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G R E E K T E X T · T R A N S L A T I O N · I N T E R L I N E A R · D I S C O U R S E S T R U C T U R E

The Third Book of Kingdoms, Chapter 11

ΒΑΣΙΛΕΙΩΝ Γ' ΙΑ'

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

Solomon's foreign loves turn his heart, and the Lord raises adversaries and Jeroboam against his kingdom.

Translation & textual notes

The Greek text of 3 Kingdoms 11 (= 1 Kings 11) 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 Old Greek of 3 Kingdoms diverges markedly from the Masoretic versification of 1 Kings: the chapter as transmitted in the continuous Greek tradition preserves thirty-nine verses, and the verse numbers 3, 23, 24, and 39 are absent (the numbering jumps 2→4, 22→25, and 38→40). 3 Kingdoms 11 narrates the apostasy and decline of Solomon: his many foreign wives (φιλογύναιος, v. 1), with seven hundred ruling women and three hundred concubines, who incline his

heart in old age (ἐν καιρῷ γήρους, v. 4) after the gods of the nations; he builds a high place for Chemosh (Χαμως) the idol of Moab and for Milcom (rendered τῷ βασιλεῖ αὐτῶν, v. 5) and Astarte (Ἀστάρτη) the abomination of the Sidonians (v. 6). The LORD, angered (ὠργίσθη κύριος, v. 9) because Solomon turned aside from him though he had appeared to him twice (τοῦ ὀφθέντος αὐτῷ δίς), pronounces the sentence: the kingdom will be torn from his hand (διαρρήσων διαρρήξω τὴν βασιλείαν, v. 11), but not in his days and not wholly — one scepter (σκῆπτρον ἓν, v. 13) will remain to his son for the sake of David and Jerusalem. The LORD then raises up adversaries (σαταν, the transliterated Hebrew שָׁטָן): Hadad the Edomite (Ἀδερ τὸν Ἰδουμαῖον), whose flight to Egypt as a boy, marriage into Pharaoh's house, and return are recounted (vv. 14–22, 25), and the Aramean figure (Esrom son of Eliada / Hadadezer) who seizes Damascus. The chapter then introduces Jeroboam son of Nebat (Ἰεροβοαμ υἱὸς Ναβατ, v. 26), an Ephrathite from Sarira and Solomon's servant set over the forced labor of the house of Joseph (v. 28); the prophet Ahijah the Shilonite (Ἀχίας ὁ Σηλωνίτης, v. 29) meets him, tears his new garment into twelve pieces (δώδεκα ῥήγματα, v. 30), and grants Jeroboam ten scepters (δέκα σκῆπτρα, v. 31), with two reserved to David's line; the oracle (vv. 31–38) repeats the abomination-list of vv. 5–8 as the ground of judgment and promises Jeroboam an enduring house if he keeps the LORD's commandments as David did. Solomon seeks to kill Jeroboam, who flees to Shishak (Σουσακιμ) king of Egypt (v. 40); the chapter closes with the regnal summary (forty years, v. 42) and Solomon's death and burial, with Rehoboam (Ροβοαμ) succeeding him (v. 43).

A · 11:1–8

Solomon's foreign wives and the turning of his heart to idols

Solomon the φιλογύναιος ('woman-lover', v. 1) takes seven hundred ruling wives and three hundred concubines from the very nations the LORD had forbidden (v. 2). In his old age (v. 4) his foreign wives incline his heart after their gods, and he builds a high place for Chemosh, for Milcom (τῷ βασιλεῖ αὐτῶν, v. 5), and for Astarte the abomination of the Sidonians (v. 6); he does the like for all his foreign wives, burning incense and sacrificing to their idols (v. 7). Thus Solomon does evil before the LORD and does not follow him fully as David did (v. 8). [Verse 3 is absent from the Greek versification.]

B · 11:9–13

The LORD's anger and the sentence: the kingdom torn away, one scepter kept for David

The LORD is angry with Solomon (v. 9) because he turned his heart from the God who had appeared to him twice and had commanded him not to follow other gods (v. 10). The verdict follows the messenger-formula ἀνθ' ὧν ('because'): the kingdom will be torn from Solomon's hand (διαρρήσων διαρρήξω, v. 11) and given to his servant — yet not in Solomon's own days, for David's sake (v. 12), and not the whole kingdom: one scepter will remain to his son for the sake of David and of Jerusalem the chosen city (v. 13).

C · 11:14–22

The adversaries raised up: Hadad the Edomite, his Egyptian exile and return

The LORD raises up adversaries (σάταν) against Solomon — Hadad the Edomite of the royal seed of Edom, and the Aramean Esrom/Hadadezer who seizes Damascus (v. 14). The narrator flashes back to David's destruction of Edom under Joab (vv. 15–16), from which the boy Hadad escaped to Egypt with his father's servants (vv. 17–18); Pharaoh gives him a house, provisions, and his own wife's sister in marriage (vv. 18–19), and her son Genubath is reared among Pharaoh's sons (v. 20). On hearing of the deaths of David and Joab, Hadad asks Pharaoh's leave to return to his land (vv. 21–22). [Verses 23 and 24 are absent from the Greek versification.]

D · 11:25–28

Hadad's enmity summarized; Jeroboam son of Nebat introduced

A closing note summarizes Hadad's evil and his rule in the land of Edom (v. 25). Attention then shifts to Jeroboam son of Nebat, an Ephrathite from Sarira, son of a widow and Solomon's servant (v. 26), who 'lifted his hand against the king' in connection with Solomon's building of the citadel and the wall of the city of David (v. 27). Jeroboam, a mighty man of valor whom Solomon recognized as industrious, is set over the forced-labor levy of the house of Joseph (v. 28).

E · 11:29–38

Ahijah the Shilonite tears the new garment: ten tribes given to Jeroboam

Jeroboam leaving Jerusalem is met on the road by the prophet Ahijah the Shilonite, clad in a new garment (v. 29), which Ahijah seizes and tears into twelve pieces (v. 30). He bids Jeroboam take ten pieces, for thus says the LORD: he will tear the kingdom from Solomon's hand and give Jeroboam ten scepters (v. 31), leaving two for David's and Jerusalem's sake (v. 32). The ground of judgment (vv. 33) repeats the abomination-list — Astarte, Chemosh, Milcom; the LORD will not take the whole kingdom in Solomon's lifetime for David's sake (vv. 34–36), but he chooses Jeroboam as king over Israel (v. 37) and promises him an enduring house on condition of obedience like David's (v. 38).

Solomon seeks Jeroboam's life; Jeroboam flees to Egypt; Solomon's death and Rehoboam's succession

Solomon seeks to kill Jeroboam, who rises and flees to Shishak king of Egypt, remaining there until Solomon's death (v. 40). The regnal-closure formula follows: the rest of Solomon's acts and wisdom are recorded in the book of the words of Solomon (v. 41); he reigned forty years in Jerusalem (v. 42); he sleeps with his fathers and is buried in the city of David, Jeroboam returns from Egypt to his city in the land of Sarira in Mount Ephraim, and Rehoboam his son reigns in his place (v. 43). [Verse 39 is absent from the Greek versification.]

1 καὶ ὁ βασιλεὺς Σαλωμων ἦν φιλογύναιος καὶ ἦσαν αὐτῷ ἄρχουσαι ἑπτακόσiai καὶ παλλακαὶ τριακόσiai καὶ ἔλαβεν γυναῖκας ἄλλοτρίας καὶ τὴν θυγατέρα Φαραω Μωαβίτιδας Αμμανίτιδας Σύρας καὶ Ἰδουμαίας Χετταίας καὶ Αμορραίας

And king Solomon was a lover of women, and he had seven hundred ruling wives and three hundred concubines; and he took foreign women, and the daughter of Pharaoh — Moabites, Ammonites, Syrians, and Edomites, Hittites, and Amorites.

New narrative unit (chapter opening: Solomon's apostasy) καὶ ὁ βασιλεὺς Σαλωμων

The chapter opens with the Hebraizing καί-parataxis and a circumstantial nominal clause (ὁ βασιλεὺς Σαλωμων ἦν φιλογύναιος) that frames the whole chapter: Solomon's love of foreign women is the root of his downfall. The numbers (seven hundred + three hundred) and the catalogue of nations stress the scale of the transgression against the Deuteronomic prohibition cited in v. 2.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (in apposition to Σαλωμων)

→ participant prominence

βασιλεύς: 'king'; renders מֶלֶךְ ; the title ὁ βασιλεὺς Σαλωμων heads the chapter, framing the apostasy as the failing of the reigning monarch himself, the builder of the temple of ch. 6–8.

Σαλωμων

Solomon

subject (indeclinable proper noun, appositional to ὁ βασιλεύς)

→ participant identification

Σαλωμων: transliteration of Hebrew שְׁלֹמֹן ; indeclinable in the LXX of 3 Kingdoms (so gen./dat./acc. all Σαλωμων, e.g. τῷ Σαλωμων v. 14); the wise temple-builder of the preceding chapters is now the apostate of ch. 11.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (predicate nominal clause)

→ stative imperfect (settled characterization)

εἰμί: 'be'; the imperfect ἦν introduces a durative characterization, presenting φιλογύναιος as an abiding disposition rather than an isolated act.

φιλογύναιος

a lover of women

Nominative

predicate adjective (with ἦν)

→ participant prominence

φιλογύναιος: 'fond of women / lover of women'; a compound (φίλος + γυνή); the term characterizes Solomon's weakness pointedly and sets up the catalogue of foreign wives that follows; it has no single Hebrew counterpart but glosses the sense of 1 Kgs 11:1.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἦσαν

there were

Impf Act Indic 3 Pl · εἰμί

verb of possession (ἦσαν αὐτῷ: 'he had')

→ stative imperfect

εἰμί (impf. pl.): the construction ἦσαν αὐτῷ ('there were to him') is a Hebraizing possessive (rendering לְיָהוֹנָדָב), expressing Solomon's possession of the wives and concubines.

αὐτῷ

to him

Dative

dative of possession

→ participant reference or interest

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

ἄρχουσαι

ruling women / princesses

Pres Act Ptc Fem Nom Pl · ἄρχω

substantival participle (subject of ἦσαν: 'ruling wives')

→ verbal action or state

ἄρχω (pres. ptc. fem.): 'rule / be first'; the feminine participle ἄρχουσαι ('ruling women') renders Hebrew תִּירוֹשׁ ('princesses / chief wives'), denoting wives of royal or chief rank as distinguished from the concubines (παλλακαί).

ἑπτακόσiai

seven hundred

Nominative

numeral (modifying ἄρχουσαι)

→ participant prominence

ἑπτακόσiai: 'seven hundred'; the feminine plural agrees with ἄρχουσαι; the vast number stresses the magnitude of Solomon's violation of Deut 17:17 ('he shall not multiply wives').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παλλακαί

concubines

Nominative

subject (parallel to ἄρχουσαι)

→ participant prominence

παλλακή: 'concubine'; renders שָׁלִיפִּי; the secondary wives, set in contrast to the ruling wives; together the thousand women embody the totality of Solomon's φιλογύναιος disposition.

τριακόσiai

three hundred

Nominative

numeral (modifying παλλακαί)

→ participant prominence

τριακόσιοι: 'three hundred'; feminine plural agreeing with παλλακαί.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔλαβεν

he took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Solomon's act of taking wives)

→ constative aorist

λαμβάνω: 'take'; renders תָּקַח; the idiom λαμβάνειν γυναῖκα ('take a wife') is the standard OT expression for marriage; here the object γυναῖκας ἀλλοτρίας ('foreign women') marks the offence.

γυναῖκας

women / wives

Accusative

direct object of ἔλαβεν

→ object specification

γυνή: 'woman / wife'; renders נָשִׁים; the foreign wives are the channel of idolatry per v. 2.

ἀλλοτρίας

foreign

Accusative

attributive adjective (modifying γυναῖκας)

→ object specification

ἀλλότριος: 'foreign / alien / belonging to another'; renders זָרָה; the catchword ἀλλότριος recurs (αἱ γυναῖκες αἱ ἀλλότριαι, v. 4) and ties the wives to the foreign gods (θεῶν αὐτῶν) they bring.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with θυγατέρα)

→ noun-phrase marking

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

θυγατέρα

daughter

Accusative

direct object (further object of ἔλαβεν: 'the daughter of Pharaoh')

→ object specification

θυγάτηρ: 'daughter'; renders בָּת; the daughter of Pharaoh, Solomon's politically prestigious marriage (cf. 3 Kgdms 3:1), is named first among the foreign wives.

Φαραω

of Pharaoh

genitive of relationship (indeclinable: 'daughter of Pharaoh')

→ participant identification

Φαραω: transliteration of Hebrew פַּרְעֹה (Egyptian pr-ʿ3, 'great house'); indeclinable in the LXX; here the genitive of the Egyptian king whose daughter Solomon married.

Μωαβίτιδας

Moabite women

Accusative

accusative in apposition to γυναῖκας ἀλλοτρίας (catalogue of nations)

→ object specification

Μωαβίτις: 'Moabite woman'; feminine gentilic; the catalogue Moabite–Ammonite–Syrian–Edomite–Hittite–Amorite enumerates the very peoples whose gods Israel was warned against (cf. Deut 7:1–4).

Αμμανίτιδας

Ammonite women

Accusative

accusative in apposition (catalogue)

→ object specification

Αμμανίτις: 'Ammonite woman'; feminine gentilic; the Ammonites' god Milcom appears in v. 5 (τῷ βασιλεῖ αὐτῶν).

Σύρας

Syrian women

Accusative

accusative in apposition (catalogue)

→ object specification

Σύρα: 'Syrian (Aramean) woman'; feminine gentilic; the inclusion of Syrians broadens the catalogue beyond the classic Canaanite list.

καὶ

and

coordinate conjunction (within catalogue)

→ discourse linkage or contrast

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

Ιδουμαίας

Edomite women

Accusative

accusative in apposition (catalogue)

→ object specification

Ιδουμαία (here as gentilic adjective, acc. pl. fem.): 'Edomite (Idumean) woman'; Edom (Idumea) is the homeland of the adversary Hadad in vv. 14–22.

Χετταίας

Hittite women

Accusative

accusative in apposition (catalogue)

→ object specification

Χετταία: 'Hittite woman'; feminine gentilic; the Hittites belong to the classic list of pre-conquest Canaanite nations.

καὶ

and

coordinate conjunction (closing catalogue)

→ discourse linkage or contrast

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

Αμορραίας

Amorite women

Accusative

accusative in apposition (catalogue)

→ object specification

Αμορραία: 'Amorite woman'; feminine gentilic; the Amorites close the list of forbidden nations, completing the catalogue of Solomon's foreign marriages.

2 ἐκ τῶν ἐθνῶν ὧν ἀπεῖπεν κύριος τοῖς υἱοῖς Ἰσραὴλ οὐκ εἰσελεύσεσθε εἰς αὐτούς καὶ αὐτοὶ οὐκ εἰσελεύσονται εἰς ὑμᾶς μὴ ἐκκλίνωσιν τὰς καρδίας ὑμῶν ὀπίσω εἰδώλων αὐτῶν εἰς αὐτοὺς ἐκολλήθη Σαλωμων τοῦ ἀγαπήσαι

From the nations concerning which the LORD said to the sons of Israel, 'You shall not go in to them, and they shall not come in to you, lest they turn aside your hearts after their idols' — to these Solomon clung in love.

Relative-clause elaboration of v. 1 (the Deuteronomic prohibition) ἐκ τῶν ἐθνῶν ὧν

v. 2 grounds the indictment by citing the divine prohibition (cf. Deut 7:3–4; Exod 34:16): intermarriage with the nations leads to apostasy. The clause closes with the emphatic εἰς αὐτοὺς ἐκολλήθη Σαλωμων ('to these Solomon clung'), the verb κολλάομαι signalling devoted attachment in direct defiance of the cited command.

ἐκ

from / of

preposition + genitive (partitive: 'from the nations')

→ spatial or relational framing

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

τῶν

the

Genitive

article (with ἐθνῶν)

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive object of ἐκ (partitive)

→ relational specification

ἔθνος: 'nation / gentile people'; renders ἡλ; the foreign wives come 'from the nations' the LORD had proscribed for intermarriage.

ὧν

concerning which

Genitive

relative pronoun (genitive, antecedent ἐθνῶν)

→ relational specification

ὅς: relative pronoun; the genitive ὧν is governed by the sense of ἀπεῖπεν περί ('spoke against / forbade concerning'), introducing the divine prohibition.

ἄπειπεν

forbade / spoke against

Aor Act Indic 3 Sg · ἀπειπον

verb of relative clause (divine prohibition)

→ constative aorist (definitive command)

ἀπειπον (suppletive aor. of ἀπαγορεύω): 'forbid / renounce / speak against'; renders רמך in a prohibitive sense; the LORD's earlier word against intermarriage (Deut 7:3) is recalled as binding law.

κύριος

LORD

Nominative

subject of ἀπειπεν

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the divine name marks the prohibition as YHWH's own covenant command, the violation of which is the chapter's central sin.

τοῖς

to the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative (indirect object: 'to the sons of Israel')

→ sphere or reference

υἱός: 'son'; the idiom οἱ υἱοὶ Ἰσραὴλ renders בְּנֵי יִשְׂרָאֵל, the covenant people to whom the prohibition was given.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable: 'sons of Israel')

→ participant identification

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the covenant nation addressed by the prohibition.

οὐκ

not

negation (with εἰσελεύσεσθε)

→ clausal qualification or emphasis

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

εἰσελεύσεσθε

you shall go in

Fut Mid Indic 2 Pl · εἰσέρχομαι

main verb of cited prohibition (volitive future = prohibition)

→ imperative future (prohibition: 'you shall not go in')

εἰσέρχομαι: 'go in / enter'; the future with οὐ functions as a legal prohibition (rendering Hebrew אַל + imperfect); εἰσέρχομαι εἰς here carries the marital-sexual sense of 'going in to' (cf. לך בן).

εἰς

in to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτούς

them

Accusative

object of εἰς (the nations)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτοὶ

they

Nominative

subject (emphatic: 'they themselves')

→ participant prominence

αὐτοί: the emphatic nominative αὐτοί marks the reciprocity of the prohibition — neither Israel into the nations nor the nations into Israel.

οὐκ

not

negation (with εἰσελεύσονται)

→ clausal qualification or emphasis

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

εἰσελεύσονται

they shall come in

Fut Mid Indic 3 Pl · εἰσέρχομαι

main verb of cited prohibition (reciprocal clause)

→ imperatival future (prohibition)

εἰσέρχομαι (fut.): the reciprocal prohibition; the doubled οὐκ εἰσελεύσεσθε ... οὐκ εἰσελεύσονται emphasizes total separation in marriage.

εἰς

in to

preposition + accusative (direction)

→ spatial or relational framing

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

ὕμᾱς

you

Accusative

object of εἰς (2nd person plural: Israel)

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of εἰς (2nd person plural: Israel).

μὴ

lest

negative purpose particle (with subjunctive ἐκκλίνωσιν)

→ discourse linkage or contrast

μὴ: introduces a negative purpose/fear clause ('lest'); with the subjunctive ἐκκλίνωσιν it states the reason for the prohibition — the danger of the heart's being turned aside.

ἐκκλίνωσιν

they turn aside

Aor Act Subj 3 Pl · ἐκκλίνω

verb of negative purpose clause

→ verbal action or state

ἐκκλίνω: 'turn aside / incline away'; renders חָזַק / חָזַקָה; the same root recurs in ἐξέκλιναν (v. 4) and ἐξέκλινεν (v. 9), the leading verb of the chapter's apostasy-theme — the foreign wives 'turn aside' Solomon's heart.

τὰς

the

Accusative

article (with καρδίας)

→ noun-phrase marking

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

καρδίας

hearts

Accusative

direct object of ἐκκλίνωσιν

→ object specification

καρδία: 'heart'; renders בֶּחַיִּת; the heart is the seat of covenant loyalty; its turning aside 'after their idols' is the precise danger the prohibition guards against and the very thing that befalls Solomon (v. 4).

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

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

ὀπίσω

after

preposition + genitive (Hebraism: 'after / following')

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders אַחֲרָיָם; the idiom 'turn the heart after (other) gods' (ὀπίσω + gen.) is the standard LXX expression for apostasy, recurring throughout vv. 2–10.

εἰδώλων

idols

Genitive

genitive object of ὀπίσω

→ relational specification

εἶδωλον: 'idol / image'; renders עִלְוִלִים; the LXX's polemical term reducing the foreign gods to mere 'images'; the idols of the wives' nations are catalogued in vv. 5–7.

αὐτῶν

their

Genitive

genitive of possession (the nations' idols)

→ relational specification

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

εἰς

to

preposition + accusative (fronted: 'to these')

→ spatial or relational framing

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

αὐτούς

these / them

Accusative

object of εἰς (fronted for emphasis: the forbidden nations)

→ participant reference

αὐτός: the fronted εἰς αὐτούς ('to these') resumes the forbidden nations and throws the contrast into relief — to the very peoples forbidden, Solomon clung.

ἐκολλήθη

clung / was joined

Aor Pass Indic 3 Sg · κολλάω

main verb of the apodosis (Solomon's defiant attachment)

→ constative aorist (decisive attachment)

κολλάω (aor. pass.): 'glue / join / cling'; the passive ἐκολλήθη ('was joined / clung') renders רָצַף; the same verb is used of marital union (Gen 2:24 LXX: προσκολληθήσεται) — Solomon clings in covenant-love to the forbidden nations, inverting the loyalty owed to the LORD.

Σαλωμων

Solomon

subject of ἐκολλήθη (indeclinable proper noun)

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as subject of ἐκολλήθη (indeclinable proper noun).

τοῦ

to / in

article + infinitive (articular infinitive of result/manner)

→ noun-phrase marking

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

ἀγαπῆσαι

to love

Aor Act Inf · ἀγαπάω

articular infinitive (τοῦ ἀγαπῆσαι: 'in loving / so as to love')

→ constative aorist infinitive (the act/disposition of love)

ἀγαπάω: 'love'; renders רָחַם; the articular infinitive τοῦ ἀγαπῆσαι ('to love them') specifies the manner of Solomon's clinging — he was joined to the forbidden nations in love, the very ἀγάπη that should have been the LORD's alone (Deut 6:5).

4 καὶ ἐγενήθη ἐν καιρῷ γήρους Σαλωμων καὶ οὐκ ἦν ἡ καρδία αὐτοῦ τελεία μετὰ κυρίου θεοῦ αὐτοῦ
καθὼς ἡ καρδία Δαυιδ τοῦ πατρὸς αὐτοῦ καὶ ἐξέκλιναν αἱ γυναῖκες αἱ ἀλλότριαι τὴν καρδίαν αὐτοῦ
ὀπίσω θεῶν αὐτῶν

And it came to pass in the time of Solomon's old age that his heart was not perfect with the LORD his God, as the heart of David his father; and the foreign women turned aside his heart after their gods.

