

Isaiah 36

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22

Text

Hebrew

	הִיְהִי plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיְהִי means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 בְּאַרְבַּע עָשָׂר שָׁנָה לַמֶּלֶךְ חִזְקִיָּהוּ עָלָה סִנְחָרִיב מֶלֶךְ אַשּׁוּר עַל כָּל עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפָשֶׂם
1	אֶת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (רַב שָׁלָה מַלְכִישׁ יְרוּשָׁלַיִם אֶל הַמֶּלֶךְ חִזְקִיָּהוּ בְּחִיל כָּבֵד וַיַּעֲמֹד בַּתְּעֵלָה הַבְּרָכָה הָעֲלִיזָה בְּמִסְלַת שָׂדֶה כּוֹבֵס
3	וַיֵּצֵא אֱלֹהִים אֱלִיָּקִים בֶּן חִלְקִיָּהוּ אֲשֶׁר עַל הַבֵּית וְשִׁבְנָא הַסֹּפֵר וַיּוֹאֲחַ בֶּן אֶסָף הַמְזֻכָּר
4	וַיֹּאמֶר אֲלֵיהֶם רַב שָׁלָה אָמְרוּ נָא אֶל חִזְקִיָּהוּ כֹה אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר מֶה הַבְּטָחוֹן הַזֶּה אֲשֶׁר בְּטַחַתְּ
5	אֲמַרְתִּי אֵד דָּבַר שְׁפָתַיִם יַעֲזָה וַיִּגְבוּרָה לְמַלְחָמָה עֵתָּה עַל מִי בְטַחַתְּ כִּי מְרֻדָּתְ בִּי
6	הִנֵּה בְטַחַתְּ עַל מִשְׁעַנְתִּי הַקֵּנָה הַרְצוּץ הַזֶּה עַל מִצְרַיִם אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וַיָּבֹא בְכַפּוֹ וַיִּקְבְּהָ בֶן פְּרָעָה מֶלֶךְ מִצְרַיִם לְכָל הַבְּטָחִים עָלָיו

	יהוה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אלהים plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: 7 * God * god * goddess * divine ones * angels Noun, masculine את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (בְּמִתְיֵו וְאֵת) plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (מִזְבְּחֵי וַיֹּאמֶר לַיהוָה וְלִירוּשָׁלַם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה תִּשְׁתַּחֲוֶי)
8	וַעֲתָה הִתְעַרְב נָא אֶת אֲדֹנֵי הַמֶּלֶךְ אֲשׁוּר וְאַתָּנָה לָךְ אֲלֹפִים סוֹסִים אִם תּוֹכֵל לָתֵת לָךְ רֶכֶבִּים עֲלֵיהֶם
9	אֶת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (פָּנִי פֶתַח אֶחָד עֶבְדֵי אֲדֹנֵי הַקְּטָנִים וּתְבַטַּח לָךְ עַל מִצְרַיִם לִרְכֹב וּלְפָרָשִׁים

	יְהוָה plugin-autotooltip__default plugin-autotooltip_big יְהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big אֶרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1 הָאָרֶץ וְהַשָּׁמַיִם 10 יְהוָה plugin-autotooltip__default plugin-autotooltip_big יְהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֶל הָאָרֶץ plugin-autotooltip__default plugin-autotooltip_big אֶל הָאָרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1 הָאָרֶץ וְהַשָּׁמַיִם 11 וַיֹּאמֶר אֱלֹהִים וְשִׁבְלָא וְיֹאחַ אֶל רַב שָׁקָה דְּבַר נָא אֶל עַבְדִּיךָ אֲרַמִּית כִּי שְׂמַעִים אֶנְחֵנוּ וְאֵל תְּדַבֵּר אֵלֵינוּ יְהוּדִית בְּאֲזְנֵי הָעָם אֲשֶׁר עַל הַחוֹמָה
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	אֶתְּ (plugin-autotooltip__default plugin-autotooltip_big) וַיֹּאמֶר רַב שָׁקָה הָאֵל אֲדֹנֶיךָ וְאֵלֶיךָ שְׁלַחְנִי אֲדֹנִי לְדַבֵּר אֵת hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הַדְּבָרִים הָאֵלֶּה הָלָא עַל הָאֲנָשִׁים הַיֹּשְׁבִים עַל הַחוּמָּה) אֶתְּ (plugin-autotooltip__default plugin-autotooltip_big) לְאָכַל אֶת hebrew
12	The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (חֲרָאִיהֶם צוֹאֲתָם וְלִשְׁתּוֹת אֶת) אֶתְּ (plugin-autotooltip__default plugin-autotooltip_big) hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (שִׁינִיהֶם מִימֵי רַגְלֵיהֶם עִמָּכֶם)
13	אֶתְּ (plugin-autotooltip__default plugin-autotooltip_big) וַיַּעֲמֵד רַב שָׁקָה וַיִּקְרָא בְּקוֹל גָּדוֹל יְהוּדִית וַיֹּאמֶר שְׁמְעוּ אֶת hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (דְּבַרֵּי הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אֲשׁוּר)
14	אֶתְּ (plugin-autotooltip__default plugin-autotooltip_big) אָמַר הַמֶּלֶךְ אֶל יִשָּׂא לָכֶם חֲזָקִיהוּ כִּי לֹא יוּכַל לְהַצִּיל אֶתְכֶם hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (

	אתְּכֶם plugin-autotooltip__default plugin-autotooltip_bigאֶל יְבֹטֵחַ אֶתְּכֶם hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (חִזְקִיָּהוּ אֶל יְהוָה) plugin-autotooltip__default plugin-autotooltip_bigיְהוָה? hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. 15 First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 הִצֵּל יִצְיָלְנוּ יְהוָה plugin-autotooltip__default plugin-autotooltip_bigיְהוָה? hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 לֹא תִנְתְּנוּ הָעִיר הַזֹּאת בְּיַד מֶלֶךְ אֲשׁוּר 16 אֶל תִּשְׁמְעוּ אֶל חִזְקִיָּהוּ כִּי כֹה אָמַר הַמֶּלֶךְ אֲשׁוּר עָשׂוּ אֶתִּי בִּרְכָה וְצִאוּ אֵלַי וְאֶכְלֶנּוּ אִישׁ גִּפְנוֹ וְאִישׁ תְּאֵנָתוֹ וְנִשְׁתּוּ אִישׁ מִי בֹרֹחוֹ
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אתְּכֶם בְּאֵי וְלִקְחֹתִי אֶתְּכֶם plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew אתְּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by אֶל אֲרֶץ (אֶל אֲרֶץ) plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 אֶרֶץ אֲרָצִים plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

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The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 דָּגָן וְתִירֹשׁ אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 לֶחֶם וְכִרְמִים

את־הַיְהוָה plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by הָאֵלֹהִים (הָאֵלֹהִים לְאֵמֹר יְהוָה) plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 יְהוָה יִצְּלֵנוּ הַהִצֵּלְנוּ אֱלֹהֵי plugin-autotooltip__default plugin-autotooltip_big

18 hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine אֱלֹהִים אִישׁ אֶת plugin-autotooltip__default plugin-autotooltip_big

hebrew

The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by אֶרֶץ (אֱלֹהִים) plugin-autotooltip__default plugin-autotooltip_big

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 מִיַּד מֶלֶךְ אֲשׁוּר

אלהים אלהי

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine אלהים וארץ אלהי

hebrew

19 Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine אלהים וְכִי הָצִילוּ אֶת

hebrew

The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by אֱלֹהִים (שֶׁמֶן מִיָּד)

אלהים plugin-autotooltip__default plugin-autotooltip_big בְּכָל אֱלֹהֵי

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big אֶרֶץ

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 הָאֱלֹהִים אֲשֶׁר אֶת הָאֶרֶץ plugin-autotooltip__default plugin-autotooltip_big אֶת

hebrew

The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by אֶרֶץ (אֶרֶץ) plugin-autotooltip__default plugin-autotooltip_big אֶרֶץ

20 hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 מִיַּד כִּי יֵצֵא הָהָרָה plugin-autotooltip__default plugin-autotooltip_big הָהָרָה

hebrew

Meaning

* Yahweh - God's personal name

It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.

