2025/10/30 08:02 1/9 Isaiah 39

Isaiah 39

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8

Text

Hebrew

ן מֶלֶת בָּי חָלֶה וַיָּשְׁמַּע בִּי חָלֶה וַיָּחֱזֵק בָּלֶא דָן בֶּלְאֲדָן בֶּן בַּלְאֲדָן בֶּלֶדְ בְּבֶל סְפָרֵים וּמִנְחָה אֶל חִזְקיָהוּ וַיִּשְׁמַּע בִּי חָלֶה וַיָּחֱזֵק בּעָת הַהָּוֹא שָׁלַח מְרֹדֵדְ בַּּלְאֲדָן בֶּן בִּלְאֲדָן מֵלֶדְ בְּבֶל סְפָרֵים וּמִנְחָה אֶל חִזְּקיָהוּ וַיִּשְׁמַּע בִּי חָלֶה וַיָּחֱזֵק

אָת plugin-autotooltip default plugin-autotooltip bigאָם אָליהֶם ֿ חַזָּקיַהוּ וַיַּרָאָם אָת

hebrew

The Hebrew אֵת 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 אָלהֵים (בֵּית נכתה נְכֹתה בְּיֹת נבתה בְּיֹת autotooltip big.» את את את את את autotooltip big.»

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For example, in Genesis 1:1 the word is preceded by בָּרֵא אֱלֹהֵים (הַכֶּּסֶף וְאֶת שֱלֹהֵים) שְּלַהֵים plugin-autotooltip__default plugin-autotooltip bigภאָ

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For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהֵים (הַשֵּׁמֶן הַטּוֹב וְאָתֹ hugin-autotooltip_default plugin-autotooltip big.» את

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For example, in Genesis 1:1 the word is preceded by בְּלָה שֶׁלֹהֶים (כָּל בֵּית כֵּלְיו וְאָת plugin-autotooltip_default plugin-autotooltip bigภאַ

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For example, in Genesis 1:1 the word is preceded by פָּל אֲשֶׁר נִמְצֵא בְּאְצְרֹתֵיו לְאֹ הָיָה (כָּל אֲשֶׁר נִמְצֵא בְּאְצְרֹתֵיו לְאֹ הָיָה plugin-autotooltip_general and plugin-autotooltip_big... הַיָּה

hebrew

The word הָיָה 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 בְּבָי מָמְשֵׁלְתָּוֹ בִּבֶילָ מְמְשֵׁלְתָּוֹ בִּבָילָ מָמְשֵׁלְתָּוֹ 1:2saiah 2025/10/30 08:02 3/9 Isaiah 39

עָיָבּא אֱלֶיףּ נַיּאמֶר הָנָבָּיא אֶל הַמֶּלֶּףּ חָזְקּיָהוּ נַיּאמֶר אַלְיו מֶה אָמְרָוּ הָאֲנָשֵׁים הָאֵלֶּה וּמֵאַיִּן יָבָאוּ אֵלֶיףּ נַיּאמֶר חָזְקּיָּהוּ מֵאֱרֶץ plugin-autotooltip_default plugin-autotooltip_bigyאָרָ

hebrew

Meaning:

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

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

When coupled with heavens (שׁמִים), the phrase indicates the entire created order.Genesis 12:1 בחוקה באוּ אלי מבבל

plugin-autotooltip default plugin-autotooltip bigתף ויאמר חזקיהוּ את

hebrew

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For example, in Genesis 1:1 the word is preceded by בְּבֵיתִיּ רָאֹוּ לְאֹ הָיֶה (כָּל אֲשֶׁר בְּבֵיתִיּ רָאוּ לְאֹ הָיֶה plugin-autotooltip__default plugin-autotooltip biga.

hebrew

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יהוֹהplugin-autotooltip default plugin-autotooltip bignיאמר ישעיהוּ אל חזקיהוּ שׁמע דבר יהוה

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

הַנֵּה יָּמֵים בָּאִים ֹ וְנִשֵּׂא כָּל אֲשֵׁר בְּבֵיתֶּדּ וַאֲשֶׁר אָצְרָוּ אֲבֹתֵידּ עַד הַיְּוֹם הַזֶּה בְּבֵל לְא יִּנְתֵּר דְּבֵּר אָמֵר יְהוֵה plugin-autotooltip_default pluginautotooltip bigan:יהוֹה

hebrew

Meaning

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הַיָּהַטוֹף default plugin-autotooltip bigחומבּנֵידּ אֲשֶׁר יָצֵאָוּ מִמֶּךְ אֲשֶׁר תּוֹלֵיד יָּקְחוּ וְהֵיוֹּ

isaiah 39

hebrew

The word הָּיָה means "to exist" or "to be" or "to become" or "to come into being" and occurs 3561 times in the Old 7 Testament.

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יָהוָה plugin-autotooltip default plugin-autotooltip bigיָאמֶר חָזָקיָּהוּ אֱל יְשַׁעְיָּהוּ טִוֹב דָּבַר יָהוֶה

hebrew

Meaning

* Yahweh - God's personal name

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

hebrew

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ESV

- At that time Merodach-baladan the son of Baladan, king of Babylon, sent envoys with letters and a present to Hezekiah, for he heard that he had been sick and had recovered.
- And Hezekiah welcomed them gladly. And he showed them his treasure house, the silver, the gold, the spices, the precious oil, his whole armory, all that was found in his storehouses. There was nothing in his house or in all his realm that Hezekiah did not show them.
- Then Isaiah the prophet came to King Hezekiah, and said to him, "What did these men say? And from where did they come to you?" Hezekiah said, "They have come to me from a far country, from Babylon."
- He said, "What have they seen in your house?" Hezekiah answered, "They have seen all that is in my house. There is nothing in my storehouses that I did not show them."
- 5 Then Isaiah said to Hezekiah, "Hear the word of the LORD of hosts:
- Behold, the days are coming, when all that is in your house, and that which your fathers have stored up till this day, shall be carried to Babylon. Nothing shall be left, says the LORD.
- And some of your own sons, who will come from you, whom you will father, shall be taken away, and they shall be eunuchs in the palace of the king of Babylon."
- Then said Hezekiah to Isaiah, "The word of the LORD that you have spoken is good." For he thought, "There will be peace and security in my days."

NIV

At that time Merodach-Baladan son of Baladan king of Babylon sent Hezekiah letters and a gift, because he had heard of his illness and recovery.

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- Hezekiah received the envoys gladly and showed them what was in his storehouses-the silver, the gold, the spices, the fine oil, his entire armory and everything found among his treasures. There was nothing in his palace or in all his kingdom that Hezekiah did not show them.
- Then Isaiah the prophet went to King Hezekiah and asked, "What did those men say, and where did they come from? From a distant land," Hezekiah replied. "They came to me from Babylon."
- The prophet asked, "What did they see in your palace? They saw everything in my palace," Hezekiah said. "There is nothing among my treasures that I did not show them."
- 5 Then Isaiah said to Hezekiah, "Hear the word of the LORD Almighty:
- The time will surely come when everything in your palace, and all that your fathers have stored up until this day, will be carried off to Babylon. Nothing will be left, says the LORD.
- And some of your descendants, your own flesh and blood who will be born to you, will be taken away, and they will become eunuchs in the palace of the king of Babylon."
- "The word of the LORD you have spoken is good," Hezekiah replied. For he thought, "There will be peace and security in my lifetime."

NLT

- Soon after this, Merodach-baladan son of Baladan, king of Babylon, sent Hezekiah his best wishes and a gift. He had heard that Hezekiah had been very sick and that he had recovered.
- Hezekiah was delighted with the Babylonian envoys and showed them everything in his treasure-houses- the silver, the gold, the spices, and the aromatic oils. He also took them to see his armory and showed them everything in his royal treasuries! There was nothing in his palace or kingdom that Hezekiah did not show them.
- Then Isaiah the prophet went to King Hezekiah and asked him, "What did those men want? Where were they from?" Hezekiah replied, "They came from the distant land of Babylon."
- "What did they see in your palace?" asked Isaiah. "They saw everything," Hezekiah replied. "I showed them everything I own- all my royal treasuries."
- 5 Then Isaiah said to Hezekiah, "Listen to this message from the LORD of Heaven's Armies:
- The time is coming when everything in your palace- all the treasures stored up by your ancestors until now- will be carried off to Babylon. Nothing will be left,' says the LORD.
- 7 Some of your very own sons will be taken away into exile. They will become eunuchs who will serve in the palace of Babylon's king.'"
- Then Hezekiah said to Isaiah, "This message you have given me from the LORD is good." For the king was thinking, "At least there will be peace and security during my lifetime."

LXX

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ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
And * Also * Both * Even * Too * So
 He, she, it * Himself, herself, itself * Same
  ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
 ore uses Function English Equivalent Typical Translation Example (Greek) Example (English) tövplugin-autotooltip_default plugin
And * Also * Both * Even * Too * So
The definite article θυμισμάτων καὶρlugin-autotooltip default plugin-autotooltip bigκαί
is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" Touplugin-autotooltip_default plugin-autotooltip_bigit
* And * Also * Both * Even * Too * So
* And * Also * Both * Even * Too * So
 And * Also * Both * Even * Too * So
* All * Every * The whole
The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncount
                     ble nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colos:
The sense of nac depends on whether it modifies a singular or plural noun, and whether that noun is countable or
 an irregular verb, and, like English, changes significantly between person and tense. For example ɛlui is the word for am and no is the word for was, e.g. ɛuplugin-autotooltip default plugin-autotooltip bigeu
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Core uses Function English Equivalent Typical Translation Example (Greek) Example (English
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And * Also * Both * Even * Too * So
   eposition. Occurs 703 times in the New Testamen
 * And * Also * Both * Even * Too * So
 *To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
  reposition. Occurs 703 times in the New Testament
 He, she, it * Himself, herself, itself * Same
              noun (reflexive). Occurs more than 5,000 times in the New Testan
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 The definite article ἄνθρωποι οὖτοιρlugin-autotooltip_default plugin-autotooltip_bigοὖτος / αὕτη /τοῦτο
 ούτος 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 καἰριωgin-autotooltip_default plugin-autot
 * And * Also * Both * Even * Too * So
 s a conjunction that connects single words or terms or sentences. (Π is most frequently translated as "and" πόθεν ήκασιν πρὸς plugin-autotooltip default plugin-autotooltip bigπρός
  Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5)
  coccurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its
     osition. Occurs 703 times in the New Test
npdc, is a common preposition in Koine-Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, readplicits—automotive, default plugin—automotip, gliquid
 * And * Also * Both * Even * Too * So
 * And * Also * Both * Even * Too * So
* All * Every * The whole
                      ole nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τάρlugin-au
 * And * Also * Both * Even * Too * So
  t an irregular verb, and, like English, changes significantly between person and tense. For example ɛlu̞ɪ is the word for am and ἦv is the word for was, e.g. ἑvplugir
         ion meaning "in". τῷplugin-autotooltip_default plugin-autotooltip_bigò
 * And * Also * Both * Even * Too * So
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ersonal pronoun (reflexive). Occurs more than 5,000 times in the New Testament
  Core uses Function English Equivalent Typical Translation Example (Greek) Example (Eng
          sculine noun. Related to the verb λέγω.
     ávoc in Greek Thought
Before the New Testament, Allow, driesely had deep philosophical use. In Greet philosophy, Alegor, was the realized principle that ordered the universe, the divine reason that structured all things, in Heraclitus, Alegor, referred to the unifying rational principle behind the constant change in the world... auption orginual floor industration of the second principle behind the constant change in the world... auption orginual floor industration of the second principle behind the constant change in the world... auption orginual floor industration of the second principle behind the constant change in the world... auption orginual floor industration of the second principle behind the constant change in the world... auption orginual floor industration of the second principle behind the constant change in the world... auption orginual floor industration of the second principle behind the constant change in the world... auption orginual floor industration of the second principle behind the constant change in the world... auption orginual floor industration of the second principle behind the constant change in the world... auption organized the second principle behind the constant change in the world... auption organized the second principle behind the constant change in the world... auption organized the second principle behind the constant change in the world... auption of the second principle behind the second p
     s a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὄσα συνήγαγον olplugin-autotooltip_default plugin-autotooltip_default
     he definite article ἡμέρας ταύτης plugin-autotooltip_default plugin-autotooltip_bigoὖτος / αὔτη /τοῦτο
     The definite article θεὸς plugin-autotooltip default plugin-autotooltip bigθεὸς
 * A god or goddess * God

Ι'πτ καiplugin-autotooltip_default plugin-autotooltip_bigκαί
  * And * Also * Both * Even * Too * So
The definite article Βαβυλωνίων 
καὶ plugin-autotooltip_default plugin-autotooltip_bigκαί
     τρός is a common preposition in Koine Greek that carries different meanings. It
    * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Sor
    λόγος in Greek Thought
  * And * Also * Both * Even * Too * So
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KJV

- At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.
- And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.
- Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.
- Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.
- 5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:
- Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.
- And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.
- Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

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