Temporal development: the apostasy realized in old age (no v. 3) καὶ ἐγενήθη ἐν καιρῷ γήρους

The Hebraizing temporal formula καὶ ἐγενήθη ('and it came to pass') with the genitive of time (ἐν καιρῷ γήρους) locates the apostasy in Solomon's old age. The standard of comparison is David — 'his heart was not perfect (τελεία) ... as the heart of David' — the recurring measure of fidelity in 3 Kingdoms. [Verse 3 is absent from the Greek versification; the text proceeds from v. 2 to v. 4.]

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

impersonal verb (temporal formula: 'and it came to pass')

→ constative aorist

γίνομαι (aor. pass.): 'become / happen'; the formula καὶ ἐγενήθη (a variant of καὶ ἐγένετο) renders יְהִי, the standard Hebrew narrative-temporal opener introducing a new development in the action.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

καιρῷ

time

Dative

dative of time (ἐν καιρῷ: 'in the time')

→ sphere or reference

καιρός: 'time / season / occasion'; renders ΠΥ; the phrase ἐν καιρῷ γήρους ('in the time of old age') marks the period when Solomon's resolve weakened.

γῆρους

old age

Genitive

genitive (with καιρῶ: 'time of old age')

→ relational specification

γῆρας (gen. γῆρους): 'old age'; renders חַדְקָר; Solomon's apostasy comes not in youthful folly but in old age, deepening the tragedy of the wise king's decline.

Σαλωμων

of Solomon

genitive of relationship (indeclinable: 'Solomon's old age')

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'Solomon's old age').

καὶ

and / that

apodotic conjunction (introducing main clause after temporal formula)

→ discourse linkage or contrast

καί: here the apodotic καί, a Hebraism (rendering the waw after the temporal protasis) introducing the main clause of the καὶ ἐγενήθη construction.

οὐκ

not

negation (with ἤν)

→ clausal qualification or emphasis

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (predicate adjective τελεία)

→ stative imperfect

εἰμί: 'be'; the imperfect with the predicate τελεία characterizes the abiding condition of Solomon's divided heart.

ἡ

the

Nominative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Nominative

subject (ἡ καρδία αὐτοῦ: 'his heart')

→ participant prominence

καρδία: 'heart'; renders בֶּלֶ; the seat of covenant fidelity; 'his heart was not perfect with the LORD' is the formal verdict on Solomon's loyalty.

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.

τελεία

perfect / whole

Nominative

predicate adjective (with ἦν)

→ participant prominence

τέλειος: 'perfect / complete / whole'; renders כָּלֵךְ ('whole / undivided'); a heart τελεία μετὰ κυρίου is one wholly devoted, the ideal Solomon fails to meet and David is said to embody (cf. 3 Kgdms 8:61; 15:3).

μετὰ

with

preposition + genitive (relational: 'with the LORD')

→ spatial or relational framing

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

κυρίου

the LORD

Genitive

genitive object of μετὰ

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the heart's relation 'with the LORD his God' is the standard of fidelity Solomon abandons.

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the LORD his God')

→ relational specification

θεός: 'God'; renders אֱלֹהִים; the appositional κυρίου θεοῦ αὐτοῦ ('the LORD his God') underscores the personal covenant bond Solomon betrays.

αὐτοῦ

his

Genitive

genitive of possession (with θεοῦ)

→ relational specification

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

καθώς

as

comparative conjunction (introducing standard of comparison)

→ discourse linkage or contrast

καθώς: 'as / just as'; renders כַּאֲשֶׁר; introduces David as the measure of an undivided heart.

ἡ

the

Nominative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of implied verb in comparative clause ('as the heart of David')

→ participant prominence

καρδία: meaning 'heart'; it serves as subject of implied verb in comparative clause ('as the heart of David').

Δαυιδ

of David

genitive of relationship (indeclinable: 'the heart of David')

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; David is the recurring standard of covenant fidelity in 3–4 Kingdoms, against whom every king is measured.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

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

→ relational specification

πατήρ: 'father'; renders אָב; David as Solomon's father intensifies the contrast — the son fails to walk in the heart of his own father.

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 (introducing cause of the divided heart)

→ discourse linkage or contrast

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

ἐξέκλιναν

turned aside

Aor Act Indic 3 Pl · ἐκκλίνω

main verb (the wives as agents of apostasy)

→ constative aorist (decisive turning)

ἐκκλίνω: 'turn aside'; renders הִטָּה / הִטָּה; the wives' 'turning aside' of Solomon's heart fulfils exactly the danger forewarned in v. 2 (μὴ ἐκκλίνωσιν τὰς καρδίας ὑμῶν) — the prohibition and its violation are bound by the same verb.

αἱ

the

Nominative

article (with γυναῖκες)

→ noun-phrase marking

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

γυναῖκες

women / wives

Nominative

subject of ἐξέκλιναν

→ participant prominence

γυνή: 'woman / wife'; the foreign wives are now the explicit grammatical agents of Solomon's apostasy.

αἱ

the

Nominative

article (attributive, with ἀλλότριάι)

→ noun-phrase marking

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

ἀλλότριάι

foreign

Nominative

attributive adjective (αἱ γυναῖκες αἱ ἀλλότριάι: 'the foreign women')

→ participant prominence

ἀλλότριος: 'foreign / alien'; the second-attributive position (αἱ γυναῖκες αἱ ἀλλότριάι) is a Hebraizing construction; the catchword ἀλλότριος links back to γυναῖκας ἀλλοτρίας of v. 1.

τήν

the

Accusative

article (with καρδίαν)

→ noun-phrase marking

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

καρδίαν

heart

Accusative

direct object of ἐξέκλιναν

→ object specification

καρδία: 'heart'; the object of the wives' turning — the same organ of fidelity named earlier in the verse, now bent 'after their gods'.

αὐτοῦ

his

Genitive

genitive of possession (Solomon's heart)

→ relational specification

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

ὀπίσω

after

preposition + genitive (Hebraism: 'after / following')

→ spatial or relational framing

ὀπίσω: 'after'; renders יַרְחֵץ; 'after their gods' is the standard idiom of apostasy (cf. v. 2).

θεῶν

gods

Genitive

genitive object of ὀπίσω

→ relational specification

θεός: 'god'; here the plural θεῶν αὐτῶν ('their gods') denotes the foreign deities of the wives' nations, named in vv. 5–7 (Chemosh, Milcom, Astarte).

αὐτῶν

their

Genitive

genitive of possession (the wives' gods)

→ relational specification

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

5 τότε ὠκοδόμησεν Σαλωμων ὑψηλὸν τῷ Χαμωσ εἰδῶλῳ Μωαβ καὶ τῷ βασιλεῖ αὐτῶν εἰδῶλῳ υἱῶν Αμμων

Then Solomon built a high place for Chemosh the idol of Moab, and for their king, the idol of the sons of Ammon.

Consequence: idolatrous construction (specifying the apostasy of v. 4)

τότε ὠκοδόμησεν Σαλωμων

The temporal adverb τότε ('then') marks the concrete result of the heart's turning: Solomon builds cult-installations for the foreign gods. The LXX renders Milcom obliquely as τῷ βασιλεῖ αὐτῶν ('for their king'), reading the consonants מלמ as the common noun 'their king'; both Chemosh and the Ammonite deity are labelled εἰδῶλον ('idol'), the LXX's polemical reduction of the gods of Moab and Ammon.

τότε

then

temporal adverb (consequence marker)

→ adverbial qualification

τότε: 'then / at that time'; renders תָּהִי; marks the concrete outworking of Solomon's turned heart in idolatrous building.

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (Solomon's idolatrous construction)

→ constative aorist

οἰκοδομέω: 'build'; renders בָּנָה; bitterly ironic given that Solomon is the temple-builder of chs. 6–8 — the same verb that raised the house of the LORD now raises a high place for Chemosh.

Σαλωμων

Solomon

subject (indeclinable proper noun)

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).

ὑψηλὸν

a high place

Accusative

direct object of ὠκοδόμησεν (substantivized: 'a high place')

→ object specification

ὑψηλός: 'high / lofty'; the substantivized neuter ὑψηλὸν renders Hebrew מַצֵּבָה ('high place'), a hilltop cultic platform; building such installations for foreign gods is the prototypical sin condemned throughout Kings.

τῷ

for

Dative

article (with *Χαμως*, dative of advantage)

→ noun-phrase marking

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

Χαμως

Chemosh

dative of advantage (indeclinable: 'for Chemosh')

→ participant identification

Χαμως: transliteration of Hebrew שִׁמְשֵׁן, Chemosh, the national god of Moab (cf. Num 21:29; Jer 48:7); indeclinable in the LXX; here the dative recipient of Solomon's high place.

εἰδῶλω

idol

Dative

dative in apposition to *Χαμως*

→ sphere or reference

εἰδῶλον: 'idol / image'; renders the polemical reduction of foreign deities; Chemosh is glossed 'the idol of Moab,' branding the Moabite god a mere image.

Μωαβ

of Moab

genitive of relationship (indeclinable: 'idol of Moab')

→ participant identification

Μωαβ: transliteration of Hebrew מוֹאָב; indeclinable in the LXX; Moab is the nation whose god Chemosh is here named.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

for the

Dative

article (with *βασιλεῖ*, dative of advantage)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative of advantage (τῷ *βασιλεῖ* αὐτῶν: 'for their king')

→ sphere or reference

βασιλεύς: 'king'; here τῷ *βασιλεῖ* αὐτῶν renders Hebrew מֶלֶךְ, read by the LXX as 'their king' rather than the proper name Milcom (Molech); the deity of Ammon is thus rendered by the common noun, an interpretive translation of the divine name.

αὐτῶν

their

Genitive

genitive of possession (the Ammonites' king/god)

→ relational specification

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

εἰδῶλω

idol

Dative

dative in apposition to τῷ *βασιλεῖ* αὐτῶν

→ sphere or reference

εἰδῶλον: 'idol'; the Ammonite deity (Milcom) is likewise branded an 'idol of the sons of Ammon,' parallel to the labelling of Chemosh.

υἱῶν

of the sons

Genitive

genitive of relationship (with *εἰδῶλω*: 'idol of the sons of Ammon')

→ relational specification

υἱός: 'son'; the idiom υἱοὶ Ἀμμων renders מְנוּעֵי אֱמֹנִי, the standard designation of the Ammonites.

Ἀμμων

of Ammon

genitive of relationship (indeclinable: 'Sons of Ammon')

→ participant identification

Ἀμμων: transliteration of Hebrew אֱמֹנִי; indeclinable in the LXX; the Ammonites, whose god (Milcom) Solomon honors.

6 καὶ τῇ Ἀστάρτῃ βδελύγματι Σιδωνίων

and for Astarte the abomination of the Sidonians.

Continuation of v. 5's idol-list (third deity)

καὶ τῇ Ἀστάρτῃ

A brief verse completing the triad of foreign cults (Chemosh, Milcom, Astarte). Astarte is labelled βδέλυγμα ('abomination'), a stronger polemical term than εἴδωλον; the same pairing (Ἀστάρτῃ βδελύγματι Σιδωνίων) recurs verbatim in the prophet's indictment at v. 33.

καὶ

and

coordinate conjunction (extending the idol-list)

→ discourse linkage or contrast

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

τῇ

for

Dative

article (with Ἀστάρτῃ, dative of advantage)

→ noun-phrase marking

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

Ἀστάρτῃ

Astarte

Dative

dative of advantage (the deity for whom the cult is built)

→ sphere or reference

Ἀστάρτῃ: Astarte (Hebrew אַסְתָּרְתַּיִם), the Sidonian-Phoenician fertility goddess; declined here as a first-declension dative; the same name reappears in v. 33; her cult, with that of Chemosh and Milcom, forms the triad of Solomon's apostasy.

βδελύγματι

abomination

Dative

dative in apposition to Ἀστάρτῃ

→ sphere or reference

βδέλυγμα: 'abomination / detestable thing'; renders אַבְדֻלִּים / אִדֻלִּים; a stronger polemical term than εἴδωλον, expressing cultic revulsion; Astarte is 'the abomination of the Sidonians'.

Σιδωνίων

of the Sidonians

Genitive

genitive of relationship (with βδελύγματι)

→ relational specification

Σιδωνίος: 'Sidonian'; gentilic of Σιδών (Hebrew סִדְוֹן); the Sidonians (Phoenicians) are the people of Astarte's cult; Solomon's Sidonian wives (cf. v. 1) brought her worship.

7 καὶ οὕτως ἐποίησεν πάσαις ταῖς γυναῖξιν αὐτοῦ ταῖς ἀλλοτρίαις ἔθυμίων καὶ ἔθυον τοῖς εἰδώλοις αὐτῶν

And thus he did for all his foreign wives, who burned incense and sacrificed to their idols.

Generalizing summary (the pattern extended to all the wives)

καὶ οὕτως ἐποίησεν

οὕτως ('thus / in like manner') generalizes the idol-building of vv. 5–6 to all Solomon's foreign wives. The shift to the imperfects ἔθυμίων ('they kept burning incense') and ἔθυον ('they kept sacrificing') depicts the ongoing, habitual cult-practice the high places enabled.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὕτως

thus / so

adverb of manner (generalizing the preceding)

→ adverbial qualification

οὕτως: 'thus / in this way'; renders ἵνα; generalizes the specific cult-building of vv. 5–6 to the whole company of foreign wives.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (Solomon's act for all his wives)

→ constative aorist

ποιέω: 'do / make'; renders ἔργον; the same verb returns in the verdict of v. 8 (ἐποίησεν ... τὸ πονηρόν), binding Solomon's accommodation of his wives to his evil before the LORD.

πάσαις

for all

Dative

attributive adjective (modifying γυναῖξιν: 'all his wives')

→ sphere or reference

πᾶς: 'all / every'; underscores that no foreign wife was excluded from Solomon's cultic accommodation.

ταῖς

the

Dative

article (with γυναῖξιν)

→ noun-phrase marking

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

γυναῖξιν

wives

Dative

dative of advantage ('for his wives')

→ sphere or reference

γυνή: 'woman / wife'; the foreign wives for whom Solomon built the high places, perpetuating their native cults.

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.

ταῖς

the

Dative

article (attributive, with ἀλλοτρίαις)

→ noun-phrase marking

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

ἄλλοτρίαις

foreign

Dative

attributive adjective (ταῖς γυναιξίν ... ταῖς ἄλλοτρίαις)

→ sphere or reference

ἄλλοτριος: 'foreign / alien'; the recurring catchword (cf. vv. 1, 4) marking the wives as the agents of foreign worship.

ἐθυμίων

they burned incense

Impf Act Indic 3 Pl · θυμιάω

main verb (habitual cult-act of the wives)

→ customary imperfect (repeated cultic action)

θυμιάω: 'burn incense / offer sacrifice of smoke'; renders ἱερῶν; the imperfect depicts the ongoing incense-offering of the wives at the high places Solomon built.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔθυσον

they sacrificed

Impf Act Indic 3 Pl · θύω

main verb (habitual cult-act, parallel to ἐθυμίων)

→ customary imperfect (repeated sacrifice)

θύω: 'sacrifice / slaughter (in offering)'; renders ἱερῶν; the paired imperfects ἐθυμίων καὶ ἔθυσον ('kept burning incense and sacrificing') portray a sustained idolatrous cult flourishing under royal patronage.

τοῖς

to the

Dative

article (with εἰδώλοις)

→ noun-phrase marking

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

εἰδώλοις

idols

Dative

dative (indirect object: 'to their idols')

→ sphere or reference

εἶδωλον: 'idol / image'; the recipients of the wives' worship; the polemical term reduces the foreign gods of vv. 5–6 to mere images.

αὐτῶν

their

Genitive

genitive of possession (the wives' idols)

→ relational specification

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

8 καὶ ἐποίησεν Σαλωμων τὸ πονηρὸν ἐνώπιον κυρίου οὐκ ἐπορεύθη ὀπίσω κυρίου ὡς Δαυιδ ὁ πατὴρ αὐτοῦ

And Solomon did what was evil before the LORD; he did not walk after the LORD as David his father.

Evaluative verdict (the regnal-judgment formula)

καὶ ἐποίησεν Σαλωμων τὸ πονηρὸν

The standard Deuteronomistic regnal-evaluation formula ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου ('did what was evil before the LORD'), normally reserved for the wicked kings of Israel and Judah, is here applied to Solomon — a stunning verdict on the temple-builder. The negative complement (οὐκ ἐπορεύθη ὀπίσω κυρίου ὡς Δαυιδ) again measures him against David.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (regnal-evaluation formula)

→ constative aorist (summary verdict)

ποιέω: 'do / make'; the formula ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου renders עָשָׂה רָע בְּעֵינֵי יְהוָה, the Deuteronomistic evaluation-formula; its application to Solomon is the theological climax of the apostasy-narrative.

Σαλωμων

Solomon

subject (indeclinable proper noun)

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).

τὸ

the

Accusative

article (substantivizing πονηρὸν)

→ noun-phrase marking

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

πονηρὸν

evil

Accusative

substantivized adjective (direct object: 'the evil')

→ object specification

πονηρός: 'evil / wicked'; the substantivized τὸ πονηρὸν renders רָע (‘the evil’); the fixed object of the evaluation-formula, denoting covenant-breaking idolatry.

ἐνώπιον

before / in the sight of

preposition + genitive (evaluative perspective: Hebraism)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders בְּעֵינֵי ('in the eyes of'); the evaluative standpoint of the formula — Solomon's deed is judged from the LORD's own perspective.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the LORD before whom Solomon's evil is reckoned.

οὐκ

not

negation (with ἐπορεύθη)

→ clausal qualification or emphasis

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

ἐπορεύθη

he walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (negated: 'did not walk after the LORD')

→ constative aorist

πορεύομαι: 'go / walk'; the idiom πορεύεσθαι ὀπίσω κυρίου ('walk after the LORD') renders יהוה ילך אַחֲרַי, a metaphor for covenant fidelity; Solomon's failure to 'walk after' the LORD inverts the loyalty the wives instead direct ὀπίσω their gods (v. 4).

ὀπίσω

after

preposition + genitive (Hebraism: 'after / following')

→ spatial or relational framing

ὀπίσω: 'after'; renders אַחֲרַי; here positively of the LORD, in deliberate contrast to ὀπίσω θεῶν αὐτῶν (v. 4).

κυρίου

the LORD

Genitive

genitive object of ὀπίσω

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the one whom Solomon failed to follow wholeheartedly.

ὥς

as

comparative conjunction (standard of comparison: David)

→ discourse linkage or contrast

ὥς: 'as / like'; renders כִּי; introduces David as the measure of faithful walking, echoing καθὼς ... Δαυιδ of v. 4.

Δαυιδ

David

*subject of implied verb in comparative clause
(indeclinable)*

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable; the abiding standard of the faithful king against whom Solomon is found wanting.

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

nominative in apposition to Δαυιδ ('David his father')

→ participant prominence

πατήρ: 'father'; renders אָב; the appositional 'David his father' sharpens the indictment — Solomon falls short even of his own father's standard.

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.

9 καὶ ὠργίσθη κύριος ἐπὶ Σαλωμων ὅτι ἐξέκλινεν καρδίαν αὐτοῦ ἀπὸ κυρίου θεοῦ Ἰσραηλ τοῦ ὀφθέντος αὐτῷ δὶς

And the LORD was angry with Solomon, because he had turned his heart aside from the LORD, the God of Israel, who had appeared to him twice,

Divine reaction (consequence of vv. 1–8)

καὶ ὠργίσθη κύριος ἐπὶ Σαλωμων

The divine wrath (ὠργίσθη κύριος) opens the judgment-section (vv. 9–13). The ὅτι-clause states the ground — Solomon's turning aside (ἐξέκλινεν, the chapter's leading verb of apostasy) — and the participial τοῦ ὀφθέντος αὐτῷ δὶς ('who had appeared to him twice', at Gibeon 3:5 and at the temple-dedication 9:2) aggravates the offence: Solomon sinned against a God personally and twice revealed to him.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὠργίσθη

was angry

Aor Pass Indic 3 Sg · ὀργίζω

main verb (divine reaction)

→ ingressive aorist (onset of anger)

ὀργίζω (aor. pass.): 'be / become angry'; renders **קָצַף** / **אַרְהַרְהַר**; the divine wrath against Solomon initiates the judgment-oracle; the passive deponent form expresses the LORD's roused indignation.

κύριος

LORD

Nominative

subject of ὠργίσθη

→ participant prominence

κύριος: rendering of the Tetragrammaton **יהוה**; the LORD whose covenant Solomon has betrayed is now the angered judge.

ἐπὶ

with / against

preposition + accusative (object of anger: 'against Solomon')

→ spatial or relational framing

ἐπί + acc.: with verbs of emotion, 'at / against'; ὠργίσθη ἐπὶ ('was angry at') directs the divine wrath toward Solomon personally.

Σαλωμων

Solomon

object of ἐπὶ (indeclinable proper noun)

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as object of ἐπὶ (indeclinable proper noun).

ὅτι

because

causal conjunction (introducing the ground of anger)

→ discourse linkage or contrast

ὅτι: 'because / that'; renders **כִּי**; introduces the causal clause stating why the LORD is angry — Solomon's apostasy of heart.

ἐξέκλινεν

he turned aside

Aor Act Indic 3 Sg · ἐκκλίνω

verb of causal clause (Solomon's apostasy)

→ constative aorist

ἐκκλίνω: 'turn aside'; renders **הִטָּן**; the third occurrence of this leading verb (cf. vv. 2, 4) — now Solomon himself is the subject, owning the turning his wives effected (v. 4).

καρδίαν

heart

Accusative

direct object of ἐξέκλινεν

→ object specification

καρδία: 'heart'; renders **לֵב**; the heart, the seat of fidelity (cf. v. 4), is what Solomon turned away from the LORD.

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.

ἀπὸ

from

preposition + genitive (separation: 'away from the LORD')

→ spatial or relational framing

ἀπό: 'from / away from'; with ἐξέκλινεν marks the LORD as the point of departure — the heart turned 'away from' him.

κυρίου

the LORD

Genitive

genitive object of ἀπὸ

→ relational specification

κύριος: rendering of the Tetragrammaton **יהוה**; the God from whom Solomon's heart turned.

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the LORD, God of Israel')

→ relational specification

θεός: 'God'; renders **יְהוָה**; the title κύριος θεός **יִשְׂרָאֵל** ('the LORD, the God of Israel') stresses the covenant relationship Solomon has spurned.

Ισραηλ

of Israel

genitive of relationship (indeclinable: 'God of Israel')

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the covenant nation whose God Solomon was bound to serve.

τοῦ

the (one)

Genitive

article (with participle ὀφθέντος)

→ noun-phrase marking

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

ὀφθέντος

who had appeared

Aor Pass Ptc Masc Gen Sg · ὁράω

attributive participle (modifying κυρίου θεοῦ)

→ verbal action or state

ὁράω (aor. pass. ptc.): 'appear / be seen'; the passive ὤφθη / ὀφθείς is the standard LXX idiom for a theophany (rendering תִּהְיֶה); the participle recalls the two appearances to Solomon — at Gibeon (3:5) and at the temple (9:2) — aggravating his guilt.

αὐτῷ

to him

Dative

dative (recipient of the theophany)

→ participant reference or interest

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

δὶς

twice

adverb of number (modifying ὀφθέντος)

→ clausal contribution

δὶς: 'twice'; renders כִּשְׁנַיִם; the explicit 'twice' emphasizes the LORD's repeated self-revelation to Solomon, deepening the culpability of his turning away.

10 καὶ ἐντειλαμένου αὐτῷ ὑπὲρ τοῦ λόγου τούτου τὸ παράπαν μὴ πορευθῆναι ὀπίσω θεῶν ἑτέρων καὶ φυλάσασθαι ποιῆσαι ἃ ἐνετείλατο αὐτῷ κύριος ὁ θεός

and had commanded him concerning this matter, not at all to go after other gods, but to take care to do what the LORD God had commanded him;

Genitive-absolute continuation of v. 9 (the prior command aggravating the sin)

καὶ ἐντειλαμένου αὐτῷ

A genitive-absolute participle (ἐντειλαμένου αὐτῷ) continues the aggravation begun in v. 9: not only had the LORD appeared twice, he had also explicitly commanded Solomon 'concerning this matter' — not to follow other gods. The emphatic τὸ παράπαν ('not at all') intensifies the prohibition Solomon directly transgressed.

καὶ
and

coordinate conjunction (linking to v. 9)

→ discourse linkage or contrast

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

ἐντειλαμένου
having commanded

Aor Mid Ptc Masc Gen Sg · ἐντέλλομαι

genitive-absolute participle (the LORD's prior command)

→ verbal action or state

ἐντέλλομαι (aor. mid. ptc.): 'command / charge / give injunction'; renders תִּצַּו; the genitive participle (agreeing with the implied κυρίου from v. 9) continues the catalogue of aggravating circumstances — the LORD had expressly charged Solomon on this very point.

αὐτῷ
him

Dative

dative (recipient of the command)

→ participant reference or interest

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

ὕπὲρ
concerning

preposition + genitive (reference: 'concerning this matter')

→ spatial or relational framing

ὕπὲρ + gen.: here 'concerning / about'; introduces the subject of the LORD's command — 'this matter' i.e. the worship of other gods.

τοῦ
the

Genitive

article (with λόγου)

→ noun-phrase marking

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

λόγου
matter / word

Genitive

genitive object of ὑπὲρ

→ relational specification

λόγος: 'word / matter / thing'; renders דְּבַר, which spans both 'word' and 'matter'; 'this matter' is the prohibition of foreign worship.

τούτου
this

Genitive

demonstrative adjective (modifying λόγου)

→ relational specification

οὗτος: 'this'; specifies the particular command at issue — the proscription of other gods.

τὸ
the

Accusative

article (with adverbial παράπαν)

→ noun-phrase marking

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

παράπαν
at all / altogether

adverbial accusative (intensifying the negation: 'not at all')

→ clausal contribution

παράπαν: 'altogether / at all'; the adverbial τὸ παράπαν with the negated infinitive (μὴ πορευθῆναι) renders an emphatic Hebrew prohibition — Solomon was 'by no means' to follow other gods.

μὴ
not

negation (with infinitive πορευθῆναι)

→ clausal qualification or emphasis

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

πορευθῆναι
to go / walk

Aor Pass Inf · πορεύομαι

infinitive (content of the prohibition)

→ telic aorist infinitive

πορεύομαι: 'go / walk'; the infinitive states the content of the command negatively — not to walk 'after other gods'; the very thing Solomon's heart did (v. 4).

ὀπίσω
after

preposition + genitive (Hebraism: 'after / following')

→ spatial or relational framing

ὀπίσω: 'after'; renders אַחֲרָיִם; the recurring idiom of apostasy.

θεῶν

gods

Genitive

genitive object of ὁπίσω

→ relational specification

θεός: 'god'; θεοὶ ἕτεροι ('other gods') renders יְהוָה יְהוָה, the standard Deuteronomic phrase for the forbidden deities.

ἑτέρων

other

Genitive

attributive adjective (modifying θεῶν)

→ relational specification

ἕτερος: 'other / another'; θεῶν ἑτέρων ('other gods') is the fixed Deuteronomic formula for rival deities (cf. Deut 6:14; 8:19).

καὶ

and

coordinate conjunction (positive complement of command)

→ discourse linkage or contrast

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

φυλάσασθαι

to take care / keep

Aor Mid Inf · φυλάσσω

infinitive (positive content of the command)

→ constative aorist infinitive (faithful keeping)

φυλάσσω (aor. mid.): 'guard / keep / take heed'; renders נִשְׁמָר; the positive counterpart to the prohibition — to keep watchfully the LORD's commands; the same root recurs in vv. 11 (ἐφύλαξας) and 34, 38 (φυλάξης / φυλάσασθαι).

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (with φυλάσασθαι: 'take care to do')

→ constative aorist infinitive

ποιέω: 'do / perform'; renders נַעֲשֶׂה; complements φυλάσασθαι — to keep watch so as to do what the LORD commanded.

ἃ

what / the things which

Accusative

relative pronoun (object of ποιῆσαι and ἐνετείλατο)

→ participant reference

ὃς: relative pronoun (neut. pl.); 'the things which' — the commandments the LORD gave Solomon to keep.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist

ἐντέλλομαι: 'command'; resumes the verb of the genitive absolute (ἐντειλαμένου), framing the whole verse around the LORD's clear prior charge — making Solomon's disobedience the more inexcusable.

αὐτῷ

him

Dative

dative (recipient of the command)

→ participant reference or interest

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

κύριος

the LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the commander whose injunction Solomon flouted.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος ('the LORD God')

→ participant prominence

θεός: 'God'; renders יְהוָה; the appositional ὁ θεός reinforces the divine authority behind the command.

11 καὶ εἶπεν κύριος πρὸς Σαλωμων ἀνθ' ὧν ἐγένετο ταῦτα μετὰ σοῦ καὶ οὐκ ἐφύλαξας τὰς ἐντολάς μου καὶ τὰ προστάγματα μου ἃ ἐνετειλάμην σοι διαρρήσων διαρρήξω τὴν βασιλείαν σου ἐκ χειρός σου καὶ δώσω αὐτὴν τῷ δούλῳ σου

And the LORD said to Solomon, 'Because these things have come to be with you and you have not kept my commandments and my statutes which I commanded you, by tearing I will tear the kingdom from your hand and will give it to your servant.

Divine sentence pronounced (the verdict) καὶ εἶπεν κύριος πρὸς Σαλωμων

The formal sentence is introduced by the speech-formula and structured as a legal indictment: ἀνθ' ὧν ('because') states the ground, and the cognate-accusative Hebraism διαρρήσων διαρρήξω ('by tearing I will surely tear') — calquing the Hebrew infinitive absolute — pronounces the certain penalty: the kingdom torn from Solomon's hand and given to his servant (Jeroboam, vv. 26ff.).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist

λέγω: 'say'; the aorist εἶπεν introduces the LORD's direct sentence against Solomon; the formula εἶπεν κύριος πρὸς marks unmediated divine speech.

κύριος

LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD as judge pronouncing sentence.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Σαλωμων

Solomon

object of *πρός* (indeclinable proper noun)

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as object of *πρός* (indeclinable proper noun).

ἀνθ

because

preposition + relative (causal: 'because')

→ spatial or relational framing

ἀντί (elided ἀνθ'): with the relative ὧν, the phrase ἀνθ' ὧν is a fixed causal idiom ('because / in return for the fact that'), rendering *רַשָּׁתָּהּ / רַשָּׁתָּהּ*; it introduces the ground of the verdict and recurs at the prophet's oracle (v. 33).

ὧν

which

Genitive

relative pronoun (with ἀντί: 'because')

→ relational specification

ὅς: relative pronoun; the genitive ὧν is governed by ἀντί in the causal idiom.

ἐγένετο

came to be / happened

Aor Mid Indic 3 Sg · γίνομαι

verb of causal clause

→ constative aorist

γίνομαι: 'become / happen'; the neuter plural subject ταῦτα takes a singular verb (Greek idiom); 'these things have come to be with you' summarizes the apostasy of vv. 1–8.

ταῦτα

these things

Nominative

subject of *ἐγένετο* (neuter plural)

→ participant prominence

οὗτος: 'this'; the neuter plural ταῦτα refers back to Solomon's idolatry as the substance of the indictment.

μετά

with

preposition + genitive (association: 'with you')

→ spatial or relational framing

μετά + gen.: 'with'; here 'these things came to be with/in your case' — a Hebraizing idiom (rendering *בְּךָ*) locating the apostasy in Solomon's conduct.

σοῦ

you

Genitive

object of *μετά* (2nd person singular)

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of *μετά* (2nd person singular).

καὶ

and

coordinate conjunction (second ground)

→ discourse linkage or contrast

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

οὐκ

not

negation (with *ἐφύλαξας*)

→ clausal qualification or emphasis

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

ἐφύλαξας

you kept

Aor Act Indic 2 Sg · φυλάσσω

verb of causal clause (negated: 'you did not keep')

→ constative aorist

φυλάσσω: 'keep / guard'; renders *רָחַץ*; the failure to 'keep my commandments' is the formal charge, echoing the command-vocabulary of v. 10 (*φυλάξασθαι*).

τὰς

the

Accusative

article (with *ἐντολάς*)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of *ἐφύλαξας*

→ object specification

ἐντολή: 'commandment'; renders *הַצִּוְוּת*; paired with *προστάγματα* as the standard Deuteronomic doublet for the covenant stipulations Solomon failed to keep.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with προστάγματα)

→ noun-phrase marking

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

προστάγματά

statutes / ordinances

Accusative

direct object of ἐφύλαξας (parallel to ἐντολάς)

→ object specification

πρόσταγμα: 'ordinance / decree / statute'; renders וְשִׁמְרָה / הַחֻקִּים; the doublet ἐντολαὶ καὶ προστάγματα designates the whole body of covenant law.

μου

my

Genitive

genitive of possession

→ relational specification

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

ᾧ

which

Accusative

relative pronoun (object of ἐνετειλάμην)

→ participant reference

ᾧ: relative pronoun (neut. pl.); refers to the commandments and statutes just named.

ἐνετειλάμην

I commanded

Aor Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist

ἐντέλλομαι: 'command'; renders הִצַּו; first-person, restating the LORD's authorship of the law Solomon broke (cf. v. 10).

σοι

you

Dative

dative (recipient of the command)

→ participant reference or interest

σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative (recipient of the command).

διαρρήσων

tearing

Pres Act Ptc Masc Nom Sg · διαρρήσσω

cognate participle (Hebraism: rendering infinitive absolute)

→ intensifying (cognate construction)

διαρρήσσω (pres. ptc.): 'tear apart / rend'; the participle + finite verb διαρρήσων διαρρήξω ('by tearing I will tear') calques the Hebrew infinitive absolute עָרַץ עָרַץ, expressing certainty and force; the 'tearing' of the kingdom is dramatized at v. 30 when Ahijah rends his garment.

διαρρήξω

I will tear

Fut Act Indic 1 Sg · διαρρήσσω

main verb (the sentence: 'I will tear the kingdom')

→ predictive future (certain judgment)

διαρρήσσω (fut.): the finite verb of the cognate construction; the LORD himself is the agent who will tear the kingdom from Solomon's hand.

τὴν

the

Accusative

article (with βασιλείαν)

→ noun-phrase marking

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

βασιλείαν

kingdom

Accusative

direct object of διαρρήξω

→ object specification

βασιλεία: 'kingdom / kingship'; renders הַמַּלְכוּת; the object torn away — the central stake of the chapter, parceled into the ten and two scepters of vv. 31–32.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐκ

from / out of

preposition + genitive (separation: 'from your hand')

→ spatial or relational framing

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

χειρός

hand

Genitive

genitive object of ἐκ ('from your hand')

→ relational specification

χείρ: 'hand'; renders תִּי; 'from your hand' is the idiom of dispossession; the same phrase recurs in the oracle (vv. 31, 34, 35).

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (the disposition of the kingdom)

→ predictive future

δίδωμι: 'give'; renders יָתַן; the recurring verb of the oracle (vv. 13, 31, 32, 35, 36) — what is torn from Solomon is 'given' to his servant Jeroboam.

αὐτήν

it

Accusative

direct object of δώσω (the kingdom)

→ participant reference

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

τῷ

to the

Dative

article (with δούλῳ)

→ noun-phrase marking

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

δούλῳ

servant

Dative

dative (indirect object: 'to your servant')

→ sphere or reference

δούλος: 'slave / servant'; renders עַבְדְּךָ; 'your servant' anticipates Jeroboam, called δούλος Σαλωμων at v. 26 — the very servant to whom the ten tribes pass.

σου

your

Genitive

genitive of possession

→ relational specification

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

12 πλὴν ἐν ταῖς ἡμέραις σου οὐ ποιήσω αὐτὰ διὰ Δαυιδ τὸν πατέρα σου ἐκ χειρὸς υἱοῦ σου λήμψομαι αὐτήν

Nevertheless in your days I will not do these things, for the sake of David your father; from the hand of your son I will take it.

Mitigation of the sentence (delay for David's sake)

πλὴν ἐν ταῖς ἡμέραις σου

The adversative πλὴν ('nevertheless / only') introduces the first mitigation: the judgment is deferred — not in Solomon's own days, but in his son's. The motive clause διὰ Δαυιδ τὸν πατέρα σου ('for the sake of David your father') states the Davidic-covenant reason that tempers every stage of the sentence (cf. vv. 13, 32, 34, 36).

πλὴν

nevertheless / only

adversative particle (introducing mitigation)

→ discourse linkage or contrast

πλὴν: 'except / nevertheless / only'; renders ךֶּן / כִּי ; introduces a restriction tempering the sentence just pronounced; repeated at v. 13.

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 (with ἡμέραις)

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (ἐν ταῖς ἡμέραις σου: 'in your days')

→ sphere or reference

ἡμέρα: 'day'; the idiom ἐν ταῖς ἡμέραις σου ('in your days / lifetime') renders בְּיָמַי ; the judgment is postponed past Solomon's reign.

σου

your

Genitive

genitive of possession

→ relational specification

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

οὐ

not

negation (with ποιήσω)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (with ποιήσω).

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb (negated: 'I will not do it in your days')

→ predictive future

ποιέω: 'do'; the deferral of the act — the LORD will not execute the tearing during Solomon's lifetime.

αὐτὰ

these things / them

Accusative

direct object of ποιήσω (neuter plural)

→ participant reference

αὐτός: the neuter plural αὐτά refers to the judgment-acts of v. 11.

διὰ

for the sake of

preposition + accusative (causal: 'for the sake of David')

→ spatial or relational framing

διὰ + acc.: 'because of / for the sake of'; the motive clause διὰ Δαυιδ is the Davidic-covenant rationale recurring through the oracle (vv. 13, 32, 34, 36).

Δαυιδ

David

object of διὰ (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable; David's faithfulness is the ground on which Solomon's house is spared immediate ruin.

τὸν

the

Accusative

article (with πατέρα)

→ noun-phrase marking

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

πατέρα

father

Accusative

accusative in apposition to Δαυιδ ('David your father')

→ object specification

πατήρ: 'father'; renders דָּוִד; David as Solomon's father is the basis of the dynastic mercy.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐκ

from / out of

preposition + genitive (separation: 'from the hand of your son')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation: 'from the hand of your son').

χειρός

hand

Genitive

genitive object of ἐκ

→ relational specification

χείρ: 'hand'; 'from the hand of your son' — the dispossession falls on Rehoboam, not Solomon; echoes ἐκ χειρός σου (v. 11).

υἱοῦ

son

Genitive

genitive of relationship (with χειρός: 'your son's hand')

→ relational specification

υἱός: 'son'; renders בֶּן; Solomon's son (Rehoboam, v. 43) is the one from whose hand the kingdom will be taken.

σου

your

Genitive

genitive of possession

→ relational specification

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

λήψομαι

I will take

Fut Mid Indic 1 Sg · λαμβάνω

main verb ('I will take it from your son's hand')

→ predictive future

λαμβάνω (fut. mid. λήψομαι): 'take / receive'; renders תִּקַּח; the LORD will 'take' the kingdom — the same verb governs the disposition of the scepters in vv. 34, 35.

αὐτήν

it

Accusative

direct object of λήψομαι (the kingdom)

→ participant reference

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

13 πλὴν ὅλην τὴν βασιλείαν οὐ μὴ λάβω σκῆπτρον ἔν δώσω τῷ υἱῷ σου διὰ Δαυιδ τὸν δοῦλόν μου καὶ διὰ Ἱερουσαλὴμ τὴν πόλιν ἣν ἐξελεξάμην

Nevertheless I will not take the whole kingdom; one scepter I will give to your son, for the sake of David my servant and for the sake of Jerusalem the city which I have chosen.

Second mitigation (the remnant scepter retained) πλὴν ὅλην τὴν βασιλείαν οὐ μὴ λάβω

A second πλὴν introduces the further restriction: not the whole kingdom will be taken — one scepter (σκῆπτρον ἔν) remains to Solomon's son. The double motive διὰ Δαυιδ ... καὶ διὰ Ἱερουσαλὴμ grounds the mercy in both the Davidic covenant and the election of Jerusalem (ἣν ἐξελεξάμην), the chosen city of the temple.

πλὴν

nevertheless / only

adversative particle (second mitigation)

→ discourse linkage or contrast

πλὴν: 'except / only / nevertheless'; the repeated πλὴν (cf. v. 12) marks the second limitation on the judgment — its incompleteness.

ὅλην

whole

Accusative

attributive adjective (modifying βασιλείαν, fronted for emphasis)

→ object specification

ὅλος: 'whole / entire'; the fronted ὅλην emphasizes that it is the entirety of the kingdom that will not be taken; recurs at v. 34 (οὐ μὴ λάβω ὅλην τὴν βασιλείαν).

τὴν

the

Accusative

article (with βασιλείαν)

→ noun-phrase marking

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

βασιλείαν

kingdom

Accusative

direct object of λάβω

→ object specification

βασιλεία: 'kingdom'; renders מְלָכָה; the whole of which only the bulk (ten tribes) is removed, one tribe being left.

οὐ

not

negation (with μή, emphatic: 'by no means')

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (with μή, emphatic: 'by no means').

μή

not

negation (οὐ μή = emphatic denial with subjunctive)

→ clausal qualification or emphasis

οὐ μή: the double negative with the aorist subjunctive (λάβω) is the strongest form of denial in Greek ('I will certainly not take'); it underscores the firmness of the divine reservation.

λάβω

I take

Aor Act Subj 1 Sg · λαμβάνω

main verb (emphatic denial: 'I will by no means take')

→ emphatic future denial (οὐ μή + subjunctive)

λαμβάνω: 'take'; the aorist subjunctive with οὐ μή denies that the LORD will take the whole kingdom; one tribe is reserved.

σκήπτρον

scepter / tribe

Accusative

direct object of δώσω (fronted)

→ object specification

σκήπτρον: 'staff / scepter / tribe'; renders שֵׁבַע, which means both 'staff/scepter' and 'tribe'; the LXX retains the concrete σκήπτρον even where 'tribe' is meant; here 'one scepter' = the one tribe left to David's line (cf. δέκα σκήπτρα, v. 31).

ἓν

one

Accusative

numeral (modifying σκήπτρον)

→ measure or count

εἷς, μία, ἓν: 'one'; the neuter ἓν agrees with σκήπτρον; 'one scepter' is the single tribe (Judah, with Jerusalem) retained for David's sake, set against the ten given to Jeroboam.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (the one scepter given to Solomon's son)

→ predictive future

δίδωμι: 'give'; renders יָתַן; the LORD 'gives' the one remaining scepter to Solomon's son — the dynastic remnant of the Davidic line.

τῷ

to the

Dative

article (with υἱῷ)

→ noun-phrase marking

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

υἱῷ

son

Dative

dative (indirect object: 'to your son')

→ sphere or reference

υἱός: 'son'; renders יָדָא; Solomon's son Rehoboam, who will retain the one tribe (Judah).

σου

your

Genitive

genitive of possession

→ relational specification

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

διὰ

for the sake of

preposition + accusative (causal)

→ spatial or relational framing

διὰ + acc.: 'for the sake of'; the first of two motive clauses grounding the mercy.

Δαυιδ

David

object of διὰ (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable; here qualified as 'my servant,' the basis of the Davidic-covenant mercy.

τὸν

the

Accusative

article (with δοῦλον)

→ noun-phrase marking

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

δοῦλόν

servant

Accusative

accusative in apposition to Δαυιδ ('David my servant')

→ object specification

δοῦλος: 'servant / slave'; renders דָּאָוִד; the honorific 'David my servant' (recurring vv. 32, 34, 36, 38) marks David as the faithful covenant-partner for whose sake the dynasty endures.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction (second motive clause)

→ discourse linkage or contrast

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

διὰ

for the sake of

preposition + accusative (causal)

→ spatial or relational framing

διὰ + acc.: 'for the sake of'; the second motive — the election of Jerusalem.

Ιερουσαλημ

Jerusalem

object of διὰ (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable in the LXX; the chosen city of the temple, whose election is the second ground of the dynastic mercy.

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

accusative in apposition to Ιερουσαλημ ('Jerusalem the city')

→ object specification

πόλις: 'city'; renders יְרִי; the appositional 'the city which I have chosen' marks Jerusalem as the elect place of the LORD's name (cf. v. 36; Deut 12:5).

ἣν

which

Accusative

relative pronoun (object of ἐξελεξάμην)

→ participant reference

ἣς: relative pronoun; antecedent πόλιν; introduces the election-clause.

ἐξελεξάμην

I have chosen

Aor Mid Indic 1 Sg · ἐκλέγομαι

verb of relative clause (divine election of Jerusalem)

→ constative aorist (settled act of election)

ἐκλέγομαι: 'choose / elect'; renders יָרַד; the standard term for divine election; the LORD's choice of Jerusalem (recurring vv. 32, 34, 36) is the theological anchor securing the Davidic remnant.

14 καὶ ἤγειρεν κύριος σαταν τῷ Σαλωμων τὸν Αδερ τὸν Ιδουμαῖον καὶ τὸν Εσρωμ υἱὸν Ελιαδαε τὸν ἐν Ραεμμαθ Αδραζαρ βασιλέα Σουβα κύριον αὐτοῦ καὶ συνηθροίσθησαν ἐπ' αὐτὸν ἄνδρες καὶ ἦν ἄρχων συστρέμματος καὶ προκατελάβετο τὴν Δαμασεκ καὶ ἦσαν σαταν τῷ Ισραηλ πάσας τὰς ἡμέρας Σαλωμων καὶ Αδερ ὁ Ιδουμαῖος ἐκ τοῦ σπέρματος τῆς βασιλείας ἐν Ιδουμαίᾳ

And the LORD raised up an adversary against Solomon — Hadad the Edomite, and Esrom son of Eliada, who was in Raemmath; Hadadezer king of Zobah was his lord, and men gathered to him, and he was a leader of a marauding band, and he seized Damascus beforehand; and they were adversaries to Israel all the days of Solomon. And Hadad the Edomite was of the royal seed in Edom.

New section: the LORD raises up adversaries (judgment enacted)

καὶ ἤγειρεν κύριος σαταν τῷ Σαλωμων

The judgment of vv. 11–13 begins to take effect as the LORD 'raises up' (ἤγειρεν) adversaries. The key term σαταν is the transliterated Hebrew שָׂטָן ('adversary'), left untranslated and indeclinable. The verse conflates two figures: Hadad the Edomite and the Aramean Esrom/Hadadezer who seizes Damascus, both perennial threats 'all the days of Solomon.' This Old-Greek arrangement differs notably from the Hebrew of 1 Kgs 11:14, 23–25.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἤγειρεν

raised up

Aor Act Indic 3 Sg · ἐγείρω

main verb (divine raising-up of an adversary)

→ constative aorist

ἐγείρω: 'raise / rouse up'; renders יָקַם; the LORD's 'raising up' of an adversary is the providential means by which the announced judgment on Solomon is set in motion.

κύριος

LORD

Nominative

subject of ἤγειρεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD is the active agent behind the political adversaries that beset Solomon.

σαταν

an adversary / satan

direct object of ἤγειρεν (indeclinable Hebrew loanword)

→ clausal contribution

σαταν: transliteration of Hebrew שָׂטָן ('adversary / opponent'), left untranslated and indeclinable in the LXX; here in the non-personified sense of a human political enemy raised up by the LORD (cf. ἦσαν σαταν τῷ Ισραηλ later in the verse).

τῷ

to / against

Dative

article (with Σαλωμων, dative of disadvantage)

→ noun-phrase marking

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

Σαλωμων

Solomon

dative of disadvantage (indeclinable: 'against Solomon')

→ participant identification

Σαλωμων: indeclinable; the dative τῷ Σαλωμων ('to/against Solomon') marks him as the one against whom the adversary is raised.

τὸν

the

Accusative

article (with Αδερ, in apposition to σαταν)

→ noun-phrase marking

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

Αδερ

Hadad

accusative in apposition to σαταν (indeclinable proper noun)

→ participant identification

Αδερ: transliteration of Hebrew חָדָד (Hadad); indeclinable in the LXX; the Edomite prince of the royal line who becomes Solomon's adversary (his story is told in vv. 15–22).

τὸν

the

Accusative

article (attributive, with Ἰδουμαῖον)

→ noun-phrase marking

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

Ἰδουμαῖον

Edomite

Accusative

attributive adjective (τὸν Αδερ τὸν Ἰδουμαῖον: 'Hadad the Edomite')

→ object specification

Ἰδουμαῖος: 'Edomite / Idumean'; gentilic adjective (declinable, hence acc. Ἰδουμαῖον); identifies Hadad's nationality, foreshadowing the Edom-Joab backstory of vv. 15–16.

καὶ

and

coordinate conjunction (second adversary)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with Εσρωμ)

→ noun-phrase marking

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

Εσρωμ

Esrom / Rezon

accusative in apposition to σαταν (second adversary, indeclinable)

→ participant identification

Εσρωμ: transliteration of a Hebrew name (corresponding to the Rezon/Hadadezer tradition); indeclinable in the LXX; the second adversary, the Aramean who seizes Damascus.

υῖόν

son

Accusative

accusative in apposition to Εσρωμ ('son of Eliada')

→ object specification

υῖός: 'son'; the patronymic 'son of Eliada' identifies Esrom's lineage.

Ελιαδαε

of Eliada

genitive of relationship (indeclinable: 'son of Eliada')

→ participant identification

Ελιαδαε: transliteration of Hebrew אֵלִיָּאָדָא (Eliada); indeclinable; Esrom's father.

τὸν

the (one)

Accusative

article (substantivizing the locative phrase ἐν Ραεμμαθ)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ραεμμαθ

Raemmath

object of ἐν (indeclinable place name)

→ participant identification

Ραεμμαθ: transliteration of a Hebrew place name; indeclinable; the locale associated with Esrom (cf. the Aramean toponymy of the Rezon tradition).

Αδραζαρ

Hadadezer

nominative subject of an implied clause (indeclinable: 'Hadadezer was his lord')

→ participant identification

Αδραζαρ: transliteration of Hebrew אֲדָרָאזָר (Hadadezer); indeclinable; the king of Zobah whom Esrom served — David's old Aramean foe (cf. 2 Sam 8:3).

βασιλέα

king

Accusative

accusative in apposition to Αδραζαρ ('Hadadezer king of Zobah')

→ object specification

βασιλεύς: 'king'; renders מֶלֶךְ; identifies Hadadezer's rank as king of Zobah.

Σουβα

of Zobah

genitive of relationship (indeclinable: 'king of Zobah')

→ participant identification

Σουβα: transliteration of Hebrew צוּבָה (Zobah), an Aramean kingdom; indeclinable; Hadadezer's realm.

κύριον

lord / master

Accusative

accusative in apposition (Hadadezer as Esrom's 'lord')

→ object specification

κύριος: here in the ordinary sense 'lord / master' (NOT the Tetragrammaton) — Hadadezer is the human overlord (κύριον αὐτοῦ, 'his lord') whom Esrom served before rebelling; a clear human-master usage of the word.

αὐτοῦ

his

Genitive

genitive of possession (Esrom's lord)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνηθροίσθησαν

were gathered

Aor Pass Indic 3 Pl · συναθροίζω

main verb (men gather to Esrom)

→ constative aorist

συναθροίζω (aor. pass.): 'gather together / assemble'; renders יָבֹאוּ; men 'were gathered to him', forming the marauding band he led against Damascus.

ἐπὶ

to / against

preposition + accusative (here: 'to him')

→ spatial or relational framing

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

αὐτὸν

him

Accusative

object of ἐπὶ (Esrom, the one to whom men gathered)

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐπὶ (Esrom, the one to whom men gathered).

ἄνδρες

men

Nominative

subject of συνεθροίσθησαν

→ participant prominence

ἄνθρωποι: 'men'; renders אֲנָשִׁים; the followers who rallied to Esrom, forming his band of raiders.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἦν
he was

Impf Act Indic 3 Sg · εἰμί

copula (predicate noun ἄρχων)

→ stative imperfect

εἰμί: 'be'; characterizes Esrom's standing as leader of the band.

ἄρχων
leader / ruler

Nominative

predicate nominative (with ἦν)

→ participant prominence

ἄρχων: 'ruler / leader / chief'; renders רֶשֶׁת; Esrom is captain of a raiding company, in line with the Rezon tradition (1 Kgs 11:24).

συστρέμματος
of a marauding band

Genitive

genitive (with ἄρχων: 'leader of a band')

→ relational specification

σύστρεμμα: 'band / conspiracy / troop'; renders ΤΙΤΑ ('raiding party'); the irregular war-band Esrom commanded.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

προκατελάβετο
seized beforehand

Aor Mid Indic 3 Sg · προκαταλαμβάνω

main verb (Esrom takes Damascus)

→ constative aorist

προκαταλαμβάνω (aor. mid.): 'seize in advance / take possession of first'; the compound προ- stresses preemptive capture; Esrom occupied Damascus, establishing an Aramean power-base hostile to Israel.

τὴν
the

Accusative

article (with Δαμασεκ)

→ noun-phrase marking

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

Δαμασεκ
Damascus

direct object of προκατελάβετο (indeclinable place name)

→ participant identification

Δαμασεκ: transliteration of Hebrew דַּמָּשֶׁק (Damascus); indeclinable in the LXX (with feminine article τὴν); the Aramean capital seized by Esrom.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἦσαν
they were

Impf Act Indic 3 Pl · εἰμί

copula (predicate σαταν: 'they were adversaries')

→ stative imperfect (durative enmity)

εἰμί (impf. pl.): 'be'; the plural sums up both adversaries — Hadad and Esrom — as continual enemies of Israel throughout Solomon's reign.

σαταν
adversaries

predicate (indeclinable Hebrew loanword: 'they were an adversary/adversaries')

→ clausal contribution

σαταν: the Hebrew loanword יָצָו again, here predicate of ἦσαν — both figures function as 'adversary' to Israel; the repetition frames the verse (raised up as σαταν ... were σαταν).

τῷ
to

Dative

article (with Ἰσραηλ, dative of disadvantage)

→ noun-phrase marking

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

Ισραηλ

Israel

dative of disadvantage (indeclinable: 'to Israel')

→ participant identification

Ισραηλ: indeclinable; the people against whom the adversaries acted throughout Solomon's days.

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας, accusative of duration)

→ object specification

παῖς: 'all'; with ἡμέρας in the accusative of extent of time — 'all the days of Solomon.'

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration ('all the days of Solomon')

→ object specification

ἡμέρα: 'day'; the accusative of extent (πάσας τὰς ἡμέρας) renders יְמֵי דָוִד, denoting the whole span of Solomon's reign.

Σαλωμων

of Solomon

genitive of relationship (indeclinable: 'days of Solomon')

→ participant identification

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

καὶ

and

coordinate conjunction (resuming Hadad)

→ discourse linkage or contrast

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

Ἀδερ

Hadad

subject of implied verb (indeclinable: 'and Hadad was of the royal seed')

→ participant identification

Ἀδερ: Hadad again; the verse closes by returning to Hadad's pedigree, preparing the Edom backstory of vv. 15–22.

ὁ

the

Nominative

article (attributive, with Ἰδουμαῖος)

→ noun-phrase marking

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

Ἰδουμαῖος

the Edomite

Nominative

attributive adjective (ὁ Ἰδουμαῖος: 'the Edomite')

→ participant prominence

Ἰδουμαῖος: 'Edomite'; gentilic adjective (declinable, nom. Ἰδουμαῖος); reasserts Hadad's nationality as the verse turns to his royal Edomite descent.

ἐκ

from / of

preposition + genitive (origin: 'of the seed')

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with σπέρματος)

→ noun-phrase marking

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

σπέρματος

seed / line

Genitive

genitive object of ἐκ (origin: 'of the royal seed')

→ relational specification

σπέρμα: 'seed / offspring / lineage'; renders שָׁרֵץ; Hadad belongs to 'the seed of the kingdom' — i.e. the Edomite royal house, explaining his standing as a credible adversary.

τῆς

the

Genitive

article (with βασιλείας)

→ noun-phrase marking

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

βασιλείας

of the kingdom / royal

Genitive

genitive (with σπέρματος: 'royal seed')

→ relational specification

βασιλεία: 'kingdom / kingship'; here 'the seed of the kingdom' = the royal house of Edom; Hadad's royal blood made him the natural focus of Edomite resistance.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιδουμαία

Edom / Idumea

Dative

object of ἐν (locative: 'in Edom')

→ sphere or reference

Ιδουμαία: 'Edom / Idumea'; declinable place-name (dat. Ιδουμαίᾳ); Hadad's homeland and royal domain.

15 καὶ ἐγένετο ἐν τῷ ἐξολεθρεῦσαι Δαυιδ τὸν Εδωμ ἐν τῷ πορευθῆναι Ἰωαβ ἄρχοντα τῆς στρατιᾶς θάπτειν τοὺς τραυματίας ἔκοψαν πᾶν ἀρσενικὸν ἐν τῇ Ἰδουμαίᾳ

And it came to pass, when David was destroying Edom, when Joab the commander of the army went to bury the slain, that they struck down every male in Edom.

Analeptic flashback (the backstory of Hadad's flight)

καὶ ἐγένετο ἐν τῷ ἐξολεθρεῦσαι Δαυιδ

The narrative flashes back (καὶ ἐγένετο + articular infinitive of time) to David's earlier subjugation of Edom, when Joab's army killed every male — the slaughter from which the boy Hadad escaped (v. 17).

The construction ἐν τῷ + infinitive (ἐξολεθρεῦσαι ... πορευθῆναι) is the standard LXX rendering of the Hebrew temporal infinitive ִּלְ + infinitive construct.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

impersonal verb (temporal formula)

→ constative aorist

γίνομαι: 'become / happen'; καὶ ἐγένετο renders יְהִי, introducing the flashback to David's Edomite campaign.

ἐν

in / when

preposition + articular infinitive (temporal)

→ spatial or relational framing

ἐν τῷ + inf.: the standard LXX temporal construction rendering Hebrew ִּלְ + infinitive construct ('when / while').

τῷ

the

Dative

article (with infinitive ἐξολεθρεῦσαι)

→ noun-phrase marking

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

ἐξολεθρεῦσαι

to destroy / destroying

Aor Act Inf · ἐξολεθρεύω

articular infinitive (temporal: 'when David destroyed')

→ aorist infinitive (the intended destruction)

ἐξολεθρεύω: 'utterly destroy / exterminate'; renders **דִּמְשָׁה** / **הִצִּחַ**; the compound ἐξ- intensifies — David's campaign was a total destruction of Edom (cf. 2 Sam 8:13–14).

Δαυιδ

David

subject of the infinitive (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the subject of the destruction of Edom.

τὸν

the

Accusative

article (with Εδωμ)

→ noun-phrase marking

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

Εδωμ

Edom

direct object of the infinitive (indeclinable place/people name)

→ participant identification

Εδωμ: transliteration of Hebrew **עֲדוֹם** (Edom); indeclinable (with masc. article τόν); the people/land David subdued.

ἐν

in / when

preposition + articular infinitive (temporal, parallel)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + articular infinitive (temporal, parallel).

τῷ

the

Dative

article (with infinitive πορευθῆναι)

→ noun-phrase marking

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

πορευθῆναι

went / going

Aor Pass Inf · πορεύομαι

articular infinitive (temporal: 'when Joab went')

→ telic aorist infinitive

πορεύομαι: 'go'; the second temporal infinitive sets the scene — Joab's going up to bury the slain, during which the killing of every male occurred.

Ιωαβ

Joab

subject of the infinitive (indeclinable proper noun)

→ participant identification

Ιωαβ: transliteration of Hebrew **יֹאבָב** (Joab); indeclinable; David's army-commander, executor of the Edomite slaughter.

ἄρχοντα

commander

Accusative

accusative in apposition to Ιωαβ ('Joab the commander')

→ object specification

ἄρχων: 'ruler / commander'; renders **רֹאשׁ**; Joab's title 'commander of the army' (ἄρχων τῆς στρατιᾶς) recurs at vv. 20–21.

τῆς

of the

Genitive

article (with στρατιᾶς)

→ noun-phrase marking

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

στρατιᾶς

army

Genitive

genitive (with ἄρχοντα: 'commander of the army')

→ relational specification

στρατιᾶ: 'army / host'; renders **צְבָא**; the military force Joab commanded.

θάπτειν

to bury

Pres Act Inf · θάπτω

infinitive of purpose (Joab went 'to bury')

→ verbal action or state

θάπτω: 'bury'; renders **קָבַר**; the purpose of Joab's going — to bury Israel's own slain; in the course of it the Edomite males were exterminated.

τοὺς

the

Accusative

article (with τραυματίας)

→ noun-phrase marking

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

τραυματίας

the slain / wounded

Accusative

direct object of θάπτειν

→ object specification

τραυματίας: 'wounded / slain (in battle)'; renders לָזָח; the war-dead Joab went to bury.

ἔκοψαν

they struck down

Aor Act Indic 3 Pl · κόπτω

main verb of the apodosis (the slaughter of every male)

→ constative aorist

κόπτω: 'cut down / strike / slay'; renders חָצַח; the apodosis of the temporal construction — Joab's forces 'struck down every male' in Edom (cf. 2 Sam 8 / 1 Kgs 11:16).

πᾶν

every

Accusative

attributive adjective (with ἀρσενικόν)

→ object specification

πᾶς: 'every / all'; the totality of the Edomite male population, underscoring the genocidal scope from which Hadad escaped.

ἀρσενικόν

male

Accusative

direct object of ἔκοψαν

→ object specification

ἀρσενικός: 'male'; renders אָרְמִי, 'every male in Edom' — the slaughter targeted the male line, making the survival of the royal child Hadad significant.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with Ἰδουμαία)

→ noun-phrase marking

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

Ἰδουμαία

Edom / Idumea

Dative

object of ἐν (locative: 'in Edom')

→ sphere or reference

Ἰδουμαία: 'Edom / Idumea'; declinable place-name; the scene of the slaughter.

16 ὅτι ἕξ μῆνας ἐνεκάθητο ἐκεῖ Ἰωαβ καὶ πᾶς Ἰσραηλ ἐν τῇ Ἰδουμαίᾳ ἕως ὅτου ἐξωλέθρευσεν πᾶν ἀρσενικὸν ἐκ τῆς Ἰδουμαίας

For six months Joab remained there, he and all Israel, in Edom, until he had destroyed every male out of Edom.

Explanatory expansion of v. 15 (the duration of the slaughter)

ὅτι ἕξ μῆνας ἐνεκάθητο ἐκεῖ Ἰωαβ

An explanatory ὅτι-clause expands the extent of the destruction: Joab and all Israel encamped in Edom six months until every male was exterminated. The completive ἕως ὅτου ('until') with ἐξωλέθρευσεν stresses the thoroughness that makes Hadad's escape (v. 17) the more remarkable.

ὅτι

for / because

explanatory conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; renders ἵνα; introduces the explanatory expansion of the slaughter's duration.

ἕξ

six

numeral (with μῆνας, accusative of duration)

→ clausal contribution

ἕξ: 'six'; indeclinable numeral; with μῆνας gives the six-month duration of the campaign.

μῆνας

months

Accusative

accusative of duration ('for six months')

→ object specification

μῆν: 'month'; renders ὥς; the accusative of extent of time marks the prolonged occupation of Edom.

ἐνεκάθητο

remained / sat

Impf Mid Indic 3 Sg · ἐγκάθημαι

main verb (Joab encamped in Edom)

→ durative imperfect

ἐγκάθημαι: 'sit / settle / encamp in'; the compound ἐν- denotes lodging within Edom; the imperfect conveys the sustained six-month occupation.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; renders ὅπου; locates the encampment in Edom.

Ιωαβ

Joab

subject of ἐνεκάθητο (indeclinable proper noun)

→ participant identification

Ιωαβ: indeclinable; David's commander, who led the prolonged Edomite campaign.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (with Ἰσραηλ)

→ participant prominence

πᾶς: 'all'; 'all Israel' — the whole army shared in the six-month occupation.

Ἰσραηλ

Israel

subject (in apposition with Ιωαβ: 'Joab and all Israel')

→ participant identification

Ἰσραηλ: indeclinable; here 'all Israel' = the national army under Joab.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with Ἰδουμαία)

→ noun-phrase marking

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

Ἰδουμαία

Edom / Idumea

Dative

object of ἐν (locative)

→ sphere or reference

Ἰδουμαία: 'Edom / Idumea'; the land occupied for six months.

ἕως until <i>temporal conjunction (with ὅτου: 'until')</i> → discourse linkage or contrast ἕως: 'until'; with ὅτου forms the temporal idiom ἕως ὅτου ('until the time when'), rendering ἡψν טז.	ὅτου the time when Genitive <i>relative (with ἕως: 'until')</i> → relational specification ὅστις (gen. ὅτου): in the fixed phrase ἕως ὅτου ('until'); marks the terminus of Joab's occupation.	ἐξωλέθρευσεν he had destroyed Aor Act Indic 3 Sg · ἐξολεθρεύω <i>verb of temporal clause (completion of the slaughter)</i> → constative aorist (completed extermination) ἐξολεθρεύω: 'utterly destroy'; the same verb as ἐξολεθρεῦσαι (v. 15), now in the finite form marking the slaughter's completion — every male destroyed.	πάν every Accusative <i>attributive adjective (with ἀρσενικόν)</i> → object specification πάς: 'every'; the comprehensiveness of the slaughter, echoing v. 15.
ἀρσενικόν male Accusative <i>direct object of ἐξωλέθρευσεν</i> → object specification ἀρσενικός: 'male'; the target of the extermination, repeating v. 15 for emphasis.	ἐκ out of / from <i>preposition + genitive (separation)</i> → spatial or relational framing ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (separation).	τῆς the Genitive <i>article (with Ἰδουμαίας)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	Ἰδουμαίας of Edom / Idumea Genitive <i>genitive object of ἐκ ('out of Edom')</i> → relational specification Ἰδουμαία (gen. Ἰδουμαίας): 'Edom / Idumea'; declinable; the land cleared of its males.

17 καὶ ἀπέδρα Ἀδερ αὐτὸς καὶ πάντες ἄνδρες Ἰδουμαῖοι τῶν παίδων τοῦ πατρὸς αὐτοῦ μετ' αὐτοῦ καὶ εἰσῆλθον εἰς Αἴγυπτον καὶ Ἀδερ παιδάριον μικρόν

But Hadad fled, he and all the Edomite men of his father's servants with him, and they entered into Egypt; and Hadad was a little boy.

Adversative turn (the escape of the survivor) καὶ ἀπέδρα Ἀδερ

Against the total slaughter of vv. 15–16, the verb ἀπέδρα ('fled / ran away') marks the survival of the royal child Hadad, escorted by his father's Edomite servants to Egypt. The closing nominal clause (Ἀδερ παιδάριον μικρόν, 'Hadad was a little boy') stresses his youth, setting up his upbringing in Pharaoh's court (vv. 18–20).

καὶ

and / but

narrative conjunction (adversative force)

→ discourse linkage or contrast

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

ἄπέδρα

fled

Aor Act Indic 3 Sg · ἀποδιδράσκω

main verb (Hadad's escape)

→ constative aorist

ἀποδιδράσκω (aor. ἄπέδρα): 'run away / flee secretly / escape'; renders 𐤀𐤏𐤁𐤁𐤏𐤕; the verb of stealthy flight; the same verb recounts Jeroboam's later flight to Egypt (ἄπέδρα, v. 40), pairing the two refugees.

Ἀδερ

Hadad

subject of ἄπέδρα (indeclinable proper noun)

→ participant identification

Ἀδερ: Hadad; the surviving Edomite prince, now fleeing the slaughter.

αὐτὸς

he himself

Nominative

intensive pronoun (in apposition to Ἀδερ)

→ participant reference

αὐτός: the intensive 'he himself,' emphasizing Hadad's personal escape together with his retinue.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (with ἄνδρες)

→ participant prominence

παῖς: 'all'; the full company of Edomite men who fled with Hadad.

ἄνδρες

men

Nominative

subject (with Ἀδερ: those who fled)

→ participant prominence

ἄνῃρ: 'man'; the Edomite retainers accompanying the prince.

Ἰδουμαῖοι

Edomite

Nominative

attributive adjective (ἄνδρες Ἰδουμαῖοι: 'Edomite men')

→ participant prominence

Ἰδουμαῖος: 'Edomite'; gentilic adjective (nom. pl. Ἰδουμαῖοι); the loyal Edomites of Hadad's household.

τῶν

of the

Genitive

article (with παίδων, partitive)

→ noun-phrase marking

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

παίδων

servants

Genitive

partitive genitive (the men were 'of the servants of his father')

→ relational specification

παῖς: 'servant / boy / attendant'; renders 𐤏𐤁𐤁; the men belonged to the household servants of Hadad's father, the late Edomite king.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship ('his father's servants')

→ relational specification

πατήρ: 'father'; Hadad's father, the Edomite king, whose servants now protect the surviving heir.

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.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετ' meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

αὐτοῦ

him

Genitive

object of μετά (accompaniment: 'with him')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσῆλθον

they entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (entry into Egypt)

→ constative aorist

εἰσέρχομαι: 'go in / enter'; renders נָכַד; the refugees' entry into Egypt, the standard place of asylum (cf. Jeroboam, v. 40).

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

Αἴγυπτον

Egypt

Accusative

object of εἰς (direction: 'into Egypt')

→ object specification

Αἴγυπτος: 'Egypt'; declinable; the refuge of the fleeing Edomites.

καὶ

and

coordinate conjunction (introducing nominal clause)

→ discourse linkage or contrast

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

Ἀδερ

Hadad

subject of nominal clause (indeclinable: 'Hadad was a little boy')

→ participant identification

Ἀδερ: Hadad; the verbless clause Ἀδερ παιδάριον μικρόν underlines his youth at the time of flight.

παιδάριον

a little boy

Nominative

predicate nominative (verbless clause: 'Hadad was a small child')

→ participant prominence

παιδάριον: 'small child / young boy'; diminutive of παῖς; renders גֶּלֶד; stresses Hadad's tender age, explaining his upbringing in Pharaoh's house (vv. 19–20).

μικρόν

small / little

Nominative

attributive adjective (with παιδάριον)

→ participant prominence

μικρός: 'small / little / young'; intensifies παιδάριον — Hadad was but a small child when he escaped to Egypt.

18 καὶ ἀνίστανται ἄνδρες ἐκ τῆς πόλεως Μαδιαμ καὶ ἔρχονται εἰς Φαραν καὶ λαμβάνουσιν ἄνδρας μετ' αὐτῶν καὶ ἔρχονται πρὸς Φαραῶ βασιλέα Αἰγύπτου καὶ εἰσῆλθεν Ἀδερ πρὸς Φαραῶ καὶ ἔδωκεν αὐτῷ οἶκον καὶ ἄρτους διέταξεν αὐτῷ

And men arose from the city of Midian and came to Paran, and they took men with them and came to Pharaoh king of Egypt; and Hadad went in to Pharaoh, and he gave him a house and assigned him provisions.

Itinerary of the escape (continuing the Hadad narrative)

καὶ ἀνίστανται ἄνδρες

The historic presents ἀνίστανται ... ἔρχονται ... λαμβάνουσιν narrate the refugees' route — Midian, Paran, and finally Pharaoh's court — with vivid immediacy before the aorist εἰσῆλθεν marks Hadad's reception. Pharaoh's grant of a house and rations (ἄρτους διέταξεν) establishes Hadad as a privileged ward of the Egyptian crown.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνίστανται

they arise / set out

Pres Mid Indic 3 Pl · ἀνίστημι

main verb (historic present: the refugees set out)

→ historic present (vivid narration)

ἀνίστημι (pres. mid.): 'rise up / set out'; renders קָם ; the historic present enlivens the itinerary; 'arising' is the standard idiom for setting out on a journey.

ἄνδρες

men

Nominative

subject of ἀνίστανται

→ participant prominence

ἄνῃρ: 'man'; the Edomite company conducting the young Hadad toward Egypt.

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 (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive object of ἐκ ('from the city')

→ relational specification

πόλις: 'city'; renders עִיר ; the staging point of the journey, identified as Midian.

Μαδιαμ

Midian

genitive of relationship (indeclinable: 'the city of Midian')

→ participant identification

Μαδιαμ: transliteration of Hebrew מִדְיָן (Midian); indeclinable; a region on the route from Edom toward Egypt.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔρχονται

they come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ historic present

ἔρχομαι: 'come / go'; renders נִבֵּ; the historic present continues the itinerary toward Paran.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Φαραν

Paran

object of εἰς (indeclinable place name)

→ participant identification

Φαραν: transliteration of Hebrew פָּרָן (Paran); indeclinable; a wilderness region in the Sinai, on the way to Egypt.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λαμβάνουσιν

they take

Pres Act Indic 3 Pl · λαμβάνω

main verb (historic present: enlisting more men)

→ historic present

λαμβάνω: 'take'; renders תִּקַּח; at Paran they recruit additional men for the company traveling to Egypt.

ἄνδρας

men

Accusative

direct object of λαμβάνουσιν

→ object specification

ἄνήρ: 'man'; additional companions enlisted at Paran.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

αὐτῶν

them

Genitive

object of μετὰ (accompaniment)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔρχονται

they come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present: arrival at Pharaoh)

→ historic present

ἔρχομαι: 'come'; the company arrives at the Egyptian court.

πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

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

Φαραω

Pharaoh

object of πρὸς (indeclinable proper noun)

→ participant identification

Φαραω: indeclinable; the Egyptian king who receives the Edomite refugees.

βασιλέα

king

Accusative

accusative in apposition to Φαράω ('Pharaoh king of Egypt')

→ object specification

βασιλεύς: 'king'; renders **לִמְלֶכֶת**; the title identifies Pharaoh as the Egyptian monarch.

Αἰγύπτου

of Egypt

Genitive

genitive of relationship ('king of Egypt')

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): 'Egypt'; declinable; Pharaoh's realm.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσερχομαι

main verb (aorist: Hadad's reception by Pharaoh)

→ constative aorist (shift from historic presents)

εἰσερχομαι: 'go in / enter'; the shift to the aorist marks the decisive moment — Hadad's personal entry into Pharaoh's presence.

Ἀδερ

Hadad

subject of εἰσῆλθεν (indeclinable proper noun)

→ participant identification

Ἀδερ: Hadad; the young Edomite prince admitted to the Egyptian court.

πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

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

Φαράω

Pharaoh

object of πρὸς (indeclinable proper noun)

→ participant identification

Φαράω: transliterated proper name rendered in Greek letters; here it functions as object of πρὸς (indeclinable proper noun).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (Pharaoh's provision for Hadad)

→ constative aorist

δίδωμι: 'give'; renders **לָתַת**; Pharaoh's grant of a house establishes Hadad's privileged status as a royal ward.

αὐτῷ

him

Dative

dative (indirect object: 'to him')

→ participant reference or interest

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

οἶκον

a house

Accusative

direct object of ἔδωκεν

→ object specification

οἶκος: 'house / household'; renders **בֵּית**; the residence Pharaoh granted Hadad, a token of his favored standing.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄρτους

bread / provisions

Accusative

direct object of διέταξεν (fronted)

→ object specification

ἄρτος: 'bread / loaf / food'; renders לֶחֶם ; the plural ἄρτους denotes the regular food-allowance Pharaoh assigned to Hadad's household.

διέταξεν

assigned / appointed

Aor Act Indic 3 Sg · διατάσσω

main verb (Pharaoh assigns rations)

→ constative aorist

διατάσσω: 'arrange / appoint / assign'; renders $\text{נָתַן} / \text{רָמַד}$; Pharaoh formally provisioned Hadad with a food-allowance, completing his establishment at court.

αὐτῷ

him

Dative

dative (indirect object: 'for him')

→ participant reference or interest

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

19 καὶ εὗρεν Αδερ χάριν ἐναντίον Φαραω σφόδρα καὶ ἔδωκεν αὐτῷ γυναῖκα ἀδελφὴν τῆς γυναικὸς αὐτοῦ ἀδελφὴν Θεκεμινας τὴν μείζω

And Hadad found great favor in the sight of Pharaoh, and he gave him as wife the sister of his own wife, the elder sister of Tahpenes.

Climax of Hadad's rise (royal marriage-alliance)

καὶ εὗρεν Αδερ χάριν

The idiom εὗρεν χάριν ἐναντίον ('found favor in the sight of') marks Hadad's ascent to the inner circle of the Egyptian court: Pharaoh gives him his own wife's elder sister in marriage. The favor is intensified by σφόδρα ('exceedingly'), making Hadad a kinsman by marriage of the Egyptian queen Tahpenes (Θεκεμινά).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εὗρεν

found

Aor Act Indic 3 Sg · εὕρισκω

main verb (Hadad finds favor)

→ constative aorist

εὕρισκω: 'find'; the idiom εὕρισκεν χάριν ('find favor') renders יָצָא חֵן , the standard OT expression for gaining a patron's goodwill (cf. Gen 39:4; Exod 11:3).

Αδερ

Hadad

subject of εὗρεν (indeclinable proper noun)

→ participant identification

Αδερ: Hadad; now risen to high favor at the Egyptian court.

χάριν

favor

Accusative

direct object of εὗρεν

→ object specification

χάρις: 'favor / grace / goodwill'; renders יָצָא ; here the unearned favor of a patron — Pharaoh's regard for Hadad, leading to the marriage-alliance.

ἐναντίον

in the sight of

preposition + genitive (evaluative perspective: Hebraism)

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; Hebraism rendering יְיָ (‘in the eyes of’); marks the perspective from which Hadad's favor is reckoned — Pharaoh's own estimation.

Φαραω

Pharaoh

genitive object of ἐναντίον (indeclinable proper noun)

→ participant identification

Φαραω: indeclinable; the patron whose favor Hadad enjoyed.

σφόδρα

exceedingly

adverb of degree (intensifying χάριν)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; renders ΤΗΝ; intensifies the favor — Hadad stood very high in Pharaoh's regard.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb (Pharaoh gives Hadad a wife)

→ constative aorist

δίδωμι: 'give'; the idiom δοῦναι γυναῖκα ('give a wife') is the standard expression for arranging a marriage; Pharaoh marries Hadad into the royal family.

αὐτῷ

him

Dative

dative (indirect object: 'to him')

→ participant reference or interest

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

γυναῖκα

a wife

Accusative

direct object of ἔδωκεν

→ object specification

γυνή: 'woman / wife'; renders ΠΣΗ; the wife granted to Hadad — the queen's sister.

ἀδελφὴν

the sister

Accusative

accusative in apposition to γυναῖκα ('a wife, namely the sister')

→ object specification

ἀδελφή: 'sister'; renders ΤΠΠΗ; the wife given to Hadad was the sister of Pharaoh's own wife, making him the king's brother-in-law.

τῆς

of the

Genitive

article (with γυναικός)

→ noun-phrase marking

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

γυναικός

wife

Genitive

genitive of relationship ('sister of his wife')

→ relational specification

γυνή (gen. γυναικός): 'wife'; here Pharaoh's own wife, the queen, whose sister Hadad married.

αὐτοῦ

his (own)

Genitive

genitive of possession (Pharaoh's wife)

→ relational specification

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

ἀδελφὴν

sister

Accusative

accusative in apposition (restating: 'the sister of Tahpenes')

→ object specification

ἀδελφή: 'sister'; the restated ἀδελφὴν specifies the bride as the sister of the named queen Tahpenes.

Θεκεμινας

of Tahpenes

Genitive

genitive of relationship ('sister of Tahpenes')

→ relational specification

Θεκεμινά (gen. Θεκεμινας): the LXX form of the Egyptian queen's name (Hebrew תַּחֲפֶנֶס, Tahpenes); inflected as a first-declension name; Pharaoh's queen, whose elder sister Hadad married.

τὴν

the

Accusative

article (with μείζω)

→ noun-phrase marking

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

μείζω

the elder / greater

Accusative

comparative adjective (substantival: 'the elder')

→ object specification

μέγας (compar. μείζων, acc. μείζω): 'greater / elder'; here 'the elder (sister)' — the bride was the senior sister of Queen Tahpenes, a mark of the marriage's prestige.

20 καὶ ἔτεκεν αὐτῷ ἡ ἀδελφὴ Θεκεμινας τῷ Αδερ τὸν Γανηβαθ υἱὸν αὐτῆς καὶ ἐξέθρεψεν αὐτὸν Θεκεμινὰ ἐν μέσῳ υἱῶν Φαραῶ καὶ ἦν Γανηβαθ ἐν μέσῳ υἱῶν Φαραῶ

And the sister of Tahpenes bore to Hadad Genubath her son, and Tahpenes reared him in the midst of the sons of Pharaoh; and Genubath was in the midst of the sons of Pharaoh.

Result of the marriage (offspring reared at court)

καὶ ἔτεκεν αὐτῷ ἡ ἀδελφὴ Θεκεμινας

The marriage bears fruit: Genubath is born to Hadad and reared by Queen Tahpenes herself 'in the midst of Pharaoh's sons.' The doubled phrase ἐν μέσῳ υἱῶν Φαραῶ frames Genubath's status — a half-Edomite raised as an Egyptian prince, signaling the depth of Hadad's integration into the royal house.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (the birth of Genubath)

→ constative aorist

τίκτω: 'bear / give birth'; renders תָּלַד; the birth of Hadad's son to the queen's sister cements the dynastic tie.

αὐτῷ

to him

Dative

dative of advantage (the child borne 'to Hadad')

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the child borne 'to Hadad').

ἡ

the

Nominative

article (with ἀδελφῇ)

→ noun-phrase marking

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

ἀδελφή

sister

Nominative

subject of ἔτεκεν ('the sister of Tahpenes')

→ participant prominence

ἀδελφή: 'sister'; Hadad's wife, the elder sister of the queen, now bears his son.

Θεκεμινας

of Tahpenes

Genitive

genitive of relationship ('sister of Tahpenes')

→ relational specification

Θεκεμινά (gen. Θεκεμινας): the queen Tahpenes; here in the genitive identifying the mother as her sister.

τῷ

to

Dative

article (with Ἀδερ, dative restating αὐτῷ)

→ noun-phrase marking

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

Ἀδερ

Hadad

dative of advantage (indeclinable, restating 'to Hadad')

→ participant identification

Ἀδερ: Hadad; the father of Genubath, named explicitly for clarity.

τὸν

the

Accusative

article (with Γανηβαθ)

→ noun-phrase marking

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

Γανηβαθ

Genubath

direct object of ἔτεκεν (indeclinable proper noun)

→ participant identification

Γανηβαθ: transliteration of Hebrew גִּנְבָּא (Genubath); indeclinable; the son of Hadad and the queen's sister.

υἱὸν

son

Accusative

accusative in apposition to Γανηβαθ ('Genubath her son')

→ object specification

υἱός: 'son'; identifies Genubath as the woman's son.

αὐτῆς

her

Genitive

genitive of possession (the mother's son)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the mother's son).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξέθρεψεν

reared / weaned

Aor Act Indic 3 Sg· ἐκτρέφω

main verb (Tahpenes rears Genubath)

→ constative aorist

ἐκτρέφω: 'bring up / rear / nourish'; renders גִּנְבָּא; the queen herself reared Genubath, integrating Hadad's son into the royal nursery.

αὐτόν

him

Accusative

direct object of ἐξέθρεψεν (Genubath)

→ participant reference

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

Θεκεμινά

Tahpenes

Nominative

subject of ἐξέθρεψεν (nominative)

→ participant prominence

Θεκεμινά: the queen Tahpenes (nom.); she personally reared her nephew Genubath in the palace.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μέσῳ

the midst

Dative

dative of place (ἐν μέσῳ: 'in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ υἱῶν Φαραῶ renders הָעָרֶךְ בְּנֵי בְּתוּרַךְ — Genubath grew up among Pharaoh's own sons, a mark of royal standing.

υἱῶν

the sons

Genitive

genitive (with μέσῳ: 'midst of the sons')

→ relational specification

υἱός: 'son'; Pharaoh's sons, among whom Genubath was raised.

Φαραῶ

of Pharaoh

genitive of relationship (indeclinable: 'sons of Pharaoh')

→ participant identification

Φαραῶ: indeclinable; whose sons formed Genubath's company.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (Genubath's settled status)

→ stative imperfect

εἰμί: 'be'; the repetition (καὶ ἦν Γανηβαθ ἐν μέσῳ υἱῶν Φαραῶ) underlines Genubath's continuing residence among the royal princes.

Γανηβαθ

Genubath

subject of ἦν (indeclinable proper noun)

→ participant identification

Γανηβαθ: indeclinable; restated as the subject of the summarizing clause.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μέσῳ

the midst

Dative

dative of place (ἐν μέσῳ: 'in the midst of')

→ sphere or reference

μέσος: 'midst'; the repeated phrase seals Genubath's standing as a member of Pharaoh's household.

υἱῶν

the sons

Genitive

genitive (with μέσῳ)

→ relational specification

υἱός: 'son'; Pharaoh's sons, Genubath's companions.

Φαραῶ

of Pharaoh

genitive of relationship (indeclinable)

→ participant identification

Φαραῶ: indeclinable; closes the verse on Genubath's royal upbringing.

21 καὶ Αδερ ἤκουσεν ἐν Αἰγύπτῳ ὅτι κεκοίμηται Δαυὶδ μετὰ τῶν πατέρων αὐτοῦ καὶ ὅτι τέθνηκεν Ἰωαβ ὁ ἄρχων τῆς στρατιᾶς καὶ εἶπεν Αδερ πρὸς Φαραῶ ἐξαπόστειλόν με καὶ ἀποστρέψω εἰς τὴν γῆν μου

And Hadad heard in Egypt that David had slept with his fathers and that Joab the commander of the army had died, and Hadad said to Pharaoh, 'Send me away, and I will return to my land.'

Turning point: Hadad seeks to return (deaths of David and Joab)

καὶ Αδερ ἤκουσεν ἐν Αἰγύπτῳ

News of the deaths of David (κεκοίμηται, the perfect of 'has fallen asleep') and Joab (τέθνηκεν, 'has died') — the two men who destroyed Edom (vv. 15–16) — frees Hadad to seek repatriation. His request ἐξαπόστειλόν με ('send me away') initiates the dialogue with Pharaoh in v. 22; the perfects underscore the settled, accomplished fact of the deaths.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Αδερ

Hadad

subject of ἤκουσεν (indeclinable proper noun)

→ participant identification

Αδερ: Hadad; now hearing of his enemies' deaths.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (Hadad hears the news)

→ constative aorist

ἀκούω: 'hear'; renders וַיִּשְׁמָע ; Hadad's hearing of the deaths is the trigger for his bid to return — paralleled by Jeroboam's hearing in v. 43.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Αἰγύπτῳ

Egypt

Dative

object of ἐν (locative: 'in Egypt')

→ sphere or reference

Αἴγυπτος (dat. Αἰγύπτῳ): 'Egypt'; declinable; where Hadad received the news of David's and Joab's deaths.

ὅτι

that

complementizer (content of ἤκουσεν)

→ clausal contribution

ὅτι: 'that'; introduces the indirect statement of what Hadad heard.

κεκοίμηται

had slept / fallen asleep

Perf Mid Indic 3 Sg · κοιμάω

verb of indirect statement (David's death)

→ resultative perfect (settled state of death)

κοιμάω (perf. mid./pass.): 'fall asleep / lie down'; the euphemism 'sleep with one's fathers' renders עַם אֲבֹתָיו , the standard formula for a king's death and burial (cf. v. 43); the perfect marks the accomplished fact.

Δαυὶδ

David

subject of κεκοίμηται (indeclinable proper noun)

→ participant identification

Δαυὶδ: indeclinable; whose death opens the way for Hadad's return.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

object of μετὰ ('with his fathers')

→ relational specification

πατήρ: 'father / ancestor'; the idiom 'slept with his fathers' denotes death and burial in the ancestral tomb.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅτι

that

complementizer (second content-clause)

→ clausal contribution

ὅτι: 'that'; introduces the second item of news — Joab's death.

τέθνηκεν

had died

Perf Act Indic 3 Sg · θνήσκω

verb of indirect statement (Joab's death)

→ resultative perfect (settled state of death)

θνήσκω (perf. τέθνηκα): 'be dead / have died'; renders **ΠΖ**; the perfect 'has died' marks Joab's death as an accomplished fact, removing the second of Hadad's Edomite-slaughtering enemies.

Ιωαβ

Joab

subject of τέθνηκεν (indeclinable proper noun)

→ participant identification

Ιωαβ: indeclinable; the dead commander whose passing emboldens Hadad.

ὁ

the

Nominative

article (with ἄρχων)

→ noun-phrase marking

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

ἄρχων

commander

Nominative

nominative in apposition to Ιωαβ ('Joab the commander')

→ participant prominence

ἄρχων: 'commander / ruler'; Joab's title 'commander of the army,' echoing v. 15.

τῆς

of the

Genitive

article (with στρατιάς)

→ noun-phrase marking

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

στρατιάς

army

Genitive

genitive (with ἄρχων: 'commander of the army')

→ relational specification

στρατιά: 'army / host'; Joab's command.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (Hadad's request to Pharaoh)

→ constative aorist

λέγω: 'say'; introduces Hadad's petition for leave to return home.

Ἀδερ
Hadad

subject of εἶπεν (indeclinable proper noun)

→ participant identification

Ἀδερ: Hadad; petitioning Pharaoh for release.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Φαραῶ
Pharaoh

object of πρὸς (indeclinable proper noun)

→ participant identification

Φαραῶ: indeclinable; Hadad's patron, addressed in the petition.

ἐξαπόστειλόν
send away

Aor Act Impv 2 Sg · ἐξαποστέλλω

main verb (imperative: Hadad's request)

→ aorist imperative (request for leave)

ἐξαποστέλλω: 'send away / dismiss / release'; renders Πῶψ; the aorist imperative is Hadad's request for formal leave to depart Egypt — the verb resurfaces emphatically in Pharaoh's reply (v. 22).

με
me

Accusative

direct object of ἐξαπόστειλόν

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐξαπόστειλόν.

καὶ
and

coordinate conjunction (purpose/result)

→ discourse linkage or contrast

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

ἀποστρέψω
I will return

Fut Act Indic 1 Sg · ἀποστρέφω

main verb (Hadad's intended return)

→ predictive/volitive future

ἀποστρέφω: 'turn back / return'; renders בּוּשׁ; Hadad's intention to go back 'to my land' — the homecoming realized at v. 22 (ἀνέστρεψεν).

εἰς
to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν
the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν
land

Accusative

object of εἰς ('to my land')

→ object specification

γῆ: 'land / earth / country'; renders יְרֵד; Hadad's homeland, Edom, to which he longs to return.

μου

my

Genitive

genitive of possession

→ relational specification

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

22 καὶ εἶπεν Φαραω τῷ Αδερ τίνι σὺ ἐλαττονῇ μετ' ἐμοῦ καὶ ἰδοὺ σὺ ζητεῖς ἀπελθεῖν εἰς τὴν γῆν σου καὶ εἶπεν αὐτῷ Αδερ ὅτι ἐξαποστέλλων ἐξαποστελεῖς με καὶ ἀνέστρεψεν Αδερ εἰς τὴν γῆν αὐτοῦ

And Pharaoh said to Hadad, 'In what do you lack with me, that behold, you seek to go away to your land?' And Hadad said to him, 'You will indeed send me away.' And Hadad returned to his land.

Dialogue and resolution (Hadad's repatriation)

καὶ εἶπεν Φαραω τῷ Αδερ

Pharaoh's question (τίνι σὺ ἐλαττονῇ; 'in what do you lack?') expresses reluctance to lose his favored ward, but Hadad's insistent reply, with the cognate-accusative Hebraism ἐξαποστέλλων ἐξαποστελεῖς ('you will surely send me away'), secures his release. The closing aorist ἀνέστρεψεν reports the accomplished return to Edom, completing the Hadad-narrative.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Pharaoh's reply)

→ constative aorist

λέγω: 'say'; introduces Pharaoh's reluctant question to his departing ward.

Φαραω

Pharaoh

subject of εἶπεν (indeclinable proper noun)

→ participant identification

Φαραω: indeclinable; the patron unwilling to release Hadad.

τῷ

to

Dative

article (with Αδερ, dative indirect object)

→ noun-phrase marking

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

Αδερ

Hadad

dative indirect object (indeclinable: 'to Hadad')

→ participant identification

Αδερ: Hadad; the one addressed by Pharaoh.

τίνι

in what

Dative

interrogative pronoun (dative of respect: 'in what respect')

→ participant reference or interest

τίς: interrogative 'who / what'; the dative τίνι ('in what / how') asks in what respect Hadad lacks anything in Egypt — a rhetorical protest at his wish to leave.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you'; stresses Pharaoh's incredulity that Hadad personally should want to depart.

ἐλαττονῇ

are in want / lack

Pres Mid Indic 2 Sg · ἐλαττονέω

main verb of Pharaoh's question

→ progressive present

ἐλαττονέω: 'have less / be in want / lack'; the question τίνι ἐλαττονῇ μετ' ἐμοῦ ('in what do you lack with me?') implies Hadad has wanted for nothing under Pharaoh's patronage.

μετ'

with

preposition + genitive (association: 'with me')

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

object of μετὰ (association: 'with me')

→ relational specification

ἐγώ (gen. ἐμοῦ): emphatic 'me'; Pharaoh's point — at his side Hadad lacks nothing.

καὶ

and / that

coordinate conjunction (consecutive: 'and yet / that')

→ discourse linkage or contrast

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

ἰδοῦ

behold

presentative particle

→ discourse linkage or contrast

ἰδοῦ: 'behold / look!'; renders הִנֵּה; the presentative draws attention to the surprising fact of Hadad's wish to depart.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you!'; reiterates the incongruity of Hadad's seeking to leave.

ζητεῖς

you seek

Pres Act Indic 2 Sg · ζητέω

main verb (Hadad's wish)

→ progressive present

ζητέω: 'seek / desire'; renders שׁוֹמֵר; expresses Hadad's persistent wish to return home despite Pharaoh's bounty.

ἀπελθεῖν

to go away

Aor Act Inf · ἀπέρχομαι

complementary infinitive (with ζητεῖς)

→ verbal action or state

ἀπέρχομαι: 'go away / depart!'; complements ζητεῖς — Hadad seeks to depart for his own land.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

object of εἰς ('to your land')

→ object specification

γῆ: 'land'; Hadad's native Edom.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Hadad's reply)

→ constative aorist

λέγω: 'say'; introduces Hadad's insistent answer.

αὐτῷ

to him

Dative

dative indirect object (to Pharaoh)

→ participant reference or interest

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

Ἀδερ

Hadad

subject of εἶπεν (indeclinable proper noun)

→ participant identification

Ἀδερ: Hadad; pressing his request despite Pharaoh's protest.

ὅτι

that / —

recitative ὅτι (introducing direct speech)

→ clausal contribution

ὅτι: here recitative, introducing direct discourse (not translated in English); marks the quotation of Hadad's reply.

ἐξαποστέλλων

indeed sending

Pres Act Ptc Masc Nom Sg · ἐξαποστέλλω

cognate participle (Hebraism: rendering infinitive absolute)

→ intensifying (cognate construction)

ἐξαποστέλλω (pres. ptc.): 'send away'; the participle + finite verb ἐξαποστέλλων ἐξαποστελεῖς ('you will surely send me away') calques the Hebrew infinitive absolute יִנְחֹלֶשְׁהוּ נַחֲשׁ, expressing emphatic insistence; the same verb as Hadad's plea in v. 21.

ἐξαποστελεῖς

you will send away

Fut Act Indic 2 Sg · ἐξαποστέλλω

main verb of the cognate construction (Hadad's insistence)

→ predictive future (emphatic)

ἐξαποστέλλω (fut.): the finite verb of the emphatic Hebraism; Hadad presses that Pharaoh will indeed release him.

με

me

Accusative

direct object of ἐξαποστελεῖς

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐξαποστελεῖς.

καὶ

and

narrative conjunction (resolution)

→ discourse linkage or contrast

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

ἀνέστρεψεν

returned

Aor Act Indic 3 Sg · ἀναστρέφω

main verb (Hadad's accomplished return)

→ constative aorist (completed return)

ἀναστρέφω: 'turn back / return'; renders
ⲁⲛⲓⲱ; reports the realization of Hadad's
intention (ἀποστρέψω, v. 21) — he returned
to Edom, where he reigns (v. 25).

Ἀδερ

Hadad

subject of ἀνέστρεψεν (indeclinable proper noun)

→ participant identification

Ἀδερ: Hadad; now restored to his
homeland.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

object of εἰς ('to his land')

→ object specification

γῆ: 'land'; Edom, to which Hadad returned.

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.

25 αὕτη ἡ κακία ἣν ἐποίησεν Ἀδερ καὶ ἐβαρυθύμησεν ἐν Ἰσραὴλ καὶ ἐβασίλευσεν ἐν γῇ Εδωμ

This is the evil that Hadad did; and he was a grievous burden upon Israel, and he reigned in the land of Edom.

Summary closure of the Hadad narrative (vv. 23–24 absent)

αὕτη ἡ κακία ἣν ἐποίησεν Ἀδερ

The deictic αὕτη ἡ κακία ('this is the evil') closes off the Hadad cycle with a summarizing verdict: he was a continual affliction to Israel and reigned in Edom. The verb ἐβαρυθύμησεν ('was grievously troubled / a heavy burden') conveys his persistent hostility. [Verses 23 and 24 are absent from the Greek versification; the text proceeds from v. 22 to v. 25.]

αὕτη

this

Nominative

demonstrative pronoun (subject of nominal clause)

→ participant reference

οὗτος (fem. αὕτη): 'this'; the deictic 'this is the evil' summarizes Hadad's lifelong enmity in a closing formula.

ἡ

the

Nominative

article (with κακία)

→ noun-phrase marking

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

κακία

evil / harm

Nominative

predicate nominative (verbless clause: 'this is the evil')

→ participant prominence

κακία: 'evil / wickedness / harm'; renders 𐤊𐤍𐤔; sums up the injury Hadad inflicted on Israel throughout Solomon's reign.

ἣν

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅς: relative pronoun; antecedent κακία; 'the evil which Hadad did.'

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (Hadad's evil deeds)

→ constative aorist

ποιέω: 'do'; the harm Hadad worked against Israel.

Αδερ

Hadad

subject of ἐποίησεν (indeclinable proper noun)

→ participant identification

Αδερ: Hadad; the Edomite adversary whose career is here summed up.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβαρυνθύμησεν

was a grievous burden / grew embittered

Aor Act Indic 3 Sg · βαρυνθυμέω

main verb (Hadad's hostility toward Israel)

→ constative aorist

βαρυνθυμέω: 'be heavy-hearted / be grievously vexed / weigh down'; a compound (βαρύς + θυμός); here of Hadad's settled hostility — he was a heavy affliction 'in Israel,' i.e. a persistent grievance to it.

ἐν

in / against

preposition + dative (sphere: 'in/against Israel')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere: 'in/against Israel').

Ισραηλ

Israel

object of ἐν (indeclinable: the sphere of Hadad's enmity)

→ participant identification

Ισραηλ: indeclinable; the people against whom Hadad's hostility was directed.

καὶ

and

coordinate conjunction

→ 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 (Hadad rules in Edom)

→ ingressive aorist (accession to kingship)

βασιλεύω: 'be king / reign'; renders 𐤍𐤔𐤏; Hadad reigned in Edom, recovering the royal status of his ancestral 'seed of the kingdom' (v. 14).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place ('in the land of Edom')

→ sphere or reference

γῆ: 'land'; with Εδωμ — Hadad's restored kingdom.

Εδωμ

Edom

genitive of relationship (indeclinable: 'land of Edom')

→ participant identification

Εδωμ: indeclinable; Hadad's ancestral realm, where he reigned as adversary to Israel.

26 καὶ Ιεροβοαμ υἱὸς Ναβατ ὁ Εφραθι ἐκ τῆς Σαριρα υἱὸς γυναικὸς χήρας δοῦλος Σαλωμων

And Jeroboam son of Nebat, the Ephrathite from Sarira, son of a widow woman, was a servant of Solomon.

New character introduced (the second adversary: Jeroboam)

καὶ Ιεροβοαμ υἱὸς Ναβατ

A nominal-clause introduction presents the third and decisive adversary, Jeroboam son of Nebat, with his full identification: an Ephrathite of Sarira, son of a widow, and — pointedly — δοῦλος Σαλωμων ('a servant of Solomon'), the very 'servant' to whom the LORD foretold the kingdom would pass (v. 11).

The verse fulfills the earlier sentence by naming its beneficiary.

καὶ

and

narrative conjunction (introducing new figure)

→ discourse linkage or contrast

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

Ιεροβοαμ

Jeroboam

subject of nominal clause (indeclinable proper noun)

→ participant identification

Ιεροβοαμ: transliteration of Hebrew יְרֹבְעָם (Jeroboam); indeclinable in the LXX; Solomon's servant who becomes first king of the northern kingdom of Israel.

υἱὸς

son

Nominative

nominative in apposition to Ιεροβοαμ ('son of Nebat')

→ participant prominence

υἱός: 'son'; the patronymic 'son of Nebat' is Jeroboam's standing identifier throughout 3–4 Kingdoms.

Ναβατ

of Nebat

genitive of relationship (indeclinable: 'son of Nebat')

→ participant identification

Ναβατ: transliteration of Hebrew נָבָט (Nebat); indeclinable; Jeroboam's father.

ὁ

the

Nominative

article (with *Εφραθι*)

→ noun-phrase marking

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

Εφραθι

the Ephrathite

appositional gentilic (indeclinable: 'the Ephrathite')

→ participant identification

Εφραθι: transliteration of Hebrew יִתְרָא ('Ephrathite / Ephraimite'); indeclinable; marks Jeroboam's Ephraimite tribal origin, fitting for the leader of the northern tribes.

ἐκ

from

preposition + genitive (origin)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with *Σαριρα*)

→ noun-phrase marking

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

Σαριρα

Sarira

object of *ἐκ* (indeclinable place name, with feminine article)

→ participant identification

Σαριρα: the LXX place-name (corresponding to the Hebrew Zeredah of 1 Kgs 11:26); indeclinable, though construed with the feminine article τῆς; Jeroboam's hometown in Mount Ephraim (cf. v. 43).

υἱός

son

Nominative

nominative in apposition ('son of a widow woman')

→ participant prominence

υἱός: 'son'; a second appositional phrase, noting Jeroboam's humble maternal origin.

γυναικός

of a woman

Genitive

genitive of relationship ('son of a woman')

→ relational specification

γυνή (gen. γυναικός): 'woman'; with χήρας — Jeroboam's mother, a widow.

χήρας

widow

Genitive

attributive adjective (with γυναικός: 'a widow woman')

→ relational specification

χήρα: 'widow'; renders יְתִמָּה; the detail of Jeroboam's widowed mother stresses his lowly background, against which his rise to kingship is the more striking.

δοῦλος

servant

Nominative

predicate nominative (verbless clause: '[was] a servant of Solomon')

→ participant prominence

δοῦλος: 'servant / slave'; renders טַבָּל; the climactic identifier — Jeroboam is 'Solomon's servant,' the very δοῦλος to whom the LORD said the kingdom would be given (v. 11).

Σαλωμων

of Solomon

genitive of relationship (indeclinable: 'servant of Solomon')

→ participant identification

Σαλωμων: indeclinable; Jeroboam's master, whose kingdom he will partly inherit.

27 καὶ τοῦτο τὸ πρᾶγμα ὡς ἐπείρατο χεῖρας ἐπὶ βασιλέα Σαλωμων ὠκοδόμησεν τὴν ἄκραν συνέκλεισεν τὸν φραγμὸν τῆς πόλεως Δαυιδ τοῦ πατρὸς αὐτοῦ

And this is the matter of how he lifted up hands against king Solomon: he built the citadel, he closed up the breach of the city of David his father.

Explanatory backstory (the occasion of Jeroboam's rise)

καὶ τοῦτο τὸ πρᾶγμα

The summarizing formula τοῦτο τὸ πρᾶγμα ('this is the matter') introduces the occasion of Jeroboam's elevation, linked to Solomon's building works — the citadel and the closing of the breach in the city of David. The idiom ἐπαίρω χεῖρας ('lift up hands against') signals Jeroboam's eventual opposition to the king, here set against the backdrop of the royal building program.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τοῦτο

this

Nominative

demonstrative pronoun (subject of nominal clause)

→ participant reference

οὗτος: 'this'; the deictic introduces the explanatory account of how Jeroboam came to oppose Solomon.

τὸ

the

Nominative

article (with πρᾶγμα)

→ noun-phrase marking

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

πρᾶγμα

matter / affair

Nominative

predicate nominative (verbless clause: 'this is the matter')

→ participant prominence

πρᾶγμα: 'matter / affair / thing done'; renders רָצָה; the formula 'this is the matter of how...' introduces the circumstance of Jeroboam's revolt.

ὥς

how / that

conjunction (introducing explanatory clause: 'how')

→ discourse linkage or contrast

ὥς: 'how / that / when'; introduces the explanation — the manner in which Jeroboam 'lifted his hand against' Solomon.

ἐπήρατο

he lifted up

Aor Mid Indic 3 Sg · ἐπαίρω

verb of explanatory clause (Jeroboam's act of opposition)

→ constative aorist

ἐπαίρω (aor. mid.): 'lift up / raise'; the idiom ἐπαίρω χεῖρας ('lift up hands against') renders אָרָם נִשְׂא ('raise a hand against'), denoting rebellion or opposition against the king.

χεῖρας

hands

Accusative

direct object of ἐπήρατο

→ object specification

χεῖρ: 'hand'; the plural χεῖρας in the idiom 'lift hands against' — a gesture of rebellion or defiance against royal authority.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'against'; directs the gesture of opposition toward the king.

βασιλέα

king

Accusative

object of ἐπὶ (with Σαλωμων: 'against king Solomon')

→ object specification

βασιλεύς: 'king'; renders מֶלֶךְ; the royal target of Jeroboam's opposition.

Σαλωμων

Solomon

accusative in apposition to βασιλέα (indeclinable: 'king Solomon')

→ participant identification

Σαλωμων: indeclinable; the king against whom Jeroboam acted.

ὠκοδόμησεν

he built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (Solomon's building of the citadel)

→ constative aorist

οἰκοδομέω: 'build'; renders בָּנָה; the subject is Solomon — his building of the citadel (the Millo / ἄκρα) is the context in which Jeroboam, set over the labor (v. 28), came to prominence.

τὴν

the

Accusative

article (with ἄκραν)

→ noun-phrase marking

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

ἄκραν

the citadel

Accusative

direct object of ὠκοδόμησεν

→ object specification

ἄκρα: 'citadel / acropolis / highest point'; renders the Hebrew מִלּוֹ (the Millo); the fortified stronghold of Jerusalem that Solomon built up.

συνέκλεισεν

he closed up

Aor Act Indic 3 Sg · συγκλείω

main verb (closing the breach)

→ constative aorist

συγκλείω: 'shut up / close together / enclose'; renders אָרָם; Solomon 'closed up' the breach (φραγμός) in the wall of the city of David, part of his fortification works.

τὸν

the

Accusative

article (with φραγμόν)

→ noun-phrase marking

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

φραγμόν

breach / fence

Accusative

direct object of συνέκλεισεν

→ object specification

φραγμός: 'fence / wall / breach'; here the gap or breach in the city wall that Solomon closed up, repairing the defenses of the city of David.

τῆς of the Genitive <i>article (with πόλεως)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	πόλεως city Genitive <i>genitive of relationship ('breach of the city')</i> → relational specification πόλις: 'city'; renders ῬΙΥ; 'the city of David' = Jerusalem's old Davidic core, whose breach Solomon repaired.	Δαυιδ of David <i>genitive of relationship (indeclinable: 'city of David')</i> → participant identification Δαυιδ: indeclinable; 'the city of David' is the standard name for the Davidic citadel of Jerusalem (cf. v. 43).	τοῦ the Genitive <i>article (with πατρός)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.
πατρός father Genitive <i>genitive in apposition to Δαυιδ ('David his father')</i> → relational specification πατήρ: 'father'; David as Solomon's father, whose city Solomon fortified.	αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.		

28 καὶ ὁ ἄνθρωπος Ιεροβοαμ ἰσχυρὸς δυνάμει καὶ εἶδεν Σαλωμων τὸ παιδάριον ὅτι ἀνὴρ ἔργων ἐστὶν καὶ κατέστησεν αὐτὸν ἐπὶ τὰς ἄρσεις οἴκου Ιωσηφ

And the man Jeroboam was mighty in strength; and Solomon saw the young man, that he was a man of works, and he set him over the burdens of the house of Joseph.

Jeroboam's promotion (the occasion of his prominence)

καὶ ὁ ἄνθρωπος Ιεροβοαμ ἰσχυρὸς δυνάμει

The Hebraic honorific ὁ ἄνθρωπος Ιεροβοαμ ('the man Jeroboam') with the characterization ἰσχυρὸς δυνάμει ('mighty in strength') marks Jeroboam's capability. Solomon recognizes him as ἀνὴρ ἔργων ('a man of works') and appoints him over the forced-labor levy (αἱ ἄρσεις) of the house of Joseph — the northern tribes whose burden under Solomon foreshadows the coming schism.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὁ
the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος
man

Nominative

subject (honorific: 'the man Jeroboam')

→ participant prominence

ἄνθρωπος: 'man / human being'; the construction ὁ ἄνθρωπος Ιεροβοαμ renders שׂרֵי־לְךָ, a Hebraic honorific idiom adding weight to the figure introduced (cf. ὁ ἄνθρωπος Μωσῆς, Exod 11:3).

Ιεροβοαμ
Jeroboam

subject in apposition to ὁ ἄνθρωπος (indeclinable proper noun)

→ participant identification

Ιεροβοαμ: indeclinable; the capable servant whose strength leads to his promotion.

ἰσχυρός
mighty / strong

Nominative

predicate adjective (verbless clause: '[was] mighty')

→ participant prominence

ἰσχυρός: 'strong / mighty'; renders גִּבּוֹר; with δυνάμει, the phrase 'mighty in strength' = a man of valor and capability, the standard description of a capable warrior or leader (לִי־גִבּוֹר).

δυνάμει
in strength / power

Dative

dative of respect (with ἰσχυρός: 'mighty in strength')

→ sphere or reference

δύναμις: 'power / strength / might'; renders לִי־כֹחַ; the dative of respect specifies the sphere of Jeroboam's might — capability and valor that drew Solomon's notice.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶδεν
saw

Aor Act Indic 3 Sg · ὁράω

main verb (Solomon perceives Jeroboam's ability)

→ constative aorist

ὁράω (aor. εἶδεν): 'see / perceive'; renders רָאָה; Solomon 'saw' — i.e. recognized — Jeroboam's capability, leading to his appointment.

Σαλωμων
Solomon

subject of εἶδεν (indeclinable proper noun)

→ participant identification

Σαλωμων: indeclinable; who promoted the able young man.

τὸ
the

Accusative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον
young man / servant

Accusative

direct object of εἶδεν (Jeroboam)

→ object specification

παιδάριον: 'young man / servant / lad'; diminutive of παῖς; here of Jeroboam as a young man in Solomon's service, not a small child.

ὅτι
that

complementizer (content of εἶδεν)

→ clausal contribution

ὅτι: 'that'; introduces the content of Solomon's perception — Jeroboam's industriousness.

άνήρ

a man

Nominative

predicate nominative (with ἐστίν: 'a man of works')

→ participant prominence

άνήρ: 'man'; the idiom άνήρ ἔργων ('a man of works / deeds') renders הָאִישׁ הַשֹּׁעֵ, denoting an industrious, competent worker — the quality that recommended Jeroboam for the labor command.

ἔργων

of works / deeds

Genitive

genitive of quality (with άνήρ: 'a man of works')

→ relational specification

ἔργων: 'work / deed / labor'; the genitive of quality ('of works') characterizes Jeroboam as energetic and effective in labor.

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

copula (in the content-clause)

→ stative present

εἰμί: 'be'; the present in the ὅτι-clause states Jeroboam's characterizing quality as Solomon perceived it.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέστησεν

he appointed / set

Aor Act Indic 3 Sg · καθίστημι

main verb (Solomon appoints Jeroboam over the levy)

→ constative aorist

καθίστημι: 'set / appoint / put in charge'; renders יָרָם / יָרַם; Solomon set Jeroboam over the corvée of the house of Joseph — an office that placed him at the head of the northern tribes' labor, foreshadowing his future kingship over them.

αὐτόν

him

Accusative

direct object of κατέστησεν (Jeroboam)

→ participant reference

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

ἐπὶ

over

preposition + accusative (oversight: 'over the burdens')

→ spatial or relational framing

ἐπί + acc.: 'over'; marks Jeroboam's authority over the labor-levy.

τάς

the

Accusative

article (with ἄρσεις)

→ noun-phrase marking

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

ἄρσεις

burdens / forced labor

Accusative

object of ἐπί ('over the burdens')

→ object specification

ἄρσις: 'a lifting / burden / load'; here the forced-labor levy (corvée) imposed on the northern tribes; rendering Hebrew לָבַד ('burden')/סָמַד ('forced labor'); the burden borne by 'the house of Joseph' fuels the later northern grievance (cf. 1 Kgs 12:4).

οἴκου

of the house

Genitive

genitive of relationship ('burdens of the house of Joseph')

→ relational specification

οἶκος: 'house / household'; 'the house of Joseph' = the northern tribes (Ephraim and Manasseh, descendants of Joseph), over whose labor Jeroboam was set.

Ἰωσηφ

of Joseph

genitive of relationship (indeclinable: 'house of Joseph')

→ participant identification

Ἰωσηφ: transliteration of Hebrew יְדִידִי (Joseph); indeclinable; the eponymous ancestor of the northern tribes Ephraim and Manasseh.

29 καὶ ἐγενήθη ἐν τῷ καιρῷ ἐκείνῳ καὶ Ιεροβοαμ ἐξῆλθεν ἐξ Ἱερουσαλημ καὶ εὔρεν αὐτὸν Αχιας ὁ Σηλωνίτης ὁ προφήτης ἐν τῇ ὁδῷ καὶ ἀπέστησεν αὐτὸν ἐκ τῆς ὁδοῦ καὶ ὁ Αχιας περιβεβλημένος ἱματίῳ καινῷ καὶ ἀμφότεροι ἐν τῷ πεδίῳ

And it came to pass at that time that Jeroboam went out from Jerusalem, and Ahijah the Shilonite the prophet found him on the way and turned him aside out of the road; and Ahijah was clothed in a new garment, and the two of them were alone in the field.

New scene: the prophetic encounter (the symbolic act begins)

καὶ ἐγενήθη ἐν τῷ καιρῷ ἐκείνῳ

The temporal formula opens the central prophetic scene. Ahijah the Shilonite intercepts Jeroboam on the road and draws him aside into the open field (ἀμφότεροι ἐν τῷ πεδίῳ, 'the two of them alone in the field') for a private sign-act. The detail that Ahijah was 'clothed in a new garment' (ἱματίῳ καινῷ) prepares for the symbolic tearing of v. 30.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

impersonal verb (temporal formula)

→ constative aorist

γίνομαι (aor. pass.): 'become / happen'; καὶ ἐγενήθη renders יְהִי, opening the prophetic-encounter scene.

ἐν

in / at

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; 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 ('at that time')

→ sphere or reference

καιρός: 'time / occasion'; ἐν τῷ καιρῷ ἐκείνῳ ('at that time') renders לְכַּיּוֹם, locating the encounter.

ἐκείνῳ

that

Dative

demonstrative adjective (with καιρῷ)

→ sphere or reference

ἐκεῖνος: 'that'; the remote demonstrative pointing to the period of Jeroboam's labor-service.

καὶ

and / that

apodotic conjunction (Hebraism, after temporal formula)

→ discourse linkage or contrast

καί: the apodotic καί (Hebraism rendering the waw) introducing the main clause after the temporal protasis.

Ιεροβοαμ

Jeroboam

subject of ἐξῆλθεν (indeclinable proper noun)

→ participant identification

Ιεροβοαμ: indeclinable; leaving Jerusalem when the prophet meets him.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Jeroboam leaves Jerusalem)

→ constative aorist

ἐξέρχομαι: 'go out / depart'; renders יָצָא; Jeroboam's departure from the city sets the scene on the open road for the prophetic encounter.

ἐξ

from / out of

preposition + genitive (source)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of ἐξ (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: indeclinable; the city Jeroboam leaves, going out to the field where Ahijah meets him.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὔρεν

found

Aor Act Indic 3 Sg · εὕρισκω

main verb (Ahijah meets Jeroboam)

→ constative aorist

εὕρισκω: 'find / meet'; renders נִפְגַּשׁ; the prophet 'found' Jeroboam on the road — a providential encounter initiating the sign-act.

αὐτόν

him

Accusative

direct object of εὔρεν (Jeroboam)

→ participant reference

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

Αχίας

Ahijah

Nominative

subject of εὔρεν

→ participant prominence

Αχίας: the prophet Ahijah (Hebrew אֲחִיָּאָה); declined as a first-declension name (nom. Αχίας, gen. Αχια in v. 30); the Shilonite prophet who announces the kingdom's division.

ὁ

the

Nominative

article (with Σηλωνίτης)

→ noun-phrase marking

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

Σηλωνίτης

the Shilonite

Nominative

appositional gentilic ('Ahijah the Shilonite')

→ participant prominence

Σηλωνίτης: 'Shilonite'; gentilic of Shiloh (Σηλω, Hebrew שִׁילוֹ); identifies Ahijah's origin at the old sanctuary-city of Shiloh.

ὁ

the

Nominative

article (with προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

appositional noun ('the prophet')

→ participant prominence

προφήτης: 'prophet'; renders נָבִי; identifies Ahijah's office — his sign-act carries the authority of divine revelation.

ἐν

in / on

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ὁδῶ)

→ noun-phrase marking

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

ὁδῶ

way / road

Dative

dative of place ('on the way')

→ sphere or reference

ὁδός: 'way / road / journey'; renders דֶּרֶךְ; the road outside Jerusalem where Ahijah intercepted Jeroboam.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπέστησεν

turned aside / drew away

Aor Act Indic 3 Sg · ἀφίστημι

main verb (Ahijah draws Jeroboam aside)

→ constative aorist

ἀφίστημι: 'remove / draw away / turn aside'; the prophet drew Jeroboam off the road into the field for a private, unobserved sign-act.

αὐτόν

him

Accusative

direct object of ἀπέστησεν (Jeroboam)

→ participant reference

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

ἐκ

out of / from

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with ὁδοῦ)

→ noun-phrase marking

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

ὁδοῦ

road / way

Genitive

genitive object of ἐκ ('out of the road')

→ relational specification

ὁδός (gen. ὁδοῦ): 'road'; the public way from which Ahijah drew Jeroboam aside for privacy.

καὶ

and

coordinate conjunction (circumstantial)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with Αχιας)

→ noun-phrase marking

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

Αχιας

Ahijah

Nominative

subject of the circumstantial clause (periphrastic with περιβεβλημένος)

→ participant prominence

Αχιας: the prophet; here subject of the circumstantial description of his attire.

περιβεβλημένος

clothed / wrapped

Perf Mid Ptc Masc Nom Sg · περιβάλλω

predicate participle (periphrastic: 'was clothed')

→ resultative perfect (state of being clothed)

περιβάλλω (perf. mid. ptc.): 'put around / clothe oneself'; the perfect middle participle (with implied ἦν) describes Ahijah's settled state — clothed in a new garment, the object of the coming symbolic act.

ἱματίῳ

garment / cloak

Dative

dative of means/instrument (with περιβεβλημένος: 'clothed in a garment')

→ sphere or reference

ἱμάτιον: 'garment / cloak / outer robe'; renders תָּבַשׁ / תָּבַשׁ; the new cloak Ahijah wore, which he will tear into twelve pieces (v. 30) as the prophetic sign.

καινῷ

new

Dative

attributive adjective (with ἱματίῳ: 'a new garment')

→ sphere or reference

καινός: 'new / fresh'; renders נִיחָן; the newness of the garment heightens the drama of its tearing — a fresh, whole cloak deliberately rent to signify the kingdom's division.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀμφότεροι

the two / both

Nominative

subject of verbless clause ('both were in the field')

→ participant prominence

ἀμφότεροι: 'both / the two'; the two men were alone together in the open field — the privacy that makes the sign-act a confidential prophetic disclosure to Jeroboam.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with πεδίῳ)

→ noun-phrase marking

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

πεδίῳ

field / plain

Dative

dative of place ('in the field')

→ sphere or reference

πεδίον: 'plain / open field'; renders ΠΤΨ; the open country where, away from witnesses, Ahijah performed the sign and delivered the oracle.

30 καὶ ἐπελάβετο Αχια τοῦ ἱματίου αὐτοῦ τοῦ καινοῦ τοῦ ἐπ' αὐτῷ καὶ διέρρηξεν αὐτὸ δώδεκα ῥήγματα

And Ahijah took hold of his new garment that was upon him and tore it into twelve pieces.

The symbolic act (prophetic sign of division) καὶ ἐπελάβετο Αχια τοῦ ἱματίου

The prophetic sign-act: Ahijah seizes his own new cloak and tears it into twelve pieces (δώδεκα ῥήγματα), one for each tribe of Israel. The verb διέρρηξεν echoes the LORD's own διαρρήσων διαρρήξω (v. 11): the prophet's torn garment enacts the announced tearing of the kingdom.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπελάβετο

took hold of

Aor Mid Indic 3 Sg · ἐπιλαμβάνομαι

main verb (Ahijah grasps the garment)

→ constative aorist

ἐπιλαμβάνομαι: 'take hold of / seize'; the middle takes a genitive object (τοῦ ἱματίου); Ahijah grasps his own cloak to perform the symbolic tearing.

Αχια

Ahijah

Nominative

subject of ἐπελάβετο

→ participant prominence

Αχιας (here Αχια): the prophet Ahijah; the form Αχια reflects the inflection of the first-declension name (cf. nom. Αχιας, v. 29).

τοῦ

the

Genitive

article (with ἱματίου)

→ noun-phrase marking

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

ἱματίου

garment / cloak

Genitive

genitive object of ἐπελάβετο

→ relational specification

ἱμάτιον: 'garment / cloak'; the new cloak of v. 29, now the instrument of the prophetic sign.

αὐτοῦ

his

Genitive

genitive of possession (Ahijah's garment)

→ relational specification

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

τοῦ

the

Genitive

article (attributive, with καινοῦ)

→ noun-phrase marking

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

καινοῦ

new

Genitive

attributive adjective (τοῦ ἱματίου ... τοῦ καινοῦ: 'his new garment')

→ relational specification

καινός: 'new'; the second-attributive construction emphasizes that the cloak was new and whole — making its deliberate tearing the more dramatic.

τοῦ

the (one)

Genitive

article (substantivizing the locative phrase ἐπὶ αὐτῷ)

→ noun-phrase marking

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

ἐπὶ

upon

preposition + dative (position: 'upon him')

→ spatial or relational framing

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

αὐτῷ

him

Dative

object of ἐπὶ (position: 'the one upon him')

→ participant reference or interest

αὐτός: the phrase τοῦ ἐπὶ αὐτῷ ('the one upon him') specifies the cloak Ahijah was actually wearing — the garment on his own back.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διέρρηξεν

tore

Aor Act Indic 3 Sg · διαρρήσσω

main verb (the tearing of the garment)

→ constative aorist

διαρρήσσω: 'tear apart / rend'; the same verb as the LORD's διαρρήσσω διαρρήξω (v. 11) — the prophet's act of tearing the cloak visibly enacts the divine tearing of the kingdom.

αὐτὸ

it

Accusative

direct object of διέρρηξεν (the garment)

→ participant reference

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

δώδεκα

twelve

numeral (with ῥήγματα)

→ clausal contribution

δώδεκα: 'twelve'; indeclinable numeral; the twelve pieces correspond to the twelve tribes of Israel, the whole of which is now to be divided.

ῥήγματα

pieces / fragments

Accusative

accusative of result (predicate: 'tore it into twelve pieces')

→ object specification

ῥήγμα: 'fragment / piece torn off'; the result-accusative names the twelve torn pieces; ten will be given to Jeroboam (v. 31), prefiguring the ten northern tribes.

31 καὶ εἶπεν τῷ Ιεροβοαμ λαβὲ σεαυτῷ δέκα ῥήγματα ὅτι τάδε λέγει κύριος ὁ θεὸς Ισραηλ ἰδοὺ ἐγὼ ῥήσω τὴν βασιλείαν ἐκ χειρὸς Σαλωμων καὶ δώσω σοι δέκα σκῆπτρα

And he said to Jeroboam, 'Take for yourself ten pieces; for thus says the LORD, the God of Israel: Behold, I am tearing the kingdom from the hand of Solomon, and I will give you ten scepters.'

Interpretation of the sign (the prophetic oracle proper)

καὶ εἶπεν τῷ Ιεροβοαμ

Ahijah interprets the sign with the messenger-formula τάδε λέγει κύριος. The imperative λαβὲ σεαυτῷ ('take for yourself') hands Jeroboam ten of the pieces, and the presentative ἰδοὺ ἐγὼ ῥήσω ('behold, I am tearing') applies the LORD's own act (διαρρήξω, v. 11) to the moment: ten scepters (= ten tribes) pass to Jeroboam.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Ahijah interprets the sign)

→ constative aorist

λέγω: 'say'; introduces the prophet's interpretation of the torn garment.

τῷ

to

Dative

article (with Ιεροβοαμ, dative indirect object)

→ noun-phrase marking

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

Ιεροβοαμ

Jeroboam

dative indirect object (indeclinable: 'to Jeroboam')

→ participant identification

Ιεροβοαμ: indeclinable; the recipient of the oracle and the ten pieces.

λαβὲ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative: 'take for yourself')

→ aorist imperative (command to take)

λαμβάνω (aor. impv. λαβέ): 'take'; the command λαβὲ σεαυτῷ ('take for yourself') gives Jeroboam possession of ten of the torn pieces, symbolically conferring the ten tribes.

σεαυτῷ

for yourself

Dative

reflexive pronoun (dative of advantage)

→ participant reference or interest

σεαυτοῦ: reflexive 'yourself'; the dative of advantage stresses that the ten pieces are given to Jeroboam's own benefit — his future kingdom.

δέκα

ten

numeral (with ῥήγματα)

→ measure or count

δέκα: 'ten'; indeclinable numeral; the ten pieces (of the twelve) correspond to the ten northern tribes that will form Jeroboam's kingdom.

ῥήγματα

pieces

Accusative

direct object of λαβέ

→ object specification

ῥήγμα: 'torn piece / fragment'; the ten pieces Jeroboam is to take, representing the ten tribes.

ὅτι

for / because

causal conjunction (introducing the oracle)

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the command in the divine word that follows.

τάδε

thus / these things

Accusative

demonstrative pronoun (object of λέγει: content of the oracle)

→ participant reference

ὅδε (neut. pl. τάδε): 'this / these'; the formula τάδε λέγει κύριος renders מֵימָרְיָהוּ, the standard prophetic messenger-formula introducing the divine oracle.

λέγει

says

Pres Act Indic 3 Sg · λέγω

verb of the messenger-formula (historic/timeless present)

→ present of authoritative speech

λέγω (pres.): the present λέγει in the citation-formula presents the divine word as currently authoritative — 'thus says the LORD'

κύριος

LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD as author of the oracle Ahijah delivers.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος ('the LORD, the God of Israel')

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; the title κύριος ὁ θεὸς Ἰσραὴλ asserts the covenant authority behind the reapportionment of the kingdom.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable: 'God of Israel')

→ participant identification

Ἰσραὴλ: indeclinable; the covenant nation whose God now redistributes the kingship.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; the presentative dramatizes the imminent divine action ('behold, I am tearing').

ἐγὼ

I

Nominative

subject (emphatic pronoun: YHWH himself)

→ participant reference

ἐγὼ: emphatic 'I'; stresses that the LORD himself is the agent tearing the kingdom — the same emphasis as διαρρήξω (v. 11).

ρήσσω

am tearing

Pres Act Indic 1 Sg · ρήσσω

main verb (futuristic present: the LORD tears the kingdom)

→ futuristic present (imminent certain action)

ρήσσω: 'tear / rend / break'; a by-form of ῥήγνυμι, cognate with διαρρήσσω (vv. 11, 30); the futuristic present 'I am tearing' presents the division as certain and already underway.

τὴν

the

Accusative

article (with βασιλείαν)

→ noun-phrase marking

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

βασιλείαν

kingdom

Accusative

direct object of ρήσσω

→ object specification

βασιλεία: 'kingdom'; the object torn from Solomon's hand — the same term as v. 11.

ἐκ from / out of <i>preposition + genitive (separation: 'from the hand')</i> → spatial or relational framing ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation: 'from the hand').	χειρὸς hand Genitive <i>genitive object of ἐκ ('from the hand of Solomon')</i> → relational specification χείρ: 'hand'; 'from the hand of Solomon' — the idiom of dispossession, echoing ἐκ χειρὸς σου (v. 11).	Σαλωμων of Solomon <i>genitive of relationship (indeclinable: 'hand of Solomon')</i> → participant identification Σαλωμων: indeclinable; the king from whose grasp the kingdom is removed.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
δώσω I will give Fut Act Indic 1 Sg · δίδωμι <i>main verb (the LORD gives the scepters to Jeroboam)</i> → predictive future δίδωμι: 'give'; renders יתן; the LORD gives Jeroboam ten scepters — the grant balancing the tearing, fulfilling 'I will give it to your servant' (v. 11).	σοι to you Dative <i>dative indirect object (Jeroboam)</i> → participant reference or interest σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (Jeroboam).	δέκα ten <i>numeral (with σκήπτρα)</i> → measure or count δέκα: 'ten'; the ten scepters = ten tribes given to Jeroboam, matching the ten pieces of v. 31.	σκήπτρα scepters / tribes Accusative <i>direct object of δώσω</i> → object specification σκήπτρον: 'scepter / staff / tribe'; renders שֵׁטָף (both 'scepter' and 'tribe'); the ten scepters are the ten northern tribes constituting Jeroboam's kingdom, set against the one/two retained for David (vv. 13, 32).

32 καὶ δύο σκήπτρα ἔσονται αὐτῷ διὰ τὸν δοῦλόν μου Δαυιδ καὶ διὰ Ἱερουσαλημ τὴν πόλιν ἣν ἐξελεξάμην ἐν αὐτῇ ἐκ πασῶν φυλῶν Ἰσραηλ

And two scepters shall be his, for the sake of David my servant and for the sake of Jerusalem the city which I have chosen out of all the tribes of Israel.

The retained portion (the Davidic remnant)

καὶ δύο σκήπτρα ἔσονται αὐτῷ

Balancing the ten scepters given to Jeroboam, two are reserved to Solomon's son (αὐτῷ). The doubled motive — διὰ τὸν δοῦλόν μου Δαυιδ ... καὶ διὰ Ἱερουσαλημ — repeats the rationale of v. 13: the Davidic covenant and the election of Jerusalem (ἣν ἐξελεξάμην) secure the southern remnant.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δύο

two

numeral (with σκῆπτρα)

→ measure or count

δύο: 'two'; the two scepters reserved to Solomon's son — the southern tribes (Judah, with Benjamin), counterpart to the ten given Jeroboam; cf. the 'one scepter' of v. 13.

σκῆπτρα

scepters / tribes

Nominative

subject of ἔσονται

→ participant prominence

σκῆπτρον: 'scepter / tribe'; renders 𐤑𐤔𐤕; the two tribes retained for David's line.

ἔσονται

shall be

Fut Mid Indic 3 Pl · εἰμί

copula (predicate of possession: 'shall be his')

→ predictive future

εἰμί (fut. ἔσονται): 'be'; the future of possession (ἔσονται αὐτῷ, 'shall be to him') marks the two scepters as the enduring portion of Solomon's son.

αὐτῷ

to him / his

Dative

dative of possession ('shall be his')

→ participant reference or interest

αὐτός: the dative of possession refers to Solomon's son, who retains the two tribes.

διὰ

for the sake of

preposition + accusative (causal)

→ spatial or relational framing

διὰ + acc.: 'for the sake of'; the first motive — David's faithfulness.

τὸν

the

Accusative

article (with δοῦλον)

→ noun-phrase marking

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

δοῦλόν

servant

Accusative

object of διὰ (with Δαυιδ: 'David my servant')

→ object specification

δοῦλος: 'servant'; renders 𐤕𐤕𐤕; the honorific 'David my servant' (cf. v. 13) is the ground of the dynastic mercy.

μου

my

Genitive

genitive of possession

→ relational specification

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

Δαυιδ

David

accusative in apposition to δοῦλον (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the faithful servant for whose sake the southern tribes remain.

καὶ

and

coordinate conjunction (second motive)

→ discourse linkage or contrast

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

διὰ

for the sake of

preposition + accusative (causal)

→ spatial or relational framing

διὰ + acc.: 'for the sake of'; the second motive — the election of Jerusalem.

Ιερουσαλημ

Jerusalem

object of διά (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: indeclinable; the chosen city, second ground of the dynastic mercy (cf. v. 13).

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

accusative in apposition to Ιερουσαλημ ('Jerusalem the city')

→ object specification

πόλις: 'city'; renders יְרִיחוֹ; the elect city of the LORD's name.

ἣν

which

Accusative

relative pronoun (object of ἐξελεξάμην)

→ participant reference

ὅς: relative pronoun; antecedent πόλιν; introduces the election-clause.

ἐξελεξάμην

I have chosen

Aor Mid Indic 1 Sg · ἐκλέγομαι

verb of relative clause (election of Jerusalem)

→ constative aorist

ἐκλέγομαι: 'choose / elect'; renders יָבַח; the LORD's choice of Jerusalem out of all the tribes — the recurring election-formula (cf. vv. 13, 34, 36).

ἐν

in

preposition + dative (resumptive, Hebraism)

→ spatial or relational framing

ἐν αὐτῇ: the resumptive 'in it' after the relative ἣν is a Hebraism (rendering the resumptive pronoun הֵן after וְשָׁמָּה), characteristic of LXX translation-Greek.

αὐτῇ

it

Dative

resumptive pronoun (object of ἐν: redundant 'in it')

→ participant reference or interest

αὐτός: the resumptive pronoun completing the Hebraizing relative construction ('which I have chosen [in it]').

ἐκ

out of / from

preposition + genitive (partitive: 'out of all the tribes')

→ spatial or relational framing

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

πασῶν

all

Genitive

attributive adjective (with φυλῶν)

→ relational specification

πᾶς: 'all'; the city was chosen 'out of all the tribes' — Jerusalem's election distinguishes it among the whole of Israel.

φυλῶν

tribes

Genitive

genitive object of ἐκ (partitive)

→ relational specification

φυλή: 'tribe'; renders מִטֵּיבָה / מִכָּל; here 'all the tribes of Israel,' from whom Jerusalem was singled out as the chosen city.

Ισραηλ

of Israel

genitive of relationship (indeclinable: 'tribes of Israel')

→ participant identification

Ισραηλ: indeclinable; the whole nation, out of whose tribes Jerusalem was chosen.

33 ἀνθ' ὧν κατέλιπέν με καὶ ἐποίησεν τῇ Ἀστάρτῃ βδελύγματι Σιδωνίων καὶ τῷ Χαμῶς καὶ τοῖς εἰδώλοις
Μωαβ καὶ τῷ βασιλεῖ αὐτῶν προσοχθίσματι υἱῶν Αμμων καὶ οὐκ ἐπορεύθη ἐν ταῖς ὁδοῖς μου τοῦ
ποιῆσαι τὸ εὐθὲς ἐνώπιον ἐμοῦ ὡς Δαυιδ ὁ πατὴρ αὐτοῦ

Because he forsook me and did service to Astarte the abomination of the Sidonians, and to Chemosh, and to the idols of Moab, and to their king the detestable thing of the sons of Ammon, and did not walk in my ways to do what is right before me, as David his father.

Ground of the judgment within the oracle (the indictment restated) ἀνθ' ὧν κατέλιπέν με

The causal ἀνθ' ὧν ('because', as in v. 11) opens the oracle's indictment, recapitulating the idol-list of vv. 5–8: Astarte, Chemosh, the idols of Moab, and Milcom (τῷ βασιλεῖ αὐτῶν), now branded προσόχθισμα ('detestable thing'). The charge closes with the Davidic comparison (ὡς Δαυιδ ὁ πατὴρ αὐτοῦ), the chapter's constant measure.

ἀνθ'

because

preposition + relative (causal: 'because')

→ spatial or relational framing

ἀντί (elided ἀνθ'): with ὧν, the causal idiom ἀνθ' ὧν ('because'), as in v. 11; introduces the ground of the kingdom's division.

ὧν

which

Genitive

relative pronoun (with ἀντί: 'because')

→ relational specification

ὅς: relative pronoun; governed by ἀντί in the causal construction.

κατέλιπέν

he forsook / left

Aor Act Indic 3 Sg · καταλείπω

verb of causal clause (Solomon abandons the LORD)

→ constative aorist

καταλείπω: 'leave behind / forsake / abandon'; renders כָּחַל; Solomon's forsaking of the LORD is the root charge, the apostasy described in vv. 4–8.

με

me

Accusative

direct object of κατέλιπεν (the LORD)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κατέλιπεν (the LORD).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐποίησεν
did (service)

Aor Act Indic 3 Sg · ποιέω

main verb (Solomon's idolatrous service)

→ constative aorist

ποιέω: 'do / make'; here in the cultic sense 'do service / sacrifice to' (with dative of the deity), echoing ἐποίησεν of vv. 7–8; Solomon rendered worship to the foreign gods.

τῇ
to

Dative

article (with Ἀστάρτη)

→ noun-phrase marking

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

Ἀστάρτη
Astarte

Dative

dative (object of cultic ἐποίησεν: 'served Astarte')

→ sphere or reference

Ἀστάρτη: Astarte (Hebrew אַשְׁתָּרֶת), the Sidonian goddess; the indictment repeats the deity of v. 6 verbatim (Ἀστάρτη βδελύγματι Σιδωνίων).

βδελύγματι
abomination

Dative

dative in apposition to Ἀστάρτη

→ sphere or reference

βδελύγμα: 'abomination / detestable thing'; renders γῖϗ; Astarte 'the abomination of the Sidonians,' echoing v. 6.

Σιδωνίων
of the Sidonians

Genitive

genitive of relationship (with βδελύγματι)

→ relational specification

Σιδώνιος: 'Sidonian'; gentilic; the people of Astarte's cult, as in v. 6.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ
to

Dative

article (with Χαμως)

→ noun-phrase marking

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

Χαμως
Chemosh

dative (object of cultic ἐποίησεν, indeclinable: 'served Chemosh')

→ participant identification

Χαμως: Chemosh, the god of Moab (cf. v. 5); indeclinable; second deity in the recapitulated idol-list.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to the

Dative

article (with εἰδώλους)

→ noun-phrase marking

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

εἰδώλους
idols

Dative

dative (object of cultic ἐποίησεν: 'the idols of Moab')

→ sphere or reference

εἶδωλον: 'idol'; 'the idols of Moab,' the polemical reduction recurring from vv. 2, 5, 7.

Μωαβ

of Moab

genitive of relationship (indeclinable: 'idols of Moab')

→ participant identification

Μωαβ: indeclinable; Moab, whose idols Solomon served.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

to the

Dative

article (with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative (object of cultic ἐποίησεν: 'their king' = Milcom)

→ sphere or reference

βασιλεύς: 'king'; τῷ βασιλεῖ αὐτῶν renders Hebrew מֶלֶךְ, the LXX's interpretive rendering of Milcom (Molech) as 'their king,' as in v. 5.

αὐτῶν

their

Genitive

genitive of possession (the Ammonites')

→ relational specification

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

προσοχίσματι

detestable thing / object of loathing

Dative

dative in apposition to τῷ βασιλεῖ αὐτῶν

→ sphere or reference

προσόχισμα: 'object of disgust / detestable thing'; from προσοχίζω ('be vexed/disgusted at'); renders γῑקש; the Ammonite deity is branded a 'loathsome thing,' parallel to βδέλυγμα (Astarte); a near-synonym intensifying the polemic.

υἱῶν

of the sons

Genitive

genitive of relationship ('detestable thing of the sons of Ammon')

→ relational specification

υἱός: 'son'; υἱοὶ Ἀμμων = the Ammonites, as in v. 5.

Ἀμμων

of Ammon

genitive of relationship (indeclinable: 'sons of Ammon')

→ participant identification

Ἀμμων: indeclinable; the Ammonites, whose god is the loathsome thing.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negation (with ἐπορεύθη)

→ clausal qualification or emphasis

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

ἐπορεύθη

he walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (negated: 'did not walk in my ways')

→ constative aorist

πορεύομαι: 'go / walk'; the idiom 'walk in my ways' renders יֵלֶךְ בְּדִרְכָּי, the standard metaphor for covenant obedience; Solomon's failure to do so is the summary charge (cf. v. 8).

ἐν

in

preposition + dative (locative-metaphorical)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with ὁδοῖς)

→ noun-phrase marking

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

ὁδοῖς

ways

Dative

dative of place (metaphorical: 'in my ways')

→ sphere or reference

ὁδός: 'way'; 'my ways' = the LORD's commanded path of life; the metaphor of walking in God's ways is central to Deuteronomic piety.

μου

my

Genitive

genitive of possession

→ relational specification

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

τοῦ

to / so as

article + infinitive (articular infinitive of purpose)

→ noun-phrase marking

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

ποιῆσαι

to do

Aor Act Inf · ποιέω

articular infinitive of purpose (τοῦ ποιῆσαι: 'to do what is right')

→ constative aorist infinitive

ποιέω: 'do'; the articular infinitive τοῦ ποιῆσαι expresses the purpose of walking in the LORD's ways — to do what is right before him.

τὸ

the

Accusative

article (substantivizing εὐθές)

→ noun-phrase marking

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

εὐθές

what is right / upright

Accusative

substantivized adjective (direct object of ποιῆσαι)

→ object specification

εὐθύς: 'straight / right / upright'; τὸ εὐθές ('the right thing') renders רָשָׁה; the opposite of τὸ πονηρόν (v. 8); what Solomon failed to do, in contrast to David.

ἐνώπιον

before / in the sight of

preposition + genitive (evaluative: 'before me')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders עֵינַי; the evaluative standpoint — what is right in the LORD's own estimation.

ἐμοῦ

me

Genitive

genitive object of ἐνώπιον (the LORD)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of ἐνώπιον (the LORD).

ὥς

as

comparative conjunction (standard of comparison: David)

→ discourse linkage or contrast

ὥς: 'as'; introduces David as the measure of right conduct, as in v. 8.

Δαυιδ

David

subject of implied verb in comparative clause (indeclinable)

→ participant identification

Δαυιδ: indeclinable; the abiding standard against whom Solomon's failure is measured.

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

nominative in apposition to Δαυιδ ('David his father')

→ participant prominence

πατήρ: 'father'; David as Solomon's father, the faithful model the son failed to follow (cf. vv. 4, 8).

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.

34 καὶ οὐ μὴ λάβω ὅλην τὴν βασιλείαν ἐκ χειρὸς αὐτοῦ διότι ἀντιτασσόμενος ἀντιτάξομαι αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ διὰ Δαυιδ τὸν δοῦλόν μου ὃν ἐξελεξάμην αὐτόν

But I will not take the whole kingdom out of his hand, for I will surely set myself to support him all the days of his life, for the sake of David my servant whom I have chosen.

Mitigation within the oracle (Solomon's lifetime spared)

καὶ οὐ μὴ λάβω ὅλην τὴν βασιλείαν

The oracle restates the mitigation of v. 13: the whole kingdom will not be taken from Solomon's hand. The cognate-accusative ἀντιτασσόμενος ἀντιτάξομαι (here in the sense of the LORD's firm dealing on Solomon's behalf for his lifetime) and the recurring motive διὰ Δαυιδ ... ὃν ἐξελεξάμην ground the reprieve in the Davidic election.

καὶ

and / but

coordinate conjunction (adversative force)

→ discourse linkage or contrast

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

οὐ

not

negation (with μὴ: emphatic denial)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (with μὴ: emphatic denial).

μὴ

not

negation (οὐ μὴ = emphatic denial with subjunctive)

→ clausal qualification or emphasis

οὐ μὴ: the emphatic double negative with the subjunctive λάβω; the strongest denial — the LORD will by no means take the whole kingdom in Solomon's lifetime (cf. v. 13).

λάβω

I take

Aor Act Subj 1 Sg · λαμβάνω

main verb (emphatic denial)

→ emphatic future denial (οὐ μὴ + subjunctive)

λαμβάνω: 'take'; the aorist subjunctive with οὐ μὴ denies the taking of the whole kingdom from Solomon during his life.

ὅλην

whole

Accusative

attributive adjective (with βασιλείαν)

→ object specification

ὅλος: 'whole / entire'; echoing v. 13 — not the entirety, but the bulk, will be removed (and only from Solomon's son).

τὴν

the

Accusative

article (with βασιλείαν)

→ noun-phrase marking

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

βασιλείαν

kingdom

Accusative

direct object of λάβω

→ object specification

βασιλεία: 'kingdom'; the realm whose whole the LORD declines to take in Solomon's days.

ἐκ

out of / from

preposition + genitive (separation: 'out of his hand')

→ spatial or relational framing

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

χειρὸς

hand

Genitive

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

→ relational specification

χείρ: 'hand'; the idiom of dispossession, here softened by the reprieve — not from Solomon's own hand.

αὐτοῦ

his

Genitive

genitive of possession (Solomon's hand)

→ relational specification

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

διότι

for / because

causal conjunction

→ discourse linkage or contrast

διότι: 'because / for'; renders יָד; introduces the reason for the reprieve — the LORD's continued support of Solomon for David's sake.

ἀντιτασσόμενος

surely setting / arraying myself

Pres Mid Ptc Masc Nom Sg · ἀντιτάσσω

cognate participle (Hebraism: rendering infinitive absolute)

→ intensifying (cognate construction)

ἀντιτάσσω (pres. mid. ptc.): 'set / array (oneself) over against'; the cognate construction ἀντιτασσόμενος ἀντιτάξομαι calques the Hebrew infinitive absolute, expressing the LORD's resolute, settled stance regarding Solomon throughout his life — here in the sense of firmly maintaining him as ruler (the apparatus of David's covenant).

ἀντιτάξομαι

I will set myself

Fut Mid Indic 1 Sg · ἀντιτάσσω

main verb of the cognate construction

→ predictive future (emphatic, by the cognate)

ἀντιτάσσω (fut. mid.): the finite verb of the cognate Hebraism; the LORD's firm and unwavering disposition toward Solomon for the duration of his reign, grounded in the Davidic promise.

αὐτῷ

him

Dative

dative (object of ἀντιτάξομαι: regarding Solomon)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative (object of ἀντιτάξομαι: regarding Solomon).

πάσας

all

Accusative

attributive adjective (with ἡμέρας, accusative of duration)

→ object specification

πᾶς: 'all'; with ἡμέρας in the accusative of extent — 'all the days of his life.'

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration ('all the days of his life')

→ object specification

ἡμέρα: 'day'; the accusative of extent (πάσας τὰς ἡμέρας) renders יָמַי לִבִּי, the span of Solomon's lifetime, during which the reprieve holds.

τῆς

of the

Genitive

article (with ζωῆς)

→ noun-phrase marking

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

ζωῆς

life

Genitive

genitive (with ἡμέρας: 'days of his life')

→ relational specification

ζωή: 'life'; renders חַיָּוִי; the days of Solomon's life — the temporal limit of the reprieve.

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.

διὰ

for the sake of

preposition + accusative (causal)

→ spatial or relational framing

διὰ + acc.: 'for the sake of'; the recurring Davidic motive.

Δαυιδ

David

object of διὰ (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; 'David my servant' — the ground of the reprieve.

τὸν

the

Accusative

article (with δοῦλον)

→ noun-phrase marking

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

δοῦλόν

servant

Accusative

accusative in apposition to Δαυιδ ('David my servant')

→ object specification

δοῦλος: 'servant'; renders עַבְדִּי; the honorific recurring at vv. 13, 32, 36, 38.

μου

my

Genitive

genitive of possession

→ relational specification

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

ὃν

whom

Accusative

relative pronoun (object of ἐξελεξάμην)

→ participant reference

ὃς: relative pronoun; antecedent Δαυιδ; introduces the election-clause applied to David himself.

ἐξελεξάμην

I have chosen

Aor Mid Indic 1 Sg · ἐκλέγομαι

verb of relative clause (election of David)

→ constative aorist

ἐκλέγομαι: 'choose / elect'; renders נִבְחַלְתִּי; here the LORD's election of David himself (not Jerusalem, as in vv. 13, 32) — the chosen servant for whose sake the dynasty is preserved.

αὐτόν

him

Accusative

resumptive pronoun (redundant object: Hebraism)

→ participant reference

αὐτός: the resumptive 'him' after the relative ὃν is a Hebraism (rendering the resumptive object pronoun after הָאִישׁ), typical of LXX translation-Greek (cf. ἐν αὐτῇ, v. 32).

35 καὶ λήμψομαι τὴν βασιλείαν ἐκ χειρὸς τοῦ υἱοῦ αὐτοῦ καὶ δώσω σοι τὰ δέκα σκῆπτρα

But I will take the kingdom out of the hand of his son, and I will give you the ten scepters.

Execution of the transfer (the kingdom passes from the son)

καὶ λήμψομαι τὴν βασιλείαν

The oracle confirms the timing established in v. 12: the kingdom will be taken not from Solomon but from his son's hand, and the ten scepters given to Jeroboam. The pairing λήμψομαι ... δώσω ('I will take ... I will give') restates the double movement of the divine sentence.

καὶ

and / but

coordinate conjunction

→ discourse linkage or contrast

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

λήμψομαι

I will take

Fut Mid Indic 1 Sg · λαμβάνω

main verb (the LORD takes the kingdom from the son)

→ predictive future

λαμβάνω (fut. mid. λήμψομαι): 'take'; renders $\Pi\alpha\lambda$; the LORD takes the kingdom from Solomon's son's hand, as foretold in v. 12 (ἐκ χειρὸς υἱοῦ σου λήμψομαι).

τὴν

the

Accusative

article (with βασιλείαν)

→ noun-phrase marking

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

βασιλείαν

kingdom

Accusative

direct object of λήμψομαι

→ object specification

βασιλεία: 'kingdom'; the realm transferred from Solomon's son to Jeroboam.

ἐκ

out of / from

preposition + genitive (separation: 'from the hand')

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ ('from the hand of his son')

→ relational specification

χείρ: 'hand'; the idiom of dispossession, here applied to Solomon's son (Rehoboam).

τοῦ

of the

Genitive

article (with υἱοῦ)

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of relationship ('his son's hand')

→ relational specification

υἱός: 'son'; Solomon's son Rehoboam, from whose hand the kingdom is taken (cf. v. 12).

αὐτοῦ

his

Genitive

genitive of possession (Solomon's son)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (the LORD gives the scepters to Jeroboam)

→ predictive future

δίδωμι: 'give'; renders יתן; the LORD gives Jeroboam the ten scepters, completing the transfer (cf. v. 31).

σοι

to you

Dative

dative indirect object (Jeroboam)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (Jeroboam).

τὰ

the

Accusative

article (with σκήπτρα)

→ noun-phrase marking

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

δέκα

ten

numeral (with σκήπτρα)

→ measure or count

δέκα: 'ten'; the ten scepters/tribes given to Jeroboam, definite now (τὰ δέκα σκήπτρα) as the already-announced portion (v. 31).

σκήπτρα

scepters / tribes

Accusative

direct object of δώσω

→ object specification

σκήπτρον: 'scepter / tribe'; the ten northern tribes constituting Jeroboam's kingdom.

36 τῷ δὲ υἱῷ αὐτοῦ δώσω τὰ δύο σκήπτρα ὅπως ἢ θέσις τῷ δούλῳ μου Δαυιδ πάσας τὰς ἡμέρας ἐνώπιον ἑμοῦ ἐν Ἱερουσαλημ τῇ πόλει ἣν ἐξελεξάμην ἑμαυτῷ τοῦ θέσθαι ὄνομά μου ἐκεῖ

But to his son I will give the two scepters, that there may be a standing-place for my servant David all the days before me in Jerusalem, the city which I have chosen for myself to put my name there.

The retained portion and its purpose (the Davidic 'lamp')

τῷ δὲ υἱῷ αὐτοῦ δώσω τὰ δύο σκήπτρα

The δέ contrasts the son's two scepters with Jeroboam's ten. The purpose clause ὅπως ἢ θέσις τῷ δούλῳ μου Δαυιδ ('that there may be a standing-place / abiding position for David my servant') renders the Hebrew יתן ('lamp / dominion') — the enduring Davidic presence in Jerusalem, 'the city which I have chosen ... to put my name there' (the temple-election formula of Deut 12).

τῷ

to the

Dative

article (with *υἱῷ*, dative indirect object)

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive: contrasting the son's portion)

→ discourse linkage or contrast

δέ: post-positive particle; here contrastive, setting the son's two scepters against Jeroboam's ten.

υἱῷ

son

Dative

dative indirect object ('to his son')

→ sphere or reference

υἱός: 'son'; Solomon's son Rehoboam, to whom the two retained tribes are given.

αὐτοῦ

his

Genitive

genitive of possession (Solomon's son)

→ relational specification

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (the two scepters given to the son)

→ predictive future

δίδωμι: 'give'; the LORD grants the son the two remaining scepters, preserving the Davidic line in the south.

τὰ

the

Accusative

article (with *σκήπτρα*)

→ noun-phrase marking

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

δύο

two

numeral (with *σκήπτρα*)

→ measure or count

δύο: 'two'; the two scepters/tribes retained for the Davidic house (cf. v. 32).

σκήπτρα

scepters / tribes

Accusative

direct object of *δώσω*

→ object specification

σκήπτρον: 'scepter / tribe'; the southern remnant of the Davidic kingdom.

ὅπως

that / so that

purpose conjunction (with subjunctive *ἥ*)

→ discourse linkage or contrast

ὅπως: 'that / in order that'; with the subjunctive *ἥ* introduces the purpose of the retained portion — the enduring Davidic 'standing' in Jerusalem.

ἥ

there may be

Pres Act Subj 3 Sg · εἰμί

verb of purpose clause (subjunctive after *ὅπως*)

→ stative present subjunctive

εἰμί (pres. subj.): 'be'; impersonal 'that there may be a standing-place' — the existence of an enduring Davidic position is the purpose of the reservation.

θέσις

a standing-place / position

Nominative

subject of *ἥ*

→ participant prominence

θέσις: 'placing / position / standing'; here the LXX rendering of Hebrew נִיר ('lamp / dominion'), reinterpreted as a 'standing / abiding position' — the perpetual Davidic presence before the LORD in Jerusalem (cf. the 'lamp for David' motif, 1 Kgs 11:36; 15:4).

τῷ

for the

Dative

article (with *δούλῳ*, dative of advantage)

→ noun-phrase marking

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

δούλω

servant

Dative

dative of advantage ('for my servant David')

→ sphere or reference

δούλος: 'servant'; renders דָּאָד; 'my servant David,' the beneficiary of the enduring standing — the honorific of vv. 13, 32, 34, 38.

μου

my

Genitive

genitive of possession

→ relational specification

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

Δαυιδ

David

dative in apposition to δούλω (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; for whose sake the Davidic line endures in Jerusalem.

πάσας

all

Accusative

attributive adjective (with ήμέρας, accusative of duration)

→ object specification

πάς: 'all'; 'all the days' — the perpetuity of the Davidic standing before the LORD.

τὰς

the

Accusative

article (with ήμέρας)

→ noun-phrase marking

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

ήμέρας

days

Accusative

accusative of duration ('all the days')

→ object specification

ήμέρα: 'day'; the accusative of extent denoting the perpetual duration of the Davidic presence.

ένώπιον

before

preposition + genitive (presence: 'before me')

→ spatial or relational framing

ένώπιον: 'before / in the presence of'; renders יָנִיחַ; the Davidic standing is maintained 'before me,' i.e. in the LORD's own presence at the temple-city.

έμοϋ

me

Genitive

genitive object of ένώπιον (the LORD)

→ relational specification

έμοϋ: meaning 'me'; it serves as genitive object of ένώπιον (the LORD).

έν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of έν (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: indeclinable; the chosen city where the Davidic standing is maintained.

τῇ

the

Dative

article (with πόλει)

→ noun-phrase marking

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

πόλει

city

Dative

dative in apposition to Ιερουσαλημ ('Jerusalem the city')

→ sphere or reference

πόλις: 'city'; the elect city, qualified by the relative clause that follows.

ἣν which Accusative <i>relative pronoun (object of ἐξελεξάμην)</i> → participant reference ὅς; relative pronoun; antecedent πόλει; introduces the election-clause.	ἐξελεξάμην I have chosen Aor Mid Indic 1 Sg · ἐκλέγομαι <i>verb of relative clause (election of Jerusalem)</i> → constative aