes his servant for three years before rebelling (ἠθέτησεν, v. 1). In response the LORD sends raiding bands of Chaldeans, Syrians, Moabites, and Ammonites against Judah 'to destroy it according to the word of the LORD by the hand of his servants the prophets' (v. 2). The narrator interprets the disaster theologically: it was 'according to the wrath of the LORD' to remove Judah from his presence for the sins of Manasseh and the innocent blood that filled Jerusalem, which the LORD would not pardon (vv. 3–4). The regnal-summary formula and Jehoiakim's death follow (vv. 5–6), with a closing note that the king of Egypt no longer ventured out, for the king of Babylon had taken all that was Egypt's from the Wadi of Egypt to the Euphrates (v. 7).

B · 24:8–17

Jehoiachin and the first deportation of Judah to Babylon

Jehoiachin (rendered Ιωακίμ here, as his father) reigns three months in Jerusalem and does evil in the LORD's eyes like his father (vv. 8–9). Nebuchadnezzar besieges the city (vv. 10–11); the king surrenders with his mother, servants, officials, and eunuchs and is taken in the eighth year of the Babylonian reign (v. 12). The temple and palace treasures are carried off and the gold vessels Solomon had made are cut up, 'according to the word of the LORD' (v. 13). The first deportation removes the officials, the warriors, the craftsmen, and the smiths — ten thousand captives — leaving only the poorest of the land (v. 14); the king, queen mother, royal women, eunuchs, and the mighty of the land are exiled to Babylon (vv. 15–16). Nebuchadnezzar then makes Mattaniah king in his place, renaming him Zedekiah (v. 17).

C · 24:18–20

Zedekiah's reign, evil-doing, and rebellion against Babylon

Zedekiah, twenty-one years old, reigns eleven years in Jerusalem (v. 18) and does evil in the LORD's sight as Jehoiakim had done (v. 19). The chapter closes by tracing the catastrophe again to the wrath of the LORD against Jerusalem and Judah, 'until he cast them out from his presence', and notes that Zedekiah rebelled (ἠθέτησεν) against the king of Babylon (v. 20) — the act of treachery that will precipitate the final siege and destruction of chapter 25.

1 ἐν ταῖς ἡμέραις αὐτοῦ ἀνέβη Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ ἐγενήθη αὐτῷ Ιωακίμ δοῦλος τρία ἔτη καὶ ἐπέστρεψεν καὶ ἠθέτησεν ἐν αὐτῷ

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

Opening temporal frame (new narrative phase: Babylonian overlordship)

ἐν ταῖς ἡμέραις αὐτοῦ

The chapter opens with the temporal formula ἐν ταῖς ἡμέραις αὐτοῦ ('in his days'), locating the rise of Babylonian domination within Jehoiakim's reign. The structure is a chiastic vassalage-then-revolt: ἐγενήθη ... δοῦλος (became servant) is reversed by ἠθέτησεν (rebelled), the verb that will close the chapter at v. 20 and frame the whole.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἡμέραις

days

Dative

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

→ sphere or reference

ἡμέρα: 'day'; the idiom ἐν ταῖς ἡμέραις τινός ('in the days of') renders Hebrew יְמֵי, a standard chronological frame introducing a new episode set within a named reign.

αὐτοῦ

his

Genitive

genitive of possession (referring to Jehoiakim of ch. 23)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (referring to Jehoiakim of ch. 23).

ἀνέβη

came up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (narrative aorist: Nebuchadnezzar's advance)

→ constative aorist (single decisive military movement)

ἀναβαίνω: 'go up / come up / advance'; renders אָנַח; the standard verb for a military campaign 'going up' against a land or city; here it marks the first appearance of Babylon as overlord of Judah.

Ναβουχοδονοσορ

Nebuchadnezzar

subject (indeclinable proper noun)

→ participant identification

Ναβουχοδονοσορ: transliteration of Hebrew נְבֻכַדְרֶצַּר (Babylonian Nabû-kudurri-ušur); indeclinable in the LXX; the Neo-Babylonian king (605–562 BC) who becomes the instrument of the LORD's judgment on Judah.

βασιλεὺς

king

Nominative

nominative in apposition to Ναβουχοδονοσορ

→ participant prominence

βασιλεὺς: 'king'; here a human title, in apposition to the indeclinable royal name; the recurring phrase βασιλεὺς Βαβυλῶνος dominates the chapter as the agent of conquest.

Βαβυλῶνος

of Babylon

Genitive

genitive of place (defining the king's realm)

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): the city/empire of Babylon; declined as a third-declension noun in the LXX (hence kind n with genitive case); the place of the coming exile.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐγενήθη

became

Aor Pass Indic 3 Sg · γίνομαι

main verb (predicate with δοῦλος: 'became a servant')

→ constative aorist (entered into a settled vassal relationship)

γίνομαι (aor. pass.): 'become / come to be'; the passive ἐγενήθη with the dative αὐτῷ renders the Hebrew לוֹ הָיָה ('became to/for him'), denoting the establishment of vassal status.

αὐτῷ

to him

Dative

dative of relationship (vassal 'to' Nebuchadnezzar)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of relationship (vassal 'to' Nebuchadnezzar).

Ἰωακὶμ

Jehoiakim

subject (indeclinable proper noun)

→ participant identification

Ἰωακὶμ: transliteration of Hebrew יְהוֹיָכִים (Jehoiakim); indeclinable in the LXX; son of Josiah, installed by Pharaoh Necho (23:34); the Greek of 4 Kingdoms spells both Jehoiakim and his son Jehoiachin (יְהוֹיָכִין) identically as Ἰωακὶμ, so context must distinguish father (here) from son (vv. 8ff.).

δοῦλος

servant / vassal

Nominative

predicate nominative (with ἐγενήθη: 'became a servant')

→ participant prominence

δοῦλος: 'slave / servant / vassal'; renders דָּבָר; here in the political sense of a tributary vassal king bound to Babylon — the relationship Jehoiakim will break.

τρία

three

Accusative

attributive numeral (modifying ἔτη)

→ measure or count

τρεις, τρία: 'three'; neuter accusative agreeing with ἔτη; the three years of accusative duration measure the span of Jehoiakim's compliant vassalage before revolt.

ἔτη

years

Accusative

accusative of duration ('for three years')

→ object specification

ἔτος (pl. ἔτη): 'year'; the accusative of extent of time marks how long the vassalage lasted.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἐπέστρεψεν

turned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (narrative aorist: change of allegiance)

→ ingressive aorist (turned about, reversed his policy)

ἐπιστρέφω: 'turn / turn back / turn about'; renders בָּשָׁ; here the political 'turning' away from submission, a near-auxiliary use ('he turned and rebelled') idiomatically rendering the Hebrew construction with בָּשָׁ + finite verb.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἠθέτησεν

rebelled / broke faith

Aor Act Indic 3 Sg · ἠθετέω

main verb (the act of rebellion)

→ constative aorist (decisive breach of the vassal treaty)

ἠθετέω: 'set aside / annul / break faith / rebel'; renders בָּרַח; the verb denotes the repudiation of a covenant or treaty obligation; it brackets the chapter, recurring at v. 20 of Zedekiah's rebellion — the same treachery that triggers final ruin.

ἐν

against

preposition + dative (Hebraizing: 'rebelled against him')

→ spatial or relational framing

ἐν + dative: here a Hebraism (ἠθέτησεν ἐν αὐτῷ) rendering אֶל בָּרַח ('rebel against'), where Greek ἐν calques the Hebrew preposition אֶל marking the object of rebellion.

αὐτῷ

him

Dative

dative object of ἐν (the overlord rebelled against)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐν (the overlord rebelled against).

2 καὶ ἀπέστειλεν αὐτῷ τοὺς μονοζώνους τῶν Χαλδαίων καὶ τοὺς μονοζώνους Συρίας καὶ τοὺς μονοζώνους Μωαβ καὶ τοὺς μονοζώνους υἱῶν Αμμων καὶ ἐξapéστειλεν αὐτοὺς ἐν τῇ γῇ Ιουδα τοῦ κατισχυῆσαι κατὰ τὸν λόγον κυρίου ὃν ἐλάλησεν ἐν χειρὶ τῶν δούλων αὐτοῦ τῶν προφητῶν

And he sent against him the light-armed bands of the Chaldeans and the light-armed bands of Syria and the light-armed bands of Moab and the light-armed bands of the sons of Ammon, and he sent them into the land of Judah to overpower it, according to the word of the LORD which he spoke by the hand of his servants the prophets.

Consequence: the LORD's punitive response to the rebellion (main narrative)

καὶ ἀπέστειλεν

The four-fold anaphora τοὺς μονοζώνους ... τοὺς μονοζώνους ... (Chaldeans, Syria, Moab, Ammon) builds a relentless coalition of raiders. The purpose-genitive infinitive τοῦ κατισχυῆσαι and the explanatory κατὰ τὸν λόγον κυρίου recast the military raids as the fulfilment of prophetic threat — Babylon and its allies are instruments of the LORD's announced judgment.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (the LORD as implicit subject)

→ constative aorist (dispatch of the raiding coalition)

ἀποστέλλω: 'send / dispatch'; renders Πῦρ; the implicit subject is the LORD (cf. κυρίου later in the verse), who 'sends' the raiding bands against Jehoiakim — divine agency working through foreign armies.

αὐτῷ

against him

Dative

dative of disadvantage ('against him', i.e. Jehoiakim)

→ participant reference or interest

αὐτῷ: meaning 'against him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage ('against him', i.e. Jehoiakim).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

μονοζώνους

raiding bands

Accusative

direct object of ἀπέστειλεν

→ object specification

μονόζωνος: lit. 'single-girt', i.e. a lightly-equipped soldier or raider; the term (literally 'girded with one belt', stripped for fast mobile warfare) renders Hebrew מַחֲנִיכָה ('marauding band / raiding party'); the LXX uses it for guerrilla-style raiders rather than a regular army.

τῶν

of the

Genitive

article (genitive)

→ noun-phrase marking

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

Χαλδαίων

Chaldeans

Genitive

genitive of origin (the bands belong to the Chaldeans)

→ relational specification

Χαλδαῖος: 'Chaldean'; gentilic noun (here genitive plural) for the people of southern Babylonia, by this period synonymous with the Neo-Babylonian power; declined, hence kind n.

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.

μονοζώνους

raiding bands

Accusative

direct object (second member of the coalition)

→ object specification

μονοζώνους: meaning 'raiding bands'; it serves as direct object (second member of the coalition).

Συρίας

of Syria

Genitive

genitive of origin

→ relational specification

Συρία (gen. Συρίας): 'Syria / Aram'; the LXX rendering of סֻרְיָא; declined, hence kind n; one of the four raiding peoples drawn against Judah.

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.

μονοζώνους

raiding bands

Accusative

direct object (third member of the coalition)

→ object specification

μονοζώνους: meaning 'raiding bands'; it serves as direct object (third member of the coalition).

Μωαβ

of Moab

genitive of origin (indeclinable proper noun)

→ participant identification

Μωαβ: transliteration of Hebrew מוֹאָב; indeclinable in the LXX (hence kind x, no case); the trans-Jordanian people east of the Dead Sea, here joined to the raiding coalition against Judah.

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.

μονοζώνους

raiding bands

Accusative

direct object (fourth member of the coalition)

→ object specification

μονοζώνους: meaning 'raiding bands'; it serves as direct object (fourth member of the coalition).

υἱῶν

of the sons

Genitive

genitive of origin (with Ἀμμων: 'sons of Ammon')

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; the phrase υἱῶν Ἀμμων renders יְבוֹנֵי אֲמֹן ('sons of Ammon'), the standard Hebraic designation for the Ammonite people as a whole.

Ἀμμων

of Ammon

genitive of origin (indeclinable proper noun, with υἱῶν)

→ participant identification

Ἀμμων: transliteration of Hebrew אֲמֹן; indeclinable in the LXX (hence kind x, no case); the trans-Jordanian people, the fourth element of the punitive coalition.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξαπέστειλεν

sent them out

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (resumptive: dispatch into Judah)

→ constative aorist (the sending-out into the land)

ἐξαποστέλλω: 'send out / send forth'; the compound ἐξαπο- intensifies the simple ἀποστέλλω; here the LORD sends the raiders out (ἐξαπέστειλεν αὐτούς) specifically into the territory of Judah.

αὐτούς

them

Accusative

direct object (the four raiding bands)

→ participant reference

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

ἐν

into

preposition + dative (Hebraizing: direction expressed by ἐν)

→ spatial or relational framing

ἐν + dative: here with verb of motion ('sent them ἐν τῇ γῇ'), a Hebraism in which ἐν calques אֶל where classical Greek would use εἰς + accusative.

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

locative dative (with ἐν: 'in/into the land')

→ sphere or reference

γῇ: 'land / earth'; here the territory of Judah, the target of the raids.

Ιουδα

of Judah

genitive of definition (indeclinable proper noun, with γῇ)

→ participant identification

Ιουδα: transliteration of Hebrew יהודה; indeclinable in the LXX (hence kind x, no case); here the southern kingdom of Judah, whose land is overrun.