First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 אֶת plugin-autotooltip__default plugin-autotooltip_big אֶת

hebrew

The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.

For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (יְרוּשָׁלַם מִיָּד) plugin-autotooltip__default plugin-autotooltip_big בְּרֵא

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew
21	The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (דָּבַר כִּי מִצֹּת הַמֶּלֶךְ הָיָא לְאִמֶּר לֹא תִעָנֶהוּ
	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew
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ESV

1	In the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.
2	And the king of Assyria sent the Rabshakeh from Lachish to King Hezekiah at Jerusalem, with a great army. And he stood by the conduit of the upper pool on the highway to the Washer's Field.
3	And there came out to him Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary, and Joah the son of Asaph, the recorder.
4	And the Rabshakeh said to them, "Say to Hezekiah, 'Thus says the great king, the king of Assyria: On what do you rest this trust of yours?
5	Do you think that mere words are strategy and power for war? In whom do you now trust, that you have rebelled against me?
6	Behold, you are trusting in Egypt, that broken reed of a staff, which will pierce the hand of any man who leans on it. Such is Pharaoh king of Egypt to all who trust in him.
7	But if you say to me, "We trust in the LORD our God," is it not he whose high places and altars Hezekiah has removed, saying to Judah and to Jerusalem, "You shall worship before this altar"?
8	Come now, make a wager with my master the king of Assyria: I will give you two thousand horses, if you are able on your part to set riders on them.
9	How then can you repulse a single captain among the least of my master's servants, when you trust in Egypt for chariots and for horsemen?
10	Moreover, is it without the LORD that I have come up against this land to destroy it? The LORD said to me, Go up against this land and destroy it."
11	Then Eliakim, Shebna, and Joah said to the Rabshakeh, "Please speak to your servants in Aramaic, for we understand it. Do not speak to us in the language of Judah within the hearing of the people who are on the wall."
12	But the Rabshakeh said, "Has my master sent me to speak these words to your master and to you, and not to the men sitting on the wall, who are doomed with you to eat their own dung and drink their own urine?"
13	Then the Rabshakeh stood and called out in a loud voice in the language of Judah: "Hear the words of the great king, the king of Assyria!
14	Thus says the king: 'Do not let Hezekiah deceive you, for he will not be able to deliver you.
15	Do not let Hezekiah make you trust in the LORD by saying, "The LORD will surely deliver us. This city will not be given into the hand of the king of Assyria."

16	Do not listen to Hezekiah. For thus says the king of Assyria: Make your peace with me and come out to me. Then each one of you will eat of his own vine, and each one of his own fig tree, and each one of you will drink the water of his own cistern,
17	until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards.
18	Beware lest Hezekiah mislead you by saying, "The LORD will deliver us." Has any of the gods of the nations delivered his land out of the hand of the king of Assyria?
19	Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they delivered Samaria out of my hand?
20	Who among all the gods of these lands have delivered their lands out of my hand, that the LORD should deliver Jerusalem out of my hand?"
21	But they were silent and answered him not a word, for the king's command was, "Do not answer him."
22	Then Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary, and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn, and told him the words of the Rabshakeh.

NIV

1	In the fourteenth year of King Hezekiah's reign, Sennacherib king of Assyria attacked all the fortified cities of Judah and captured them.
2	Then the king of Assyria sent his field commander with a large army from Lachish to King Hezekiah at Jerusalem. When the commander stopped at the aqueduct of the Upper Pool, on the road to the Washerman's Field,
3	Eliakim son of Hilkiah the palace administrator, Shebna the secretary, and Joah son of Asaph the recorder went out to him.
4	The field commander said to them, "Tell Hezekiah, "'This is what the great king, the king of Assyria, says: On what are you basing this confidence of yours?
5	You say you have strategy and military strength-but you speak only empty words. On whom are you depending, that you rebel against me?
6	Look now, you are depending on Egypt, that splintered reed of a staff, which pierces a man's hand and wounds him if he leans on it! Such is Pharaoh king of Egypt to all who depend on him.
7	And if you say to me, "We are depending on the LORD our God"-isn't he the one whose high places and altars Hezekiah removed, saying to Judah and Jerusalem, "You must worship before this altar"?
8	"'Come now, make a bargain with my master, the king of Assyria: I will give you two thousand horses-if you can put riders on them!
9	How then can you repulse one officer of the least of my master's officials, even though you are depending on Egypt for chariots and horsemen?
10	Furthermore, have I come to attack and destroy this land without the LORD? The LORD himself told me to march against this country and destroy it."
11	Then Eliakim, Shebna and Joah said to the field commander, "Please speak to your servants in Aramaic, since we understand it. Don't speak to us in Hebrew in the hearing of the people on the wall."
12	But the commander replied, "Was it only to your master and you that my master sent me to say these things, and not to the men sitting on the wall-who, like you, will have to eat their own filth and drink their own urine?"
13	Then the commander stood and called out in Hebrew, "Hear the words of the great king, the king of Assyria!
14	This is what the king says: Do not let Hezekiah deceive you. He cannot deliver you!

15	Do not let Hezekiah persuade you to trust in the LORD when he says, 'The LORD will surely deliver us; this city will not be given into the hand of the king of Assyria.'
16	"Do not listen to Hezekiah. This is what the king of Assyria says: Make peace with me and come out to me. Then every one of you will eat from his own vine and fig tree and drink water from his own cistern,
17	until I come and take you to a land like your own—a land of grain and new wine, a land of bread and vineyards.
18	"Do not let Hezekiah mislead you when he says, 'The LORD will deliver us.' Has the god of any nation ever delivered his land from the hand of the king of Assyria?
19	Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they rescued Samaria from my hand?
20	Who of all the gods of these countries has been able to save his land from me? How then can the LORD deliver Jerusalem from my hand?"
21	But the people remained silent and said nothing in reply, because the king had commanded, "Do not answer him."
22	Then Eliakim son of Hilkiah the palace administrator, Shebna the secretary, and Joah son of Asaph the recorder went to Hezekiah, with their clothes torn, and told him what the field commander had said.

NLT

1	In the fourteenth year of King Hezekiah's reign, King Sennacherib of Assyria came to attack the fortified towns of Judah and conquered them.
2	Then the king of Assyria sent his chief of staff from Lachish with a huge army to confront King Hezekiah in Jerusalem. The Assyrians took up a position beside the aqueduct that feeds water into the upper pool, near the road leading to the field where cloth is washed.
3	These are the officials who went out to meet with them: Eliakim son of Hilkiah, the palace administrator; Shebna the court secretary; and Joah son of Asaph, the royal historian.
4	Then the Assyrian king's chief of staff told them to give this message to Hezekiah: "This is what the great king of Assyria says: What are you trusting in that makes you so confident?
5	Do you think that mere words can substitute for military skill and strength? Who are you counting on, that you have rebelled against me?
6	On Egypt? If you lean on Egypt, it will be like a reed that splinters beneath your weight and pierces your hand. Pharaoh, the king of Egypt, is completely unreliable!
7	"But perhaps you will say to me, 'We are trusting in the LORD our God!' But isn't he the one who was insulted by Hezekiah? Didn't Hezekiah tear down his shrines and altars and make everyone in Judah and Jerusalem worship only at the altar here in Jerusalem?
8	"I'll tell you what! Strike a bargain with my master, the king of Assyria. I will give you 2,000 horses if you can find that many men to ride on them!
9	With your tiny army, how can you think of challenging even the weakest contingent of my master's troops, even with the help of Egypt's chariots and charioteers?
10	What's more, do you think we have invaded your land without the LORD's direction? The LORD himself told us, 'Attack this land and destroy it!'"
11	Then Eliakim, Shebna, and Joah said to the Assyrian chief of staff, "Please speak to us in Aramaic, for we understand it well. Don't speak in Hebrew, for the people on the wall will hear."
12	But Sennacherib's chief of staff replied, "Do you think my master sent this message only to you and your master? He wants all the people to hear it, for when we put this city under siege, they will suffer along with you. They will be so hungry and thirsty that they will eat their own dung and drink their own urine."
13	Then the chief of staff stood and shouted in Hebrew to the people on the wall, "Listen to this message from the great king of Assyria!

14	This is what the king says: Don't let Hezekiah deceive you. He will never be able to rescue you.
15	Don't let him fool you into trusting in the LORD by saying, 'The LORD will surely rescue us. This city will never fall into the hands of the Assyrian king!'
16	“Don't listen to Hezekiah! These are the terms the king of Assyria is offering: Make peace with me– open the gates and come out. Then each of you can continue eating from your own grapevine and fig tree and drinking from your own well.
17	Then I will arrange to take you to another land like this one– a land of grain and new wine, bread and vineyards.
18	“Don't let Hezekiah mislead you by saying, 'The LORD will rescue us!' Have the gods of any other nations ever saved their people from the king of Assyria?
19	What happened to the gods of Hamath and Arpad? And what about the gods of Sepharvaim? Did any god rescue Samaria from my power?
20	What god of any nation has ever been able to save its people from my power? So what makes you think that the LORD can rescue Jerusalem from me?”
21	But the people were silent and did not utter a word because Hezekiah had commanded them, “Do not answer him.”
22	Then Eliakim son of Hilkiah, the palace administrator; Shebna the court secretary; and Joah son of Asaph, the royal historian, went back to Hezekiah. They tore their clothes in despair, and they went in to see the king and told him what the Assyrian chief of staff had said.

LXX

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	μή ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". βουλή ἢ λόγοςplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω.
5	λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world..... χεῖλῶν παράταξις γίνεται καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" νῦν ἐπὶ τίνι πέποιθας ὅτι ἀπειθεῖς μοι

	ἰδοὺ πεποιθώς εἶ greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ἐπὶ τὴν autotooltip__default plugin-autotooltip_bigὁ greek The definite article ῥάβδον τὴν autotooltip__default plugin-autotooltip_bigὁ greek The definite article καλαμίνην τὴν autotooltip__default plugin-autotooltip_bigὁ greek The definite article τεθλασμένην ταύτην autotooltip__default plugin-autotooltip_bigοὔτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὔτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐπ Αἴγυπτον ὅς ἂν ἐπ αὐτὴν autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐπιστηρισθῇ εἰσελεύσεται εἰς τὴν autotooltip__default plugin-autotooltip_bigὁ greek The definite article χεῖρα αὐτοῦ autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὕτως ἐστὶν autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. Φαραω βασιλεὺς Αἰγύπτου καὶ autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πάντες autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 οἱ autotooltip__default plugin-autotooltip_bigὁ greek The definite article πεποιθότες ἐπ αὐτῷ autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἰ δὲ autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. λέγετε ἐπὶ κύριον τὸν autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεὸν autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God ἡμῶν πεποιθामεν
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	νὺν μέχθῃτε τῷ greek The definite article κυρίῳ μου τῷ greek The definite article βασίλει Ἀσσυρίων καὶ greek Meaning 8 * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δῶσω ὑμῖν διασχίλιαν ἵππων εἰ δυνήσεσθε δοῦναι ἀναβάτας ἐπ’ αὐτούς greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
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	καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” νὺν μὴ ἄνευ κυρίου ἀνέβημεν ἐπὶ τὴν greek The definite article χώραν ταύτην / αὕτη / τοῦτο greek 10 Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 πολεμήσαι αὐτήν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

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16	greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
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	Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words “ground”, “geometry” and “geology”. It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 σῆτου καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οἴνου καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἄρτων καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀμπελώνων	
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	The definite article θεοὶ greek Masculine noun meaning: * A god or goddess * God τῶν greek The definite article ἐθνῶν ἕκαστος τὴν greek The definite article ἐαυτοῦ χώραν ἐκ χειρὸς βασιλέως Ἀσσυρίων	

	ποῦ ἔστιν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεός plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God Αἰμαθ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So
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21	Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... διὰplugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προστάξει τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλέα μηδένα ἀποκριθῆναι

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KJV

1	Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.
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2	And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.
3	Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.
4	And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?
5	I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?
6	Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.
7	But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?
8	Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.
9	How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?
10	And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.
11	Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.
12	But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?
13	Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.
14	Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.
15	Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.
16	Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;
17	Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.
18	Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?
19	Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?
20	Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?
21	But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.
22	Then came Eliakim, the son of Hilkiyah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

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