τοῦ

to

Genitive

article governing articular infinitive (genitive of purpose)

→ noun-phrase marking

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

κατισχῦσαι

to overpower

Aor Act Inf · κατισχύω

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

→ purpose / telic infinitive (the goal of the raids)

κατισχύω: 'prevail against / overpower / be strong against'; the genitive articular infinitive τοῦ κατισχῦσαι expresses purpose (Hebraizing rendering of ל + infinitive); the object is the land of Judah, to be subdued and destroyed in fulfilment of the prophetic word.

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατά + accusative: 'according to / in conformity with'; introduces the theological norm — the raids conform to the LORD's prophetic word.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λόγον

word

Accusative

accusative object of κατὰ

→ object specification

λόγος: 'word / utterance'; renders דבר; κατὰ τὸν λόγον κυρίου ('according to the word of the LORD') is the Deuteronomistic refrain identifying historical disaster as prophetic fulfilment (cf. v. 13, τὸ ῥῆμα κυρίου).

κυρίου

of the LORD

Genitive

genitive of source (the word belongs to the LORD)

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here the divine author of the prophetic word whose fulfilment the raids enact.

ὃν

which

Accusative

relative pronoun (object of ἐλάλησεν, antecedent λόγον)

→ participant reference

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

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause (the LORD's prior speaking)

→ constative aorist (the past prophetic utterance)

λαλέω: 'speak'; renders דבר; the aorist points back to the earlier prophetic announcements of judgment (e.g. 21:10–15; 22:16–17) now coming to pass.

ἐν

by

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

→ spatial or relational framing

ἐν + dative: instrumental Hebraism in the phrase ἐν χειρὶ ('by the hand of'), rendering תַּיָּד, denoting prophetic mediation.

χειρὶ

the hand

Dative

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

→ sphere or reference

χείρ: 'hand'; the idiom ἐν χειρὶ τῶν δούλων ('by the hand of his servants') renders תַּבְּיָיִט, a standard Hebraism for prophetic agency/mediation.

τῶν

of the

Genitive

article (genitive)

→ noun-phrase marking

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

δούλων

servants

Genitive

genitive (with χειρὶ: 'the hand of his servants')

→ relational specification

δοῦλος: 'servant / slave'; renders תַּבְּיָיִט; the phrase 'his servants the prophets' (οἱ δοῦλοι αὐτοῦ οἱ προφῆται) is a fixed Deuteronomistic designation for the prophets as the LORD's commissioned messengers (cf. 17:13, 23; 21:10).

αὐτοῦ

his

Genitive

genitive of possession (the LORD's servants)

→ relational specification

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

τῶν

the

Genitive

article (in apposition: 'the prophets')

→ noun-phrase marking

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

προφητῶν

prophets

Genitive

genitive in apposition to δούλων

→ relational specification

προφήτης: 'prophet / spokesman'; renders נְבִיָּא; in apposition to δούλων, identifying the LORD's servants specifically as the prophets through whom the threatened judgment was announced.

3 πλὴν ἐπὶ τὸν θυμὸν κυρίου ἦν ἐν τῷ Ιουδα ἀποστῆσαι αὐτὸν ἀπὸ προσώπου αὐτοῦ ἐν ἁμαρτίαις Μανασση κατὰ πάντα ὅσα ἐποίησεν

Surely it was according to the wrath of the LORD that this came upon Judah, to remove him from his presence, because of the sins of Manasseh, according to all that he did,

Theological explanation (narrator's interpretive aside) πλὴν ἐπὶ τὸν θυμὸν κυρίου

πλὴν ('surely / indeed') introduces the narrator's theological gloss on the raids: they happened ἐπὶ τὸν θυμὸν κυρίου ('because of / in accord with the wrath of the LORD'). The infinitive ἀποστῆσαι ('to remove') states the divine purpose, and ἐν ἁμαρτίαις Μανασση ('for the sins of Manasseh') its cause — fixing responsibility on Manasseh's reign (ch. 21). The phrase ἐπὶ τὸν θυμὸν κυρίου recurs at v. 20, framing the section.

πλὴν

surely / indeed

adverb / particle (asseverative, introducing the explanation)

→ discourse linkage or contrast

πλὴν: 'except / only / surely / nevertheless'; here asseverative-restrictive, rendering Ἰ (surely / only), marking the following clause as the decisive theological truth behind the events.

ἐπὶ

according to / because of

preposition + accusative (causal/normative)

→ spatial or relational framing

ἐπί + accusative: here causal/normative, 'because of / in accord with'; the phrase ἐπὶ τὸν θυμὸν κυρίου ('on account of the wrath of the LORD') attributes the disaster to divine anger; the same construction recurs at v. 20.

τὸν

the

Accusative

article

→ noun-phrase marking

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

θυμὸν

wrath

Accusative

accusative object of ἐπί

→ object specification

θυμός: 'anger / wrath / hot indignation'; renders ἡ ὀργή / ὀργή; the burning divine wrath against Judah, the theological engine of the chapter's catastrophes.

κυρίου

of the LORD

Genitive

genitive of source (the wrath that is the LORD's)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the wrath is specifically the LORD's covenantal anger at Judah's apostasy.

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

main verb (impersonal/copular: 'it was [the case]')

→ stative imperfect (an enduring state of affairs)

εἰμί (impf. ἦν): 'be'; here nearly impersonal — 'it was [so] against Judah on account of the LORD's wrath'; the imperfect frames the disaster as the ongoing condition under which Judah stood.

ἐν

against

preposition + dative (Hebraizing: 'upon/against Judah')

→ spatial or relational framing

ἐν + dative: here locative-adversative ('in/against Judah'), the sphere in which the wrath operated.

τῷ

the

Dative

article (with indeclinable Ἰουδα)

→ noun-phrase marking

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

Ιουδα

Judah

object of ἐν (indeclinable proper noun, with article τῷ)

→ noun-phrase marking

Ιουδα: indeclinable in the LXX (hence kind x, no case); the article τῷ supplies the dative force; here Judah as the object of divine wrath.

ἀποστῆσαι

to remove

Aor Act Inf · ἀφίστημι

infinitive of purpose/result ('to remove him')

→ purpose infinitive (the goal of the wrath)

ἀφίστημι: 'remove / put away / cause to depart'; the transitive aorist infinitive here means 'to remove (Judah) from his presence', echoing the rejection-language of 17:18, 23 and 23:27 (the LORD's resolve to remove Judah from before his face).

αὐτόν

him

Accusative

accusative object of ἀποστῆσαι (Judah personified)

→ participant reference

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

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

προσώπου

the presence

Genitive

genitive object of ἀπό (idiom: 'from before the face of')

→ relational specification

πρόσωπον: 'face / presence'; the idiom ἀπὸ προσώπου ('from the face/presence of') renders מִפְנֵי / מִלְּפָנֶיךָ; to be removed 'from the LORD's presence' is the language of covenantal rejection and exile (cf. v. 20).

αὐτοῦ

his

Genitive

genitive of possession (the LORD's presence)

→ relational specification

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

ἐν

because of

preposition + dative (causal: 'on account of the sins')

→ spatial or relational framing

ἐν + dative: here causal ('because of / on account of'), a Hebraism rendering the Hebrew preposition בַּ in the sense of cause/ground.

ἁμαρτίαις

the sins

Dative

dative of cause (with ἐν: 'for the sins')

→ sphere or reference

ἁμαρτία: 'sin / offence'; renders תַּחֲטָוֶת; the plural points to the accumulated apostasies of Manasseh's reign (idolatry, child-sacrifice, bloodshed: 21:1–16) as the root cause of Judah's doom.

Μανασση

of Manasseh

genitive of source (indeclinable proper noun, with ἁμαρτίαις)

→ participant identification

Μανασση: transliteration of Hebrew מְנַשֶּׁה (Manasseh); indeclinable in the LXX (hence kind x, no case); the king (ch. 21) whose sins the Deuteronomistic historian repeatedly names as the cause of Judah's exile (cf. 21:11–15; 23:26).

κατὰ

according to

preposition + accusative (norm)

→ spatial or relational framing

κατά + accusative: 'according to'; introduces the measure of Manasseh's guilt — 'according to all that he did'.

πάντα

all

Accusative

accusative object of κατά (antecedent of ὅσα)

→ object specification

πᾶς: 'all / everything'; the phrase κατὰ πάντα ὅσα ἐποίησεν ('according to all that he did') is a recurring Deuteronomistic summarizing formula (cf. vv. 9, 19).

ὅσα

as much as

Accusative

relative pronoun (object of ἐποίησεν: 'whatever he did')

→ participant reference

ὅσος: 'as much/many as / whatever'; correlative relative quantifying πάντα, summing up the totality of Manasseh's deeds.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (summary of Manasseh's career of sin)

ποιέω: 'do / make'; renders הָשַׁע; the constative aorist gathers up the whole of Manasseh's evil reign as the cause of judgment.

4 καὶ γε αἷμα ἄθῳον ἐξέχεεν καὶ ἔπλησεν τὴν Ἱερουσαλημ αἵματος ἄθῳου καὶ οὐκ ἠθέλησεν κύριος ἰλασθῆναι

and also the innocent blood that he shed, and he filled Jerusalem with innocent blood; and the LORD was not willing to make atonement.

Intensifying continuation (the climactic charge: innocent blood) καὶ γε

καὶ γε ('and indeed / and moreover', rendering Hebrew וְגַם) intensifies, naming the supreme offence: the shedding of innocent blood (αἷμα ἄθῳον, cf. 21:16, Manasseh's filling Jerusalem with innocent blood). The closing οὐκ ἠθέλησεν κύριος ἰλασθῆναι ('the LORD was not willing to make atonement') seals the irreversibility of the judgment — there will be no propitiation.

καὶ
and

conjunction (with γε: intensive 'and indeed')

→ discourse linkage or contrast

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

γε
indeed

emphatic particle (intensifying καὶ)

→ discourse linkage or contrast

γε: enclitic emphatic particle; the combination καὶ γε renders Hebrew וְגַם ('and also / and indeed'), adding the climactic charge to the catalogue of guilt.

αἷμα
blood

Accusative

direct object of ἐξέχεεν (fronted for emphasis)

→ object specification

αἷμα: 'blood'; renders דָּם ; the phrase αἷμα ἄθῳον ('innocent blood') is the legal-cultic term for the blood of those wrongfully killed, whose guilt pollutes the land and cries out for requital (cf. Deut 19:10; 21:8).

ἄθῳον
innocent

Accusative

attributive adjective (modifying αἷμα)

→ object specification

ἄθῳος: 'innocent / guiltless / unpunished'; renders יָקִי ; the 'innocent blood' shed by Manasseh (21:16) is the unforgivable defilement that makes Jerusalem's doom certain.

ἐξέχεεν

he shed

Aor Act Indic 3 Sg · ἐκχέω

main verb (Manasseh as subject)

→ constative aorist (the act of bloodshed)

ἐκχέω: 'pour out / shed'; renders יָצַק; the idiom 'pour out / shed blood' (αἷμα ἐκχέω) is the standard biblical expression for murder and the violent shedding of life.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔπλησεν

he filled

Aor Act Indic 3 Sg · πίμπλημι

main verb (Manasseh fills Jerusalem)

→ constative aorist (the act of saturating the city with blood)

πίμπλημι: 'fill'; renders ἔπλη; takes the genitive of content (αἵματος); the image of 'filling Jerusalem with innocent blood' echoes 21:16, where Manasseh's bloodshed is said to have filled the city from end to end.

τὴν

the

Accusative

article (with Ἱερουσαλημ)

→ noun-phrase marking

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

Ἱερουσαλημ

Jerusalem

direct object of ἔπλησεν (indeclinable proper noun, with article τὴν)

→ noun-phrase marking

Ἱερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable in the LXX (hence kind x, no case); the article τὴν supplies accusative force; the holy city defiled with innocent blood.

αἵματος

with blood

Genitive

genitive of content (with ἔπλησεν: 'filled with blood')

→ relational specification

αἷμα (gen. αἵματος): the genitive of content/material complement of πίμπλημι ('fill with').

ἄθώου

innocent

Genitive

attributive adjective (modifying αἵματος)

→ relational specification

ἄθωος (gen. ἄθώου): 'innocent'; the repetition of αἷμα ἄθωον ... αἵματος ἄθώου in the verse hammers the charge of innocent bloodshed as the decisive, unattonable sin.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (negating ἠθέλησεν)

→ discourse linkage or contrast

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

ἠθέλησεν

was willing

Aor Act Indic 3 Sg · θέλω

main verb (the LORD's refusal to relent)

→ constative aorist (settled divine resolve not to pardon)

θέλω: 'will / wish / be willing'; renders חָפֵץ; οὐκ ἠθέλησεν ... ἱλασθῆναι ('was not willing to make propitiation/forgive') states the divine refusal to relent — the point of no return for Judah.

κύριος

the LORD

Nominative

subject of ἠθέλησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the subject who refuses to be propitiated — the divine resolve that seals Judah's fate.

ἱλασθῆναι

to make atonement / be propitiated

Aor Pass Inf · ἱλάσκομαι

complementary infinitive (with ἠθέλησεν: 'willing to be propitiated')

→ complementary infinitive (the refused act of pardon)

ἱλάσκομαι: 'propitiate / make atonement / forgive'; renders כָּפַר / חָלַץ; the aorist passive infinitive here means 'to be appeased / to grant pardon'; the LORD's refusal to be propitiated marks the exhaustion of divine forbearance toward Judah's blood-guilt.

5 καὶ τὰ λοιπὰ τῶν λόγων Ιωακὶμ καὶ πάντα ὅσα ἐποίησεν οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα

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

Regnal-summary formula (closing reference to source-records)

καὶ τὰ λοιπὰ τῶν λόγων

The stereotyped Deuteronomistic source-citation formula: 'the rest of the acts of X ... are they not written in the book of the chronicles?' The rhetorical οὐκ ἰδοὺ ('are these not, behold') expects an affirmative answer, pointing readers to the royal annals — a recurring closing convention for each reign in Kings.

καὶ

and

narrative conjunction (opening the formula)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with λοιπά)

→ noun-phrase marking

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

λοιπὰ

rest

Nominative

substantival adjective (subject: 'the rest [of the acts]')

→ participant prominence

λοιπός: 'remaining / rest'; the substantival neuter plural τὰ λοιπά ('the remaining matters') opens the fixed regnal-summary formula τὰ λοιπὰ τῶν λόγων ... ('the rest of the acts of ...'), rendering יְהוֹיָכִים.

τῶν

of the

Genitive

article (genitive)

→ noun-phrase marking

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

λόγων

acts / words

Genitive

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

→ relational specification

λόγος: 'word / matter / deed'; in the formula τῶν λόγων (rendering יְהוֹיָכִים) it means 'acts / affairs / deeds' rather than 'words' — the recorded doings of the reign.

Ιωακίμ

of Jehoiakim

genitive of possession (indeclinable proper noun)

→ participant identification

Ιωακίμ: Jehoiakim (יְהוֹיָכִים); indeclinable; here still the father, whose reign is being closed off before the narrative turns to his son (vv. 8ff.).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Nominative

substantival adjective (coordinate subject: 'all that he did')

→ participant prominence

πᾶς: 'all'; the addition καὶ πάντα ὅσα ἐποίησεν ('and all that he did') is the standard expansion of the source-citation formula.

ὅσα

as much as

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅσος: 'whatever / as much as'; quantifies the totality of Jehoiakim's deeds referred to the annals.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (sum of the reign's deeds)

ποιέω: 'do / make'; renders יַעַשׂ; the constative aorist gathers up the whole reign.

οὐκ

not

negative particle (rhetorical question expecting 'yes')

→ discourse linkage or contrast

οὐκ: the negative in οὐκ ἰδοὺ introduces a rhetorical question expecting an affirmative answer ('are these not ...?'), rendering אֵלֶּה.

ἰδοὺ

behold

demonstrative particle (presentative)

→ discourse linkage or contrast

ἰδοὺ: 'behold / see'; presentative particle rendering יְהוֹיָכִים; here within the citation formula, drawing attention to the documented record.

ταῦτα

these things

Nominative

demonstrative pronoun (subject: 'these things [are] written')

→ participant reference

οὗτος: 'this / these'; ταῦτα refers back to 'the rest of the acts and all he did', the antecedent of the periphrastic 'are written'.

γεγραμμένα

written

Perf Pass Ptcp Nom Pl Neut · γράφω

predicate participle (periphrastic: 'are written')

→ resultative perfect (permanently on record)

γράφω (perf. pass. ptcp.): 'write'; the perfect γεγραμμένα ('having been written / standing written') stresses the abiding documentary record; renders the Hebrew passive participle כְּתוּבִים; standard in the source-citation formula.

ἐπὶ

in / upon

preposition + dative (location: 'in the book')

→ spatial or relational framing

ἐπί + dative: 'on / in'; with βιβλίῳ ('written in/on the book!'), rendering עַל־סֵפֶר.

βιβλίῳ

the book

Dative

object of ἐπί (the documentary scroll)

→ sphere or reference

βιβλίον: 'book / scroll / document'; renders רִצְוֹ; here the royal annals ('the book of the chronicles of the days').

λόγων

of the chronicles

Genitive

genitive of definition (with βιβλίῳ)

→ relational specification

λόγος: in the title βιβλίον λόγων τῶν ἡμερῶν ('book of the matters of the days') renders סֵפֶר דְּבָרֵי הַיָּמִים, i.e. 'the book of the chronicles' — the official royal annals of Judah.

τῶν

of the

Genitive

article (genitive)

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive (with λόγων: 'the matters of the days' = chronicles)

→ relational specification

ἡμέρα: 'day'; λόγων τῶν ἡμερῶν ('words/matters of the days') is the LXX calque of סֵפֶר דְּבָרֵי הַיָּמִים, the title of the royal chronicle.

τοῖς

for the

Dative

article (dative)

→ noun-phrase marking

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

βασιλεῦσιν

kings

Dative

dative of reference/possession ('belonging to the kings of Judah')

→ sphere or reference

βασιλεύς: 'king' (human); the dative τοῖς βασιλεῦσιν Ἰουδα ('for/of the kings of Judah') renders the Hebrew לְמַלְכֵי, designating the chronicle as the official record of Judah's kings.

Ιουδα

of Judah

genitive of definition (indeclinable proper noun, with βασιλεῦσιν)

→ participant identification

Ιουδα: indeclinable; the southern kingdom whose kings' annals are cited.

6 καὶ ἐκοιμήθη Ἰωακὶμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐβασίλευσεν Ἰωακὶμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his place.

Death-and-succession formula (closing the reign) καὶ ἐκοιμήθη Ἰωακὶμ

The stereotyped death-notice ἐκοιμήθη ... μετὰ τῶν πατέρων αὐτοῦ ('slept with his fathers') and succession-notice ἐβασίλευσεν ... ἀντ' αὐτοῦ ('reigned in his place'). Note the Greek text spells both father and son Ἰωακὶμ; the second Ἰωακὶμ, called υἱὸς αὐτοῦ ('his son'), is Jehoiachin, who now takes the throne.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη
slept

Aor Pass Indic 3 Sg · κοιμάομαι

main verb (death-notice)

→ constative aorist (the king's death as 'sleep')

κοιμάομαι: 'sleep / fall asleep / die'; the euphemism ἐκοιμήθη μετὰ τῶν πατέρων ('slept with his fathers') renders עָכַבְשׁ יִיְבָרַךְ, the fixed death-formula for kings (a peaceful, dynastically-continuous death and burial with ancestors).

Ἰωακὶμ
Jehoiakim

subject (indeclinable proper noun)

→ participant identification

Ἰωακὶμ: here the father, Jehoiakim, who dies; the same form will denote his son in the next clause.

μετὰ
with

preposition + genitive (association)

→ spatial or relational framing

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

τῶν
the

Genitive

article (genitive)

→ noun-phrase marking

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

πατέρων
fathers

Genitive

genitive object of μετὰ ('with his fathers')

→ relational specification

πατήρ (gen. pl. πατέρων): 'father / ancestor'; 'his fathers' = the royal ancestors with whom the king is buried; part of the death-formula.

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

narrative conjunction (succession-notice)

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (succession to the throne)

→ ingressive aorist (became king / began to reign)

βασιλεύω: 'be king / reign'; the ingressive aorist ('became king') with ἀντ' αὐτοῦ ('in his place') is the standard succession-formula rendering יָבִיטָהּ ... בְּמָקוֹמָהּ.

Ἰωακίμ

Jehoiachin

subject (indeclinable proper noun: the son)

→ participant identification

Ἰωακίμ: here the son, Jehoiachin (יְחִיָּזָכִי), spelled identically to his father in this Greek text; the apposition υἱὸς αὐτοῦ ('his son') distinguishes him; he is the king of the first deportation (vv. 8–16).

υἱὸς

son

Nominative

nominative in apposition to Ἰωακίμ ('his son')

→ participant prominence

υἱός: 'son'; the apposition identifies the new king as the son of the deceased, clarifying which Ἰωακίμ now reigns.

αὐτοῦ

his

Genitive

genitive of relationship (son of Jehoiakim)

→ relational specification

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

ἀντ'

in place of

preposition + genitive (substitution: 'in his place')

→ spatial or relational framing

ἀντί (elided ἀντ'): 'instead of / in place of'; in the succession-formula ἀντ' αὐτοῦ ('in his stead') renders יָבִיטָהּ.

αὐτοῦ

him

Genitive

genitive object of ἀντί (the predecessor replaced)

→ relational specification

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

7 καὶ οὐ προσέθετο ἔτι βασιλεὺς Αἰγύπτου ἐξελθεῖν ἐκ τῆς γῆς αὐτοῦ ὅτι ἔλαβεν βασιλεὺς Βαβυλῶνος ἀπὸ τοῦ χειμάρρου Αἰγύπτου ἕως τοῦ ποταμοῦ Εὐφράτου πάντα ὅσα ἦν τοῦ βασιλέως Αἰγύπτου

And the king of Egypt did not come out again from his land, for the king of Babylon had taken all that belonged to the king of Egypt, from the Wadi of Egypt to the river Euphrates.

Geopolitical aside (eclipse of Egypt before Babylon)

καὶ οὐ προσέθετο ἔτι

A closing note on the regional power-shift: Egypt, which had installed Jehoiakim (23:34), is now neutralized — the king of Babylon has seized everything from the Wadi of Egypt to the Euphrates. The Hebraistic οὐ προσέθετο ... ἐξελθεῖν ('did not add to come out' = 'no longer came out') explains why Judah's fate now lies wholly in Babylonian hands.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (negating προσέθετο)

→ discourse linkage or contrast

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

προσέθετο

did again / added

Aor Mid Indic 3 Sg · προστίθῃμι

main verb (auxiliary Hebraism with complementary infinitive)

→ constative aorist (the cessation of Egyptian campaigns)

προστίθῃμι (mid.): 'add / do again'; the Hebraism οὐ προσέθετο ... ἐξελεῖν ('did not add to go out' = 'no longer went out / did not again come out') calques הֵצִי + infinitive, the standard idiom for 'do X again / continue to do X'.

ἔτι

again / anymore

temporal adverb (reinforcing 'no longer')

→ clausal contribution

ἔτι: 'still / yet / longer'; with the negated προσέθετο it reinforces 'no longer / not again' (rendering τίγ).

βασιλεὺς

king

Nominative

subject of προσέθετο

→ participant prominence

βασιλεὺς: 'king' (human); the king of Egypt (Pharaoh Necho), who had dominated Judah before Babylon's ascendancy.

Αἰγύπτου

of Egypt

Genitive

genitive of place (defining the king's realm)

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): 'Egypt'; declined as a second-declension noun (hence kind n with genitive); renders מִצְרַיִם.

ἐξελεῖν

to come out

Aor Act Inf · ἐξέρχομαι

complementary infinitive (with προσέθετο)

→ complementary infinitive (military 'going out')

ἐξέρχομαι: 'go out / come out'; here of marching out on campaign; renders מֵצֵא; with προσέθετο it forms the idiom 'no longer marched out'.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article (genitive)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐκ ('out of his land')

→ relational specification

γῆ: 'land'; Egypt's own territory, beyond which its king no longer ventured.

αὐτοῦ

his

Genitive

genitive of possession (the king of Egypt's land)

→ relational specification

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

ὅτι

for / because

causal conjunction (introducing the reason)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the explanation for Egypt's withdrawal — Babylon's seizure of its sphere of influence.

ἔλαβεν

had taken

Aor Act Indic 3 Sg · λαμβάνω

verb of causal clause (Babylon's conquest)

→ constative aorist (the completed annexation)

λαμβάνω: 'take / seize'; renders תִּקַּח; here the king of Babylon's seizure of all formerly Egyptian-controlled territory in the Levant.

βασιλεὺς

king

Nominative

subject of ἔλαβεν

→ participant prominence

βασιλεὺς: 'king' (human); the king of Babylon, Nebuchadnezzar, now master of the region.

Βαβυλῶνος

of Babylon

Genitive

genitive of place (defining the king's realm)

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): the empire whose dominance now extends to Egypt's border.

ἀπὸ

from

preposition + genitive (start of geographical span)

→ spatial or relational framing

ἀπό: with ἕως, marks the full territorial extent ('from ... to ...') of the seized lands.

τοῦ

the

Genitive

article (genitive)

→ noun-phrase marking

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

χειμάρρου

Wadi / brook

Genitive

genitive object of ἀπό ('from the Wadi of Egypt')

→ relational specification

χειμάρρος: 'winter-torrent / wadi / brook'; the χειμάρρους Αἰγύπτου ('Wadi of Egypt', Naḥal Mizraim, the Wadi el-Arish) renders מִצְרַיִם הַיַּרְדֵּית, the traditional southwestern boundary of the land.

Αἰγύπτου

of Egypt

Genitive

genitive of definition (with χειμάρρου)

→ relational specification

Αἴγυπτος: here defining the Wadi as the boundary-stream of Egypt.

ἕως

to / as far as

preposition + genitive (end of geographical span)

→ spatial or relational framing

ἕως: 'until / as far as'; with ἀπό it completes the merism of total territorial extent reaching to the Euphrates.

τοῦ

the

Genitive

article (genitive)

→ noun-phrase marking

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

ποταμοῦ

river

Genitive

genitive object of ἕως ('to the river')

→ relational specification

ποταμός: 'river'; here ὁ ποταμός par excellence, the Euphrates, the great northeastern frontier of the land.

Εὐφράτου

Euphrates

Genitive

genitive in apposition to ποταμοῦ

→ relational specification

Εὐφράτης (gen. Εὐφράτου): the river Euphrates; declined as a first-declension masculine (hence kind n with genitive); the idealized northern boundary of the promised land.

πάντα

all

Accusative

direct object of ἔλαβεν (antecedent of ὅσα)

→ object specification

πᾶς: 'all / everything'; the totality of formerly Egyptian-held territory that Babylon seized.

ὅσα

as much as

Nominative

relative pronoun (subject of ἦν: 'whatever was')

→ participant reference

ὅσος: 'as much as / whatever'; relative quantifying πάντα ('all that belonged to the king of Egypt').

ἦν

belonged to

Impf Act Indic 3 Sg · εἰμί

verb of relative clause (possessive 'was [the property] of')

→ stative imperfect (prior ownership)

εἰμί (impf. ἦν): 'be'; with the genitive of possession (τοῦ βασιλέως) it means 'belonged to' — 'all that belonged to the king of Egypt'.

τοῦ

of the

Genitive

article (genitive of possession)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of possession (with ἦν: 'belonged to the king')

→ relational specification

βασιλεύς (gen. βασιλέως): 'king' (human); the possessive genitive marking the prior ownership of the territory by the Egyptian crown.

Αἰγύπτου

of Egypt

Genitive

genitive of place (defining 'the king of Egypt')

→ relational specification

Αἴγυπτος: defining the king as Egypt's; the repeated Αἰγύπτου (×3 in the verse) underscores the comprehensiveness of Egypt's loss.

8 υἱὸς ὀκτωκαίδεκα ἐτῶν Ἰωακὶμ ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον ἐβασίλευσεν ἐν Ἱερουσαλὴμ καὶ ὄνομα τῇ μητρὶ αὐτοῦ Νεσθα θυγάτηρ Ἑλλανᾶθαν ἐξ Ἱερουσαλὴμ

Jehoiachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem; and his mother's name was Nestha, daughter of Ellanathan, from Jerusalem.

Accession formula (introducing the new reign of Jehoiachin)

υἱὸς ὀκτωκαίδεκα ἐτῶν

The standard accession-formula: age at accession ('a son of eighteen years'), length of reign ('three months'), and the queen mother's name and provenance. The brevity (τρίμηνον, 'three months') signals a reign cut short by the Babylonian conquest narrated immediately following.

υἱός

son

Nominative

predicate nominative (idiom: 'a son of [x] years' = aged x)

→ participant prominence

υἱός: 'son'; the idiom υἱός ... ἐτῶν ('a son of [so many] years') renders 𐤅𐤏𐤔 ... 𐤏𐤔, the standard Hebraic way of stating age — here 'eighteen years old'.

ὀκτωκαίδεκα

eighteen

indeclinable numeral (modifying ἐτῶν)

→ clausal contribution

ὀκτωκαίδεκα: 'eighteen'; indeclinable cardinal numeral; Jehoiachin's age at accession (the parallel at 2 Chr 36:9 reads 'eight', a textual variant).

ἐτῶν

years

Genitive

genitive of measure (with υἱός: 'of years')

→ relational specification

ἔτος (gen. pl. ἐτῶν): 'year'; the descriptive genitive of measure in the age-idiom.

Ἰωακίμ

Jehoiachin

subject (indeclinable proper noun: the son, now king)

→ participant identification

Ἰωακίμ: here Jehoiachin (יהויכין), the eighteen-year-old king whose three-month reign ends in the first deportation; spelled identically to his father throughout this Greek text.

ἐν

when / in

preposition + articular infinitive (temporal: 'when he reigned')

→ spatial or relational framing

ἐν + articular infinitive: 'when / while'; the construction ἐν τῷ βασιλεύειν αὐτόν ('in his becoming king') renders the Hebrew temporal 𐤅𐤏𐤔𐤁𐤁 (‘when he began to reign’).

τῷ

the

Dative

article governing articular infinitive

→ noun-phrase marking

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

βασιλεύειν

to reign / began to reign

Pres Act Inf · βασιλεύω

articular infinitive (temporal, with ἐν τῷ: 'when he became king')

→ temporal infinitive (the moment of accession)

βασιλεύω: 'be king / reign'; the articular infinitive in ἐν τῷ βασιλεύειν αὐτόν marks the time of accession ('when he began to reign').

αὐτόν

he

Accusative

accusative subject of the articular infinitive

→ participant reference

αὐτόν: meaning 'he'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the articular 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 duration ('for three months')

→ object specification

τρίμηνος: 'of three months / a three-month period'; the accusative of extent of time marks the brevity of Jehoiachin's reign before his surrender to Babylon.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (length-of-reign notice)

→ constative aorist (the whole brief reign viewed as a unit)

βασιλεύω: 'reign'; the constative aorist sums up the three-month reign as a single completed span.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of ἐν (indeclinable proper noun: place of reign)

→ participant identification

Ιερουσαλημ: indeclinable in the LXX (hence kind x, no case); the royal capital where Jehoiachin reigned.

καὶ

and

narrative conjunction (introducing queen-mother notice)

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject (verbless clause: 'the name [was] Nestha')

→ participant prominence

ὄνομα: 'name'; the verbless clause ὄνομα τῇ μητρὶ αὐτοῦ ('the name to his mother [was]') renders the Hebrew נִמְשָׁה, the fixed formula introducing the queen mother (gēbîrâ).

τῇ

the / to the

Dative

article (dative of possession)

→ noun-phrase marking

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

μητρὶ

mother

Dative

dative of possession ('his mother's name')

→ sphere or reference

μήτηρ (dat. μητρὶ): 'mother'; the dative of possession in the queen-mother formula; the gēbîrâ ('queen mother') held a recognized rank at the Judahite court (cf. v. 12, 15).

αὐτοῦ

his

Genitive

genitive of relationship (the king's mother)

→ relational specification

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

Νεσθα

Nestha

predicate (indeclinable proper noun: the queen mother's name)

→ participant identification

Νεσθα: transliteration of Hebrew נְהִשְׁתָּה (Nehushta); indeclinable in the LXX (hence kind x, no case); the queen mother, daughter of Elnathan of Jerusalem.

θυγάτηρ

daughter

Nominative

nominative in apposition to Νεσθα

→ participant prominence

θυγάτηρ: 'daughter'; in apposition, giving the queen mother's patronymic ('daughter of Ellanathan').

Ελλαναθαν

of Ellanathan

genitive of relationship (indeclinable proper noun, with θυγάτηρ)

→ participant identification

Ελλαναθαν: transliteration of Hebrew אֱלְנָתָן (Elnathan); indeclinable in the LXX (hence kind x, no case); the father of Nehushta, from Jerusalem.

ἐξ

from

preposition + genitive (provenance)

→ spatial or relational framing

ἐκ (ἐξ before vowel): 'from / out of'; marking the family's place of origin.

Ιερουσαλημ

Jerusalem

object of ἐξ (indeclinable proper noun: place of origin)

→ participant identification

Ιερουσαλημ: indeclinable; the queen mother's family is of Jerusalem itself — unlike many royal mothers from outlying towns.

9 καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα ὅσα ἐποίησεν ὁ πατὴρ αὐτοῦ

And he did what was evil in the eyes of the LORD, according to all that his father had done.

Regnal evaluation formula (Deuteronomistic verdict)

καὶ ἐποίησεν τὸ πονηρὸν

The fixed Deuteronomistic evaluation: ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου ('did the evil in the eyes of the LORD'). Jehoiachin's verdict is assimilated to his father's (κατὰ πάντα ὅσα ἐποίησεν ὁ πατὴρ αὐτοῦ), continuing the dynastic chain of apostasy that justifies the coming judgment.

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 (the evaluation formula)

→ constative aorist (the moral character of the whole reign)

ποιέω: 'do / make'; renders תַּעֲשֶׂה; in the fixed phrase ἐποίησεν τὸ πονηρὸν ('did the evil') it delivers the Deuteronomistic verdict on the king's reign.

τὸ

the

Accusative

article (with πονηρὸν)

→ 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'; the substantival τὸ πονηρὸν ('that which is evil') renders תִּרְעָה; the standard object of the evaluation formula, denoting cultic and covenantal wrongdoing.

ἐν

in

preposition + dative (evaluative perspective)

→ spatial or relational framing

ἐν + dative: in the idiom ἐν ὀφθαλμοῖς κυρίου ('in the eyes of the LORD'), expressing the divine perspective from which the deed is judged.

ὀφθαλμοῖς

the eyes

Dative

dative of viewpoint (with ἐν: 'in the eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; the idiom ἐν ὀφθαλμοῖς κυρίου renders יְהוָה בְּעֵינָיו ('in the eyes of the LORD'), the standard evaluative phrase locating moral judgment in the divine assessment.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's eyes)

→ relational specification

κύριος: rendering of the Tetragrammaton יְהוָה; the LORD whose evaluative gaze condemns the king's conduct.

κατὰ

according to

preposition + accusative (norm of comparison)

→ spatial or relational framing

κατὰ + accusative: 'according to'; here comparing the son's conduct to the father's.

πάντα

all

Accusative

accusative object of κατά (antecedent of ὅσα)

→ object specification

πᾶς: 'all'; the formula κατά πάντα ὅσα ἐποίησεν ('according to all that ... did') ties the evaluation to a predecessor's example (cf. vv. 3, 19).

ὅσα

as much as

Accusative

relative pronoun (object of ἐποίησεν: 'whatever he did')

→ participant reference

ὅσος: 'whatever / as much as'; quantifies the father's deeds taken as the standard of comparison.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (the father's conduct)

→ constative aorist (the father's career of evil)

ποιέω: 'do'; the constative aorist sums up the father's (Jehoiakim's) evil reign as the measure of the son's.

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of ἐποίησεν (relative clause)

→ participant prominence

πατήρ: 'father'; here Jehoiakim, whose evil-doing (cf. v. 19, where Zedekiah too is compared to Jehoiakim) sets the pattern the son follows.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

10 ἐν τῷ καιρῷ ἐκείνῳ ἀνέβη Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Ἱερουσαλημ καὶ ἦλθεν ἡ πόλις ἐν περιοχῇ

At that time Nebuchadnezzar king of Babylon came up against Jerusalem, and the city came under siege.

Temporal frame: onset of the siege (main narrative)

ἐν τῷ καιρῷ ἐκείνῳ

The temporal marker ἐν τῷ καιρῷ ἐκείνῳ ('at that time') resumes the campaign of v. 1. The idiom ἦλθεν ἡ πόλις ἐν περιοχῇ ('the city came into siege/confinement') describes the encirclement of Jerusalem — the military pressure that forces Jehoiachin's surrender in v. 12.

ἐν

at / in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article (with καιρῷ)

→ noun-phrase marking

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

καιρῷ

time

Dative

dative of time (with ἐν: 'at that time')

→ sphere or reference

καιρός: 'time / season / appointed moment'; the phrase ἐν τῷ καιρῷ ἐκείνῳ ('at that time') renders מִיָּמֵינוּ, resuming the narrative chronology.

ἐκείνῳ

that

Dative

demonstrative adjective (modifying καιρῷ)

→ sphere or reference

ἐκεῖνος: 'that'; the remote demonstrative pointing back to the period of Jehoiachin's brief reign.

ἀνέβη

came up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (the Babylonian advance on Jerusalem)

→ constative aorist (the military advance)

ἀναβαίνω: 'go up / advance'; renders אָנַח; the same campaign-verb as in v. 1, here Nebuchadnezzar 'goes up' specifically against Jerusalem.

Ναβουχοδονοσορ

Nebuchadnezzar

subject (indeclinable proper noun)

→ participant identification

Ναβουχοδονοσορ: the Babylonian king (see v. 1); indeclinable; now personally leading the siege of Jerusalem.

βασιλεὺς

king

Nominative

nominative in apposition to Ναβουχοδονοσορ

→ participant prominence

βασιλεὺς: 'king' (human title), in apposition to the royal name.

Βαβυλῶνος

of Babylon

Genitive

genitive of place (defining the king's realm)

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): the empire of Babylon (see v. 1).

εἰς

against / to

preposition + accusative (hostile direction)

→ spatial or relational framing

εἰς + accusative: 'to / against'; here of hostile advance upon Jerusalem.

Ιερουσαλημ

Jerusalem

object of εἰς (indeclinable proper noun: target of the advance)

→ participant identification

Ιερουσαλημ: indeclinable; the besieged capital.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (the city came into a state of siege)

→ constative aorist (the city's passage into siege-condition)

ἔρχομαι: 'come / go'; here in the idiom ἦλθεν ... ἐν περιοχῇ ('came into siege'), the city is the subject and is described as passing into a state of encirclement.

ἡ the Nominative article (with πόλις) → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.	πόλις city Nominative subject of ἦλθεν (Jerusalem under siege) → participant prominence πόλις: 'city'; here Jerusalem, personified as the subject that 'comes into' the condition of siege.	ἐν into / under preposition + dative (state: 'under siege') → spatial or relational framing ἐν + dative: marking the resulting state — the city comes to be 'in siege' (under blockade).	περιοχῇ siege / blockade Dative dative of state (with ἐν: 'under siege') → sphere or reference περιοχή: 'enclosure / confinement / siege'; from περιέχω ('surround'); here the encirclement/blockade of the city, rendering the Hebrew notion of the city being 'in siege' (cf. גִּזְרָה).
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11 καὶ εἰσῆλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς τὴν πόλιν καὶ οἱ παῖδες αὐτοῦ ἐπολιόρκουν ἐπ' αὐτήν

And Nebuchadnezzar king of Babylon entered against the city while his servants were besieging it.

Narrative continuation (the personal arrival of the king) καὶ εἰσῆλθεν

The narrative tightens: the king himself comes to the city while his servants (officers/troops) press the siege. The imperfect ἐπολιόρκουν ('were besieging') gives the ongoing background action against which the king's arrival (aorist εἰσῆλθεν) is set, building toward the surrender of v. 12.

καὶ and narrative conjunction → discourse linkage or contrast καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	εἰσῆλθεν entered / came Aor Act Indic 3 Sg · εἰσέρχομαι main verb (the king's arrival at the city) → constative aorist (the king's coming to the siege) εἰσέρχομαι: 'enter / come in'; here of Nebuchadnezzar's personal arrival at the besieged city; renders נִיב; the construction εἰσῆλθεν ... ἐπ' αὐτήν conveys his coming up against it.	Ναβουχοδονοσορ Nebuchadnezzar subject (indeclinable proper noun) → participant identification Ναβουχοδονοσορ: the Babylonian king (see v. 1); indeclinable; his personal presence underscores the gravity of the siege.	βασιλεὺς king Nominative nominative in apposition to Ναβουχοδονοσορ → participant prominence βασιλεὺς: 'king' (human title).
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Βαβυλῶνος

of Babylon

Genitive

genitive of place

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): the empire of Babylon.

εἰς

against / to

preposition + accusative (hostile direction)

→ spatial or relational framing

εἰς + accusative: 'to / against'; here of coming against the city.

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

object of εἰς (Jerusalem)

→ object specification

πόλις (acc. πόλιν): 'city'; Jerusalem, the object of the king's hostile approach.

καὶ

and / while

coordinate conjunction (here circumstantial: 'while')

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of ἐπολιόρκουν (the king's officers/troops)

→ participant prominence

παῖς (pl. παῖδες): 'child / servant / official'; renders **תַּבָּר**; here the king's officers and troops who conduct the siege under his command.

αὐτοῦ

his

Genitive

genitive of possession (the king's servants)

→ relational specification

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

ἐπολιόρκουν

were besieging

Impf Act Indic 3 Pl · πολιορκέω

main verb (durative background to the king's arrival)

→ durative imperfect (the siege in progress)

πολιορκέω: 'besiege / blockade a city'; the imperfect ἐπολιόρκουν depicts the siege as ongoing background action against which the king's arrival is set.

ἐπὶ

against / upon

preposition + accusative (object of the siege; elided before vowel)

→ spatial or relational framing

ἐπὶ (elided ἐπ) + accusative: 'against / upon'; marking the city as the object of the siege (a redundant Hebraizing complement to the transitive verb).

αὐτήν

it

Accusative

object of ἐπ (the besieged city)

→ participant reference

αὐτή (acc. αὐτήν): 'it', referring to ἡ πόλις (the feminine 'city'), the object of the siege.

12 καὶ ἐξῆλθεν Ἰωακὶμ βασιλεὺς Ἰουδα ἐπὶ βασιλέα Βαβυλῶνος αὐτὸς καὶ οἱ παῖδες αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ καὶ οἱ εὐνοῦχοι αὐτοῦ καὶ ἔλαβεν αὐτὸν βασιλεὺς Βαβυλῶνος ἐν ἔτει ὀγδόῳ τῆς βασιλείας αὐτοῦ

And Jehoiachin king of Judah went out to the king of Babylon — he and his servants and his mother and his officials and his eunuchs — and the king of Babylon took him in the eighth year of his reign.

Climax of the siege: the king's surrender (main narrative) καὶ ἐξῆλθεν Ἰωακὶμ

Jehoiachin surrenders: ἐξῆλθεν ... ἐπὶ βασιλέα ('went out to the king') is the formal act of capitulation. The fivefold listing (he, servants, mother, officials, eunuchs) anticipates the deportation roster of vv. 14–16. The dating ἐν ἔτει ὀγδόῳ τῆς βασιλείας αὐτοῦ ('in the eighth year of his [Nebuchadnezzar's] reign') fixes the event at 597 BC.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθεν

went out / surrendered

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the king's act of surrender)

→ constative aorist (the formal capitulation)

ἐξέρχομαι: 'go out / come out'; renders ΝΥ; ἐξῆλθεν ... ἐπὶ βασιλέα ('went out to the king') is the technical idiom for surrendering oneself to a besieging enemy — voluntary capitulation to spare the city.

Ἰωακὶμ

Jehoiachin

subject (indeclinable proper noun: the son, Jehoiachin)

→ participant identification

Ἰωακὶμ: here Jehoiachin, who surrenders to Nebuchadnezzar; indeclinable; the title βασιλεὺς Ἰουδα makes clear he is the reigning king.

βασιλεὺς

king

Nominative

nominative in apposition to Ἰωακὶμ

→ participant prominence

βασιλεὺς: 'king' (human title); βασιλεὺς Ἰουδα ('king of Judah') in apposition to Jehoiachin.

Ἰουδα

of Judah

genitive of place (indeclinable proper noun, with βασιλεὺς)

→ participant identification

Ἰουδα: indeclinable; the kingdom of which Jehoiachin is king.

ἐπὶ

to / before

preposition + accusative (direction: surrender 'to' the king)

→ spatial or relational framing

ἐπὶ + accusative: here 'to / up to', marking the one to whom Jehoiachin surrenders.

βασιλέα

king

Accusative

object of ἐπὶ (the king of Babylon, to whom he surrenders)

→ object specification

βασιλεὺς (acc. βασιλέα): 'king' (human); the king of Babylon, recipient of the surrender.

Βαβυλῶνος

of Babylon

Genitive

genitive of place

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): the empire of Babylon.

αὐτός

he himself

Nominative

intensive pronoun (heading the list of those who surrendered)

→ participant reference

αὐτός: 'he himself'; the intensive nominative heads the appositional roster of those who went out with the king — the royal household and court.

καὶ

and

coordinate conjunction (list-linking)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants

Nominative

appositional list-member ('his servants')

→ participant prominence

παῖς (pl. παῖδες): 'servant / official'; here the royal retainers who surrender with the king.

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 (list-linking)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with μήτηρ)

→ noun-phrase marking

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

μήτηρ

mother

Nominative

appositional list-member ('his mother', the queen mother)

→ participant prominence

μήτηρ: 'mother'; the queen mother Nehushta (v. 8), whose surrender and deportation (v. 15) reflect the gēbīrā's high court status.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction (list-linking)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with ἄρχοντες)

→ noun-phrase marking

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

ἄρχοντες

officials / princes

Nominative

appositional list-member ('his officials')

→ participant prominence

ἄρχων (pl. ἄρχοντες): 'ruler / official / prince'; renders מְלָכִים; the high officers of state, deported in the first wave (cf. v. 14).

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 (list-linking)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with εὐνοῦχοι)

→ noun-phrase marking

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

εὐνοῦχοι

eunuchs / courtiers

Nominative

appositional list-member ('his eunuchs')

→ participant prominence

εὐνοῦχος: 'eunuch / court official'; renders **דַּיָּקָה**; the palace courtiers/officials, completing the roster of the royal court that surrenders and is deported.

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

narrative conjunction (resuming main action)

→ discourse linkage or contrast

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

ἔλαβεν

took / captured

Aor Act Indic 3 Sg · λαμβάνω

main verb (the king of Babylon takes Jehoiachin captive)

→ constative aorist (the act of capture)

λαμβάνω: 'take / seize / capture'; renders **תִּקַּח**; here the king of Babylon 'takes' Jehoiachin into custody — the capture that initiates the deportation.

αὐτὸν

him

Accusative

direct object of ἔλαβεν (Jehoiachin)

→ participant reference

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

βασιλεὺς

king

Nominative

subject of ἔλαβεν

→ participant prominence

βασιλεὺς: 'king' (human); the king of Babylon as captor.

Βαβυλῶνος

of Babylon

Genitive

genitive of place

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): the empire of Babylon.

ἐν

in

preposition + dative (temporal: dating the capture)

→ spatial or relational framing

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

ἔτει

year

Dative

dative of time (with ἐν: 'in the ... year')

→ sphere or reference

ἔτος (dat. ἔτει): 'year'; the dating-formula ἐν ἔτει ὀγδόῳ ('in the eighth year') fixes the capture at 597 BC, the eighth regnal year of Nebuchadnezzar.

ὀγδόω

eighth

Dative

ordinal adjective (modifying ἔτει)

→ sphere or reference

ὀγδοος: 'eighth'; the ordinal dating the deportation to Nebuchadnezzar's eighth year (the 'his reign' here being the Babylonian king's, who is the immediate antecedent and the active agent of the verse).

τῆς

of the

Genitive

article (genitive, with βασιλείας)

→ noun-phrase marking

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

βασιλείας

reign / kingship

Genitive

genitive (with ἔτει: 'year of his reign')

→ relational specification

βασιλεία: 'kingship / reign / kingdom'; here the regnal count ('the eighth year of his reign') of Nebuchadnezzar, dating the first deportation.

αὐτοῦ

his

Genitive

genitive of possession (the king of Babylon's reign)

→ relational specification

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

13 καὶ ἐξήνεγκεν ἐκεῖθεν πάντας τοὺς θησαυροὺς οἴκου κυρίου καὶ τοὺς θησαυροὺς οἴκου τοῦ βασιλέως καὶ συνέκοψεν πάντα τὰ σκεύη τὰ χρυσᾶ ἃ ἐποίησεν Σαλωμων βασιλεὺς Ἰσραηλ ἐν τῷ ναῷ κυρίου κατὰ τὸ ῥῆμα κυρίου

And he carried off from there all the treasures of the house of the LORD and the treasures of the king's house, and he cut up all the gold vessels which Solomon king of Israel had made in the temple of the LORD, according to the word of the LORD.

Plundering of the temple and palace (main narrative)

καὶ ἐξήνεγκεν ἐκεῖθεν

The sacrilegious despoiling: the treasures of both temple and palace are carried off, and the gold vessels Solomon had made are cut up (συνέκοψεν). The closing κατὰ τὸ ῥῆμα κυρίου ('according to the word of the LORD') echoes v. 2's κατὰ τὸν λόγον κυρίου, framing even this desecration as prophetic fulfilment (cf. the warning to Hezekiah, 20:17).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξήνεγκεν
carried off

Aor Act Indic 3 Sg · ἐκφέρω

main verb (removal of the treasures)

→ constative aorist (the act of plunder)

ἐκφέρω: 'carry out / bring out / remove'; renders לָקַח (Hiphil); here the king of Babylon carries the temple and palace treasures out of Jerusalem to Babylon.

ἐκεῖθεν
from there

adverb of place (source: 'from there' = Jerusalem)

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; the deictic adverb marks Jerusalem as the place from which the treasures are removed.

πάντας
all

Accusative

attributive adjective (modifying θησαυρούς)

→ object specification

πᾶς: 'all'; the totality of the temple treasures plundered.

τοὺς
the

Accusative

article (with θησαυρούς)

→ noun-phrase marking

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

θησαυρούς
treasures

Accusative

direct object of ἐξήνεγκεν

→ object specification

θησαυρός: 'treasure / store / treasury'; renders אֲשֵׁרֵי ; the accumulated wealth of the temple, now plundered (fulfilling the warning of 20:17).

οἴκου
of the house

Genitive

genitive of possession ('treasures of the house')

→ relational specification

οἶκος: 'house'; οἶκος κυρίου ('house of the LORD') is the standard designation of the Jerusalem temple, rendering בֵּית יְהוָה .

κυρίου
of the LORD

Genitive

genitive of possession (the LORD's house)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה ; the temple as the LORD's house, now despoiled.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article (with θησαυρούς)

→ noun-phrase marking

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

θησαυρούς
treasures

Accusative

direct object (second: of the palace)

→ object specification

θησαυρός: here the treasures of the royal palace, plundered alongside the temple's.

οἴκου
of the house

Genitive

genitive of possession ('the king's house')

→ relational specification

οἶκος: 'house'; οἶκος τοῦ βασιλέως ('house of the king') = the royal palace.

τοῦ

of the

Genitive

article (genitive, with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of possession (the palace of the king of Judah)

→ relational specification

βασιλεύς (gen. βασιλέως): 'king' (human); here the king of Judah, whose palace treasures are seized.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνέκοψεν

cut up / broke in pieces

Aor Act Indic 3 Sg · συγκόπτω

main verb (destruction of the gold vessels)

→ constative aorist (the act of cutting up)

συγκόπτω: 'cut up / cut to pieces / break in pieces'; renders ὕψλ; the cutting up of Solomon's gold vessels (to facilitate transport and melting) is an act of cultic desecration fulfilling 20:17; the parallel at 25:13–15 details the later destruction of the bronze.

πάντα

all

Accusative

attributive adjective (modifying σκεύη)

→ object specification

πᾶς: 'all'; the totality of the gold cultic vessels.

τὰ

the

Accusative

article (with σκεύη)

→ noun-phrase marking

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

σκεύη

vessels

Accusative

direct object of συνέκοψεν

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement / article'; renders ἕλξ; the temple's cultic gold vessels made by Solomon (cf. 1 Kgs 7:48–50).

τὰ

the

Accusative

article (attributive, with χρυσᾶ)

→ noun-phrase marking

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

χρυσᾶ

golden

Accusative

attributive adjective (second-attributive: 'the gold vessels')

→ object specification

χρυσοῦς: 'made of gold / golden'; renders כָּהָר; the gold vessels are singled out as the most valuable cultic objects, cut up for their precious metal.

ἃ

which

Accusative

relative pronoun (object of ἐποίησεν, antecedent σκεύη)

→ participant reference

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

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (Solomon as subject)

→ constative aorist (Solomon's original making of the vessels)

ποιέω: 'make'; renders תַּשַּׁב; the relative clause recalls the glory of the Solomonic temple furnishings (1 Kgs 7), heightening the pathos of their destruction.

Σαλωμων

Solomon

subject of relative clause (indeclinable proper noun)

→ participant identification

Σαλωμων: transliteration of Hebrew שְׁלֹמֹן (Solomon); indeclinable in the LXX (hence kind x, no case); the temple-builder whose gold vessels are now destroyed.

βασιλεὺς

king

Nominative

nominative in apposition to Σαλωμων

→ participant prominence

βασιλεὺς: 'king' (human title); 'Solomon king of Israel', the builder of the first temple.

Ισραηλ

of Israel

genitive of place (indeclinable proper noun, with βασιλεὺς)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX (hence kind x, no case); here Solomon as king of (united) Israel.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ναῶ)

→ noun-phrase marking

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

ναῶ

temple / sanctuary

Dative

locative dative (with ἐν: 'in the temple')

→ sphere or reference

ναός: 'temple / sanctuary / shrine'; renders לְהִיכָל; the inner sanctuary of the LORD's house where the gold vessels stood.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's temple)

→ relational specification

κύριος: rendering of the Tetragrammaton יְהוָה; the sanctuary belongs to the LORD.

κατὰ

according to

preposition + accusative (norm: prophetic fulfilment)

→ spatial or relational framing

κατά + accusative: 'according to'; introduces the theological frame — the despoiling fulfils the LORD's word.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word

Accusative

accusative object of κατὰ

→ object specification

ῥῆμα: 'word / utterance / thing'; renders רִבְּרָ; κατὰ τὸ ῥῆμα κυρίου ('according to the word of the LORD') is synonymous with v. 2's κατὰ τὸν λόγον κυρίου — here pointing to Isaiah's word to Hezekiah that the temple treasures would be carried to Babylon (20:17).

κυρίου

of the LORD

Genitive

genitive of source (the word that is the LORD's)

→ relational specification

κύριος: rendering of the Tetragrammaton יְהוָה; the divine author of the prophetic word now fulfilled.

14 καὶ ἀπώκισεν τὴν Ἱερουσαλημ καὶ πάντας τοὺς ἄρχοντας καὶ τοὺς δυνατοὺς ἰσχύι αἰχμαλωσίας δέκα χιλιάδας αἰχμαλωτίσας καὶ πᾶν τέκτονα καὶ τὸν συγκλείοντα καὶ οὐχ ὑπελείφθη πλὴν οἱ πτωχοὶ τῆς γῆς

And he deported all Jerusalem and all the officials and the mighty men of valor — ten thousand captives taken into exile — and every craftsman and the smith; and none was left except the poor of the land.

The first deportation: the deportation roster (main narrative) καὶ ἀπώκισεν τὴν Ἱερουσαλημ

The first deportation (597 BC) is enumerated: officials, warriors (ten thousand captives), craftsmen, and the smith — the entire leadership and skilled class. The summary οὐχ ὑπελείφθη πλὴν οἱ πτωχοὶ τῆς γῆς ('none was left except the poor of the land') stresses the totality of the removal, leaving only the powerless.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπώκισεν

deported / carried into exile

Aor Act Indic 3 Sg · ἀποικίζω

main verb (the deportation)

→ constative aorist (the act of deportation)

ἀποικίζω: 'remove to a colony / deport / carry into exile'; renders הִצִּיל (Hiphil); the technical term for the forced resettlement of a population — here the first exile of Jerusalem's leadership to Babylon.

τὴν

the

Accusative

article (with Ἱερουσαλημ)

→ noun-phrase marking

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

Ἱερουσαλημ

Jerusalem

direct object of ἀπώκισεν (indeclinable proper noun, with article τὴν)

→ noun-phrase marking

Ἱερουσαλημ: indeclinable; here a metonymy for the city's population, deported into exile.

καὶ

and

coordinate conjunction (list-linking)

→ discourse linkage or contrast

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

πάντας

all

Accusative

attributive adjective (modifying ἄρχοντας)

→ object specification

παῖς: 'all'; the entirety of the officials deported.

τοὺς

the

Accusative

article (with ἄρχοντας)

→ noun-phrase marking

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

ἄρχοντας

officials / princes

Accusative

direct object (deportation roster: the officials)

→ object specification

ἄρχων (pl. ἄρχοντας): 'ruler / official / prince'; renders מְלִיכָא; the governing class of Judah, removed to cripple the kingdom's leadership.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with δυνατοὺς)

→ noun-phrase marking

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

δυνατοὺς

mighty men

Accusative

substantival adjective (deportation roster: the warriors)

→ object specification

δυνατός: 'mighty / powerful / able'; substantival 'mighty men'; with ἰσχύι ('in strength') renders לְחַיִּי מְלִיכָא ('mighty men of valor'), the warrior class deported to disarm Judah.

ἰσχύι

in strength

Dative

dative of respect (qualifying δυνατοὺς: 'mighty in strength')

→ sphere or reference

ἰσχύς: 'strength / might / force'; the dative of respect specifies the sphere of the men's might — 'mighty in/of strength', i.e. seasoned warriors.

αἰχμαλωσίας

of captivity

Genitive

genitive (with χιλιάδας: 'captives' / partitive of captivity)

→ relational specification

αἰχμαλωσία: 'captivity / band of captives'; renders כְּבִשׁ / תְּלוּגָה; here genitive of definition with the number — 'ten thousand of captivity', i.e. ten thousand captives.

δέκα

ten

indeclinable numeral (with χιλιάδας: 'ten thousand')

→ measure or count

δέκα: 'ten'; indeclinable cardinal; δέκα χιλιάδας = 'ten thousand', the round figure of the first deportation.

χιλιάδας

thousands

Accusative

accusative in apposition (the number of captives)

→ object specification

χιλιάς: 'a thousand / group of a thousand'; δέκα χιλιάδας ('ten thousands' = ten thousand) quantifies the deportees.

αἰχμαλωτίσας

having taken captive

Aor Act Ptcp Nom Sg Masc · αἰχμαλωτίζω

circumstantial participle (modifying the subject: 'taking captive')

→ coincident aorist participle (the manner of the deportation)

αἰχμαλωτίζω: 'take captive / lead into captivity'; the aorist participle describes the king of Babylon as 'having taken captive' the ten thousand — a cognate reinforcement of αἰχμαλωσίας.

καὶ
and

coordinate conjunction (list-linking)

→ discourse linkage or contrast

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

πᾶν
every

Accusative

attributive adjective (modifying τέκτονα: 'every craftsman')

→ object specification

πᾶς: 'every / all'; the neuter πᾶν here used collectively with τέκτονα — 'every craftsman' as a class.

τέκτονα
craftsman

Accusative

direct object (the artisan class deported)

→ object specification

τέκτων: 'craftsman / artisan / builder'; renders שָׁרָף; the skilled artisans (carpenters, masons, metalworkers) removed to deprive Judah of its technical capacity for arms and fortification.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν
the

Accusative

article (with the participle συγκλείοντα)

→ noun-phrase marking

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

συγκλείοντα
smith / metalworker

Pres Act Ptcp Acc Sg Masc · συγκλείω

substantival participle (deportation roster: 'the smith')

→ substantival participle (occupational designation)

συγκλείω: lit. 'shut up together / lock'; the articular participle ὁ συγκλείων renders Hebrew לִּשְׁרָף ('locksmith / metalworker / armorer'), traditionally understood as the smith who makes locks/weapons; paired with τέκτων, the two terms together denote the skilled metal- and craftsmen deported with the elite.

καὶ
and

narrative conjunction (introducing the summary)

→ discourse linkage or contrast

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

οὐχ
not

negative particle (negating ὑπελείφθη)

→ discourse linkage or contrast

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

ὑπελείφθη

was left

Aor Pass Indic 3 Sg · ὑπολείπω

main verb (summary of the deportation's totality)

→ constative aorist passive (the resulting depletion)

ὑπολείπω (aor. pass.): 'leave behind / leave remaining'; the passive οὐχ ὑπελείφθη ('none was left') renders 𐤒𐤏𐤙𐤓 𐤍𐤥; the summary stresses that only the powerless remained after the elite were deported.

πλὴν

except

preposition/particle (exceptive: 'except')

→ spatial or relational framing

πλὴν: 'except / besides'; here exceptive, marking the sole remnant (the poor) left in the land.

οἱ

the

Nominative

article (with πτωχοὶ)

→ noun-phrase marking

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

πτωχοὶ

poor

Nominative

substantival adjective (the remnant left behind)

→ participant prominence

πτωχός: 'poor / destitute'; renders 𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 ('the poorest of the land'); the impoverished remnant deemed not worth deporting — the only ones left (cf. 25:12).

τῆς

of the

Genitive

article (genitive, with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of place (with πτωχοί: 'the poor of the land')

→ relational specification

γῆ: 'land'; the land of Judah, of whose people only the poor remain.

15 καὶ ἀπώκισεν τὸν Ιωακίμ εἰς Βαβυλῶνα καὶ τὴν μητέρα τοῦ βασιλέως καὶ τὰς γυναῖκας τοῦ βασιλέως καὶ τοὺς εὐνούχους αὐτοῦ καὶ τοὺς ἰσχυροὺς τῆς γῆς ἀπήγαγεν ἀποικεσίαν ἐξ Ιερουσαλὴμ εἰς Βαβυλῶνα

And he deported Jehoiachin to Babylon, and the king's mother and the king's wives and his eunuchs; and the mighty men of the land he led away into exile from Jerusalem to Babylon.

The deportation of the royal household (main narrative) καὶ ἀπώκισεν τὸν Ιωακίμ

The roster of the royal exiles: the king himself (Jehoiachin), the queen mother, the royal wives, the eunuchs, and the mighty of the land. The doubled exile-vocabulary (ἀπώκισεν ... ἀπήγαγεν ἀποικεσίαν) and the explicit ἐξ Ιερουσαλὴμ εἰς Βαβυλῶνα ('from Jerusalem to Babylon') underscore the completeness of the royal house's removal.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπώκισεν

deported

Aor Act Indic 3 Sg · ἀποικίζω

main verb (deportation of the king and household)

→ constative aorist (the act of deportation)

ἀποικίζω: 'deport / carry into exile' (see v. 14); here specifically of the king and royal household removed to Babylon.

τὸν

the

Accusative

article (with Ιωακίμ)

→ noun-phrase marking

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

Ιωακίμ

Jehoiachin

direct object of ἀπώκισεν (indeclinable proper noun, with article τόν)

→ noun-phrase marking

Ιωακίμ: here Jehoiachin, the deposed king deported to Babylon (where he will be released after 37 years, 25:27–30); indeclinable, with the article τόν supplying accusative force.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Βαβυλῶνα

Babylon

Accusative

object of εἰς (destination of exile)

→ object specification

Βαβυλῶν (acc. Βαβυλῶνα): the city of Babylon; declined (hence kind n with accusative); the destination of the exiles.

καὶ

and

coordinate conjunction (list-linking)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with μητέρα)

→ noun-phrase marking

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

μητέρα

mother

Accusative

direct object (the queen mother)

→ object specification

μήτηρ (acc. μητέρα): 'mother'; the queen mother Nehushta (v. 8), deported with the king (her exile confirmed by Jer 22:26; 29:2).

τοῦ

of the

Genitive

article (genitive, with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of relationship ('the king's mother')

→ relational specification

βασιλεύς (gen. βασιλέως): 'king' (human); here Jehoiachin, whose mother and wives are listed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (with γυναῖκας)

→ noun-phrase marking

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

γυναῖκας

wives

Accusative

direct object (the royal wives)

→ object specification

γυνή (acc. pl. γυναῖκας): 'woman / wife'; renders נָשִׁים; the king's wives, deported as part of the royal household.

τοῦ

of the

Genitive

article (genitive, with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of relationship ('the king's wives')

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; the repeated τοῦ βασιλέως binds mother and wives to the deposed Jehoiachin.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with εὐνούχους)

→ noun-phrase marking

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

εὐνούχους

eunuchs / courtiers

Accusative

direct object (the court eunuchs)

→ object specification

εὐνοῦχος: 'eunuch / court official'; renders שִׂרְיָה; the palace courtiers deported with the royal family (cf. v. 12).

αὐτοῦ

his

Genitive

genitive of possession (the king's eunuchs)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the second clause)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with ἰσχυρούς)

→ noun-phrase marking

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

ἰσχυρούς

mighty men

Accusative

substantival adjective (object of ἀπήγαγεν: 'the mighty of the land')

→ object specification

ἰσχυρός: 'strong / mighty / powerful'; substantival 'the mighty men'; renders גְּדֹד־אֲדָמָה / the leading men of the land, deported to strip the country of its strength (cf. τοὺς δυνατούς, v. 14).

τῆς

of the

Genitive

article (genitive, with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of place (with ἰσχυρούς: 'the mighty of the land')

→ relational specification

γῆ: 'land'; the land of Judah, whose strong men are led away.

ἀπήγαγεν

led away

Aor Act Indic 3 Sg· ἀπάγω

main verb (the leading-away into exile)

→ constative aorist (the deportation march)

ἀπάγω: 'lead away / carry off'; renders הָלַךְ / הָלִיךְ; with the cognate object ἀποικεσίαν it forms an emphatic 'led away into exile' — the forced march from Jerusalem to Babylon.

ἀποικεσίαν

into exile

Accusative

cognate/adverbial accusative (with ἀπήγαγεν: 'led away as exiles')

→ object specification

ἀποικεσία: 'exile / deportation / colony of exiles'; renders הָלַךְ; here a cognate-type accusative reinforcing ἀπήγαγεν — 'he led them away into captivity'.

ἐξ

from

preposition + genitive (source of the exile)

→ spatial or relational framing

ἐκ (ἐξ before vowel): 'from / out of'; marking Jerusalem as the place from which the exiles are led.

Ιερουσαλημ

Jerusalem

object of ἐξ (indeclinable proper noun: origin of exile)

→ participant identification

Ιερουσαλημ: indeclinable; the city from which the deportees are taken.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Βαβυλῶνα

Babylon

Accusative

object of εἰς (destination of exile)

→ object specification

Βαβυλῶν (acc. Βαβυλῶνα): the destination of the exile; the paired ἐξ Ιερουσαλημ εἰς Βαβυλῶνα maps the full trajectory of the deportation.

16 καὶ πάντας τοὺς ἄνδρας τῆς δυνάμεως ἑπτακισχιλίους καὶ τὸν τέκτονα καὶ τὸν συγκλείοντα χιλίους πάντες δυνατοὶ ποιοῦντες πόλεμον καὶ ἤγαγεν αὐτοὺς βασιλεὺς Βαβυλῶνος μετοικεσίαν εἰς Βαβυλῶνα

And all the men of valor, seven thousand, and the craftsman and the smith, a thousand, all of them mighty men making war — these the king of Babylon brought as exiles to Babylon.

Enumeration of the military and skilled deportees (main narrative)

καὶ πάντας τοὺς ἄνδρας τῆς δυνάμεως

A further itemized tally of the deportees: seven thousand fighting men and a thousand craftsmen and smiths, characterized as warriors all (πάντες δυνατοὶ ποιοῦντες πόλεμον). The verse closes the deportation account with ἤγαγεν ... μετοικεσίαν εἰς Βαβυλῶνα ('brought them as exiles to Babylon'), the third exile-term (after ἀπώκισεν, ἀπήγαγεν) in the section.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πάντας

all

Accusative

attributive adjective (modifying ἄνδρας)

→ object specification

πᾶς: 'all'; the totality of the fighting men deported.

τοὺς

the

Accusative

article (with ἄνδρας)

→ noun-phrase marking

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

ἄνδρας

men

Accusative

direct object (object of the later ἤγαγεν: the men of valor)

→ object specification

άνήρ (acc. pl. ἄνδρας): 'man'; with τῆς δυνάμεως ('of the army/force') it renders לְיְהוָה יְשָׁרָא ('men of valor / soldiers'), the fighting force of Judah.

τῆς

of the

Genitive

article (genitive, with δυνάμεως)

→ noun-phrase marking

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

δυνάμεως

army / valor

Genitive

genitive of definition ('men of the army/force')

→ relational specification

δύναμις: 'power / force / army'; renders לְיָד; here 'the army / military force', so ἄνδρες τῆς δυνάμεως = 'fighting men / soldiers'.

ἑπτακισχίλους

seven thousand

Accusative

numeral in apposition (the count of the warriors)

→ object specification

ἑπτακισχίλιοι: 'seven thousand'; the number of the fighting men deported (the figures here, 7,000 + 1,000, complement the round 10,000 of v. 14).

καὶ

and

coordinate conjunction (list-linking)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with τέκτονα)

→ noun-phrase marking

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

τέκτονα

craftsman

Accusative

direct object (the artisan class, collective)

→ object specification

τέκτων: 'craftsman / artisan'; here collective ('the craftsman' = the craftsmen as a body); see v. 14.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with the participle συγκλείοντα)

→ noun-phrase marking

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

συγκλείοντα

smith / metalworker

Pres Act Ptcp Acc Sg Masc · συγκλείω

substantival participle (collective: 'the smith')

→ substantival participle (occupational designation)

συγκλείω: the articular participle ὁ συγκλείων = 'the smith / metalworker / armorer' (Hebrew רָצֵמ); see v. 14; here collective for the skilled-metal class deported.

χίλους

a thousand

Accusative

numeral in apposition (the count of craftsmen and smiths)

→ object specification

χίλιοι: 'a thousand'; the number of the craftsmen and smiths deported.

πάντες

all

Nominative

substantival adjective (resumptive nominative: 'all of them')

→ participant prominence

πᾶς: 'all'; the nominative πάντες begins a loosely-attached descriptive clause ('all [were] mighty men making war'), a nominativus pendens summarizing the deportees.

δυνατοὶ

mighty men

Nominative

predicate substantive ('[were] mighty men')

→ participant prominence

δυνατός: 'mighty / able'; here predicate — the deportees are characterized as warriors, fit for battle.

ποιοῦντες

making

Pres Act Ptcp Nom Pl Masc · ποιέω

attributive participle (with πόλεμον: 'making war')

→ characterizing present participle (habitual capacity for war)

ποιέω (pres. ptcp.): 'do / make'; the idiom ποιοῦντες πόλεμον ('making/waging war') renders *הַמְּחֻזָּקִים* ('men trained for war / warriors'), characterizing the deportees as a fighting force.

πόλεμον

war

Accusative

direct object of ποιοῦντες ('making war')

→ object specification

πόλεμος: 'war / battle'; renders *הַמְּחֻזָּקִים*; in the idiom ποιεῖν πόλεμον ('wage war'), marking the deportees as experienced combatants.

καὶ

and

narrative conjunction (resuming the main verb)

→ discourse linkage or contrast

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

ἤγαγεν

brought

Aor Act Indic 3 Sg · ἄγω

main verb (the king of Babylon brings them to exile)

→ constative aorist (the act of conveying into exile)

ἄγω: 'lead / bring'; renders *בָּרַח* (Hiphil) / *הָבִיאוּ*; ἤγαγεν ... μετοικεσίαν ('brought them as exiles') closes the deportation account with the third exile-verb of the section.

αὐτούς

them

Accusative

direct object of ἤγαγεν (the deportees)

→ participant reference

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

βασιλεὺς

king

Nominative

subject of ἤγαγεν

→ participant prominence

βασιλεὺς: 'king' (human); the king of Babylon as the agent of the deportation.

Βαβυλῶνος

of Babylon

Genitive

genitive of place

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): the empire of Babylon.

μετοικεσίαν

into exile

Accusative

cognate/adverbial accusative (with ἤγαγεν: 'brought as exiles')

→ object specification

μετοικεσία: 'deportation / removal / exile'; renders *הַמְּחֻזָּקִים*; here a cognate-type accusative with ἤγαγεν ('brought them [as] a deportation'); the same noun heads Matthew's genealogy of 'the deportation to Babylon' (Matt 1:11–12, 17).

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Βαβυλῶνα

Babylon

Accusative

object of εἰς (destination of exile)

→ object specification

Βαβυλῶν (acc. Βαβυλῶνα): the destination of the exile, closing the deportation narrative.

17 καὶ ἐβασίλευσεν βασιλεὺς Βαβυλῶνος τὸν Μαθθανιαν υἱὸν αὐτοῦ ἀντ' αὐτοῦ καὶ ἐπέθηκεν τὸ ὄνομα αὐτοῦ Σεδεκία

And the king of Babylon made Mattaniah, his uncle, king in his place, and changed his name to Zedekiah.

Installation of the puppet-king (main narrative) καὶ ἐβασίλευσεν βασιλεὺς Βαβυλῶνος

Nebuchadnezzar installs a vassal: the causative ἐβασίλευσεν ... τὸν Μαθθανιαν ('made Mattaniah king') with the renaming ἐπέθηκεν τὸ ὄνομα ('imposed the name', Zedekiah) is an act of overlordship — the conqueror's prerogative to rename his client-king signals total subjugation. (Μαθθανιαν is in fact Jehoiachin's uncle; υἱὸν αὐτοῦ here reflects the Greek's looser kinship usage.)

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβασίλευσεν

made king

Aor Act Indic 3 Sg · βασιλεύω

main verb (causative/factitive: 'made [someone] king')

→ factitive aorist (the act of enthroning a vassal)

βασιλεύω: normally 'be king / reign', but here used transitively/causatively ('made [Mattaniah] king', rendering the Hiphil קִּיָּנַן) — the conqueror appoints a puppet-king; the construction with the accusative τὸν Μαθθανιαν makes the causative sense plain.

βασιλεὺς

king

Nominative

subject of ἐβασίλευσεν

→ participant prominence

βασιλεύς: 'king' (human); the king of Babylon, exercising the conqueror's right to install a vassal.

Βαβυλῶνος

of Babylon

Genitive

genitive of place

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): the empire of Babylon.

τὸν

the

Accusative

article (with *Μαθθανιαν*)

→ noun-phrase marking

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

Μαθθανιαν

Mattaniah

Accusative

direct object of *ἐβασίλευσεν* (the one made king)

→ object specification

Μαθθανιας (acc. Μαθθανιαν): transliteration of Hebrew מַתְאֲנִיָּהּ (Mattaniah); declined as a first-declension masculine (hence kind n with accusative); Josiah's son and Jehoiachin's uncle, enthroned by Nebuchadnezzar and renamed Zedekiah.

υἱὸν

son / kinsman

Accusative

accusative in apposition to *Μαθθανιαν*

→ object specification

υἱός (acc. υἱόν): 'son'; here 'his son' in the looser sense of kinsman/relative (Mattaniah was actually Jehoiachin's uncle, brother of Jehoiakim and son of Josiah; cf. 1 Chr 3:15); the Greek follows a tradition treating him as of the royal line succeeding 'in his place'.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

ἀντ'

in place of

preposition + genitive (substitution: 'in his place')

→ spatial or relational framing

ἀντί (elided ἀντ'): 'instead of / in place of'; the succession-formula ἀντ' αὐτοῦ ('in his stead', i.e. in place of the deported Jehoiachin) renders יְהוֹיָכִן.

αὐτοῦ

him

Genitive

genitive object of *ἀντί* (the deposed Jehoiachin)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέθηκεν

imposed / changed

Aor Act Indic 3 Sg. ἐπείθημι

main verb (the act of renaming)

→ constative aorist (the imposition of a new name)

ἐπείθημι: 'place upon / impose / lay on'; the idiom ἐπέθηκεν τὸ ὄνομα ('imposed/changed the name') renders יָשַׁם וְשָׁם (and he changed his name); renaming a vassal-king is an act of dominion, asserting the overlord's authority over even the client's identity (cf. 23:34, Necho renaming Eliakim 'Jehoiakim').

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐπέθηκεν

→ object specification

ὄνομα: 'name'; the object of the renaming; the changed name (Zedekiah, 'YHWH is my righteousness') ironically invokes the LORD even as the king is set up by a pagan conqueror.

αὐτοῦ

his

Genitive

genitive of possession (Mattaniah's name)

→ relational specification

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

Σεδεκια

Zedekiah

Accusative

accusative in apposition to τὸ ὄνομα (the new name imposed)

→ object specification

Σεδεκιας (here the form Σεδεκια): transliteration of Hebrew זְדַכְיָא (Zedekiah, 'YHWH is my righteousness'); the new throne-name imposed on Mattaniah; declined as a first-declension masculine name (hence kind n), in apposition to τὸ ὄνομα.

18 υἱὸς εἴκοσι καὶ ἐνὸς ἐνιαυτοῦ Σεδεκίας ἐν τῷ βασιλεύειν αὐτὸν καὶ ἑνδεκα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλὴμ καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ἀμιταλ θυγάτηρ Ἰερεμίου

Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem; and his mother's name was Hamutal, daughter of Jeremiah.

Accession formula for Zedekiah (introducing the final reign)

υἱὸς εἴκοσι καὶ ἐνὸς ἐνιαυτοῦ

The standard accession-formula introduces the last king of Judah: age at accession (twenty-one), length of reign (eleven years), and the queen mother's name and patronymic. Zedekiah's eleven-year reign will end in the destruction of ch. 25.

υἱός

son

Nominative

predicate nominative (age-idiom: 'a son of [x] years')

→ participant prominence

υἱός: 'son'; the age-idiom υἱός ... ἐνιαυτοῦ ('a son of ... years') renders יְהוֹשֻׁעַ ... יָב, stating Zedekiah's age at accession.

εἴκοσι

twenty

indeclinable numeral (with ἐνός: 'twenty and one')

→ measure or count

εἴκοσι: 'twenty'; indeclinable cardinal; with καὶ ἐνός forms 'twenty-one'.

καὶ

and

coordinate conjunction (joining the numerals)

→ discourse linkage or contrast

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

ἐνός

one

Genitive

numeral (genitive agreeing with ἐνιαυτοῦ: 'of twenty-one years')

→ relational specification

εἷς (gen. ἐνός): 'one'; the genitive ἐνός agrees with ἐνιαυτοῦ; εἴκοσι καὶ ἐνός ἐνιαυτοῦ = 'twenty-one years [old]'.

ἐνιαυτοῦ

year

Genitive

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

→ relational specification

ἐνιαυτός: 'year'; a synonym of ἔτος, here in the age-idiom (genitive of measure); the collective singular with the numeral ('twenty-one of year').

Σεδεκίας

Zedekiah

Nominative

subject (the new king)

→ participant prominence

Σεδεκίας: Zedekiah (יְהוֹיָכִן); the renamed Mattaniah (v. 17), now the reigning king; declined as a first-declension masculine (hence kind n, nominative); the last king of Judah.

ἐν

when / in

preposition + articular infinitive (temporal: 'when he reigned')

→ spatial or relational framing

ἐν + articular infinitive: 'when / while'; ἐν τῷ βασιλεύειν αὐτόν ('when he became king') renders יָבַדְתָּ.

τῷ

the

Dative

article governing articular infinitive

→ noun-phrase marking

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

βασιλεύειν

to reign / began to reign

Pres Act Inf · βασιλεύω

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

→ temporal infinitive (the moment of accession)

βασιλεύω: 'reign'; the articular infinitive marks the time of Zedekiah's accession.

αὐτόν

he

Accusative

accusative subject of the articular infinitive

→ participant reference

αὐτόν: meaning 'he'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the articular infinitive.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἑνδεκα

eleven

indeclinable numeral (modifying ἔτη)

→ clausal contribution

ἑνδεκα: 'eleven'; indeclinable cardinal; the length of Zedekiah's reign (597–586 BC), ending in the fall of Jerusalem.

ἔτη

years

Accusative

accusative of duration ('eleven years')

→ object specification

ἔτος (pl. ἔτη): 'year'; the accusative of extent of time measuring the reign.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (length-of-reign notice)

→ constative aorist (the whole reign as a unit)

βασιλεύω: 'reign'; the constative aorist sums up the eleven-year reign.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of ἐν (indeclinable proper noun: place of reign)

→ participant identification

Ιερουσαλημ: indeclinable; the royal capital where Zedekiah reigned.

καὶ

and

narrative conjunction (introducing queen-mother notice)

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject (verbless clause: 'the name [was] Hamutal')

→ participant prominence

ὄνομα: 'name'; the queen-mother formula ὄνομα τῇ μητρὶ αὐτοῦ ('the name to his mother [was]'), rendering **וַחֲמֻטָּל**.

τῇ

the / to the

Dative

article (dative of possession)

→ noun-phrase marking

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

μητρὶ

mother

Dative

dative of possession ('his mother's name')

→ sphere or reference

μήτηρ (dat. μητρὶ): 'mother'; the queen mother of Zedekiah; (Hamutal was also the mother of Jehoahaz, 23:31 — so Zedekiah was full brother to Jehoahaz, both sons of Josiah).

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

Ἀμιταλ

Hamutal

predicate (indeclinable proper noun: the queen mother's name)

→ participant identification

Ἀμιταλ: transliteration of Hebrew **חַמְטָל** (Hamutal); indeclinable in the LXX (hence kind x, no case); daughter of Jeremiah of Libnah, mother of both Zedekiah and Jehoahaz (23:31).

θυγάτηρ

daughter

Nominative

nominative in apposition to Ἀμιταλ

→ participant prominence

θυγάτηρ: 'daughter'; giving the queen mother's patronymic ('daughter of Jeremiah').

Ιερεμίου

of Jeremiah

Genitive

genitive of relationship (with θυγάτηρ: 'daughter of Jeremiah')

→ relational specification

Ιερεμίας (gen. Ιερεμίου): transliteration of Hebrew **יְרֵמְיָהוּ** (Jeremiah, here a man of Libnah, not the prophet); declined as a first-declension masculine (hence kind n with genitive); Hamutal's father.

19 καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου κατὰ πάντα ὅσα ἐποίησεν Ιωακίμ

And he did what was evil before the LORD, according to all that Jehoiakim had done.

Regnal evaluation formula for Zedekiah (Deuteronomistic verdict)

καὶ ἐποίησεν τὸ πονηρὸν

The closing evaluation-formula, with ἐνώπιον κυρίου ('before the LORD') varying the ἐν ὀφθαλμοῖς κυρίου of v. 9. Zedekiah is measured against Jehoiakim (κατὰ πάντα ὅσα ἐποίησεν Ιωακίμ), continuing the chain of royal apostasy that culminates in the destruction of ch. 25.

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 (the evaluation formula)

→ constative aorist (the moral character of the reign)

ποιέω: 'do'; in the fixed phrase ἐποίησεν τὸ πονηρὸν it delivers the Deuteronomistic verdict on Zedekiah's reign (cf. v. 9).

τὸ

the

Accusative

article (with πονηρὸν)

→ 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'; the substantival τὸ πονηρὸν ('the evil') renders נֶרְחָ, the standard object of the evaluation formula.

ἐνώπιον

before / in the sight of

preposition + genitive (evaluative perspective)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence/sight of'; a Hebraism rendering עֲנִי / עֲנִי; here varying the ἐν ὀφθαλμοῖς of v. 9, both expressing the divine evaluative standpoint.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον (the LORD's sight)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the LORD before whom the evil is committed and judged.

κατὰ

according to

preposition + accusative (norm of comparison)

→ spatial or relational framing

κατὰ + accusative: 'according to'; comparing Zedekiah's conduct to Jehoiakim's.

πάντα

all

Accusative

accusative object of κατὰ (antecedent of ὅσα)

→ object specification

πᾶς: 'all'; the formula κατὰ πάντα ὅσα ἐποίησεν ties Zedekiah's verdict to Jehoiakim's precedent (cf. vv. 3, 9).

ὅσα

as much as

Accusative

relative pronoun (object of ἐποίησεν: 'whatever he did')

→ participant reference

ὅσος: 'whatever / as much as'; quantifies Jehoiakim's deeds as the standard.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (Jehoiakim's conduct)

→ constative aorist (Jehoiakim's career of evil)

ποιέω: 'do'; the constative aorist sums up Jehoiakim's evil reign as the measure of Zedekiah's.

Ἰωακίμ

Jehoiakim

subject of relative clause (indeclinable proper noun)

→ participant identification

Ἰωακίμ: here Jehoiakim, the earlier king whose evil-doing serves as the benchmark; indeclinable; the comparison continues the dynastic chain of apostasy.

20 ὅτι ἐπὶ τὸν θυμὸν κυρίου ἦν ἐπὶ Ἱερουσαλὴμ καὶ ἐν τῷ Ἰουδα ἕως ἀπέρριψεν αὐτοὺς ἀπὸ προσώπου αὐτοῦ καὶ ἠθέτησεν Σεδεκίας ἐν τῷ βασιλεῖ Βαβυλῶνος

For it was because of the wrath of the LORD against Jerusalem and against Judah, until he cast them out from his presence. And Zedekiah rebelled against the king of Babylon.

Theological summary and bridge to ch. 25 (narrator's closure)

ὅτι ἐπὶ τὸν θυμὸν κυρίου

The chapter closes by recapitulating the theological key of v. 3 (ἐπὶ τὸν θυμὸν κυρίου ἦν, 'it was because of the wrath of the LORD'), now extended to the casting-out (ἀπέρριψεν) of Jerusalem and Judah 'from his presence'. The final clause — Zedekiah's rebellion (ἠθέτησεν, the verb of v. 1) against Babylon — provides the immediate cause that precipitates the final siege of ch. 25, closing the inclusio of rebellion that frames the chapter.

ὅτι

for / because

causal conjunction (introducing the theological summary)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the explanatory summary attributing the whole disaster to the LORD's wrath.

ἐπὶ

because of / according to

preposition + accusative (causal/normative)

→ spatial or relational framing

ἐπὶ + accusative: causal/normative ('because of / on account of'); ἐπὶ τὸν θυμὸν κυρίου ('because of the wrath of the LORD') echoes v. 3 verbatim, framing the section by inclusio.

τὸν

the

Accusative

article (with θυμὸν)

→ noun-phrase marking

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

θυμὸν

wrath

Accusative

accusative object of ἐπὶ

→ object specification

θυμός: 'anger / wrath'; renders *חַמָּה* / *חַמָּה*; the divine wrath that drives the whole judgment, recapitulated from v. 3.

κυρίου

of the LORD

Genitive

genitive of source (the wrath that is the LORD's)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the wrath is the LORD's covenantal anger against his people.

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

main verb (impersonal/copular: 'it was [so]')

→ stative imperfect (an enduring condition)

εἰμί (impf. ἦν): 'be'; here nearly impersonal ('it was [so] against Jerusalem'), the ongoing condition of judgment under which the city stood (as in v. 3).

ἐπὶ

against

preposition + accusative (hostile direction: 'against Jerusalem')

→ spatial or relational framing

ἐπί + accusative: here directional-adversative ('against / upon'), the wrath directed against the city.

Ιερουσαλημ

Jerusalem

object of ἐπὶ (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: indeclinable; the city against which the LORD's wrath was directed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

against / in

preposition + dative (Hebraizing: 'against Judah')

→ spatial or relational framing

ἐν + dative: here locative-adversative ('in/against Judah'), parallel to ἐπὶ Ιερουσαλημ; the wrath extends to the whole land.

τῷ

the

Dative

article (with indeclinable Ιουδα)

→ noun-phrase marking

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

Ιουδα

Judah

object of ἐν (indeclinable proper noun, with article τῷ)

→ noun-phrase marking

Ιουδα: indeclinable; the article τῷ supplies dative force; the kingdom of Judah, also under the wrath.

ἕως

until

temporal conjunction (introducing the result: 'until he cast out')

→ discourse linkage or contrast

ἕως: 'until'; here temporal-consecutive, marking the terminus of the wrath — the casting-out of the people from the LORD's presence.

ἀπέρριπεν

he cast out

Aor Act Indic 3 Sg · ἀπορρίπτω

verb of temporal clause (the LORD's rejection of the people)

→ constative aorist (the decisive act of casting-out)

ἀπορρίπτω: 'throw away / cast off / reject'; renders גזל; the violent verb ('cast away from his presence') expresses the LORD's definitive rejection of Judah — the language of covenantal exile (cf. ἀποστῆσαι, v. 3; Jer 7:15).

αὐτοὺς

them

Accusative

direct object of ἀπέρριπεν (the people of Jerusalem and Judah)

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀπέρριπεν (the people of Jerusalem and Judah).

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

προσώπου

the presence

Genitive

genitive object of από (idiom: 'from before the face of')

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου αὐτοῦ ('from his presence') renders לַפְנֵי יְיָ; the language of being cast out of the LORD's presence, the climax of covenantal rejection (echoing v. 3).

αὐτοῦ

his

Genitive

genitive of possession (the LORD's presence)

→ relational specification

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

καὶ

and

narrative conjunction (introducing the bridge to ch. 25)

→ discourse linkage or contrast

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

ἠθέτησεν

rebelled / broke faith

Aor Act Indic 3 Sg · ἠθετέω

main verb (Zedekiah's rebellion)

→ constative aorist (the decisive act of revolt)

ἠθετέω: 'set aside / break faith / rebel'; renders תִּבְזֹק; the same verb as v. 1 (Jehoiakim's rebellion), closing the chapter by inclusio; Zedekiah's revolt against Babylon is the immediate trigger of the final siege and destruction (ch. 25).

Σεδεκίας

Zedekiah

Nominative

subject of ἠθέτησεν

→ participant prominence

Σεδεκίας: Zedekiah (סֶדֶקְיָא); declined as first-declension masculine (hence kind n, nominative); the rebel vassal whose treachery brings on the catastrophe.

ἐν

against

preposition + dative (Hebraizing: 'rebelled against')

→ spatial or relational framing

ἐν + dative: here a Hebraism (ἠθέτησεν ἐν τῷ βασιλεῖ rendering בַּמֶּלֶךְ ('rebel against'), exactly as in v. 1 — ἐν calques the Hebrew בַּ marking the object of rebellion.

τῷ

the

Dative

article (with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative object of ἐν (the king of Babylon rebelled against)

→ sphere or reference

βασιλεύς (dat. βασιλεῖ): 'king' (human); the king of Babylon (Nebuchadnezzar), against whom Zedekiah rebels — the act that ends the kingdom of Judah.

Βαβυλῶνος

of Babylon

Genitive

genitive of place (defining the king's realm)

→ relational specification

Βαβυλῶν (gen. Βαβυλῶνος): the empire of Babylon; the closing word of the chapter names the power that will execute the LORD's judgment in ch. 25.

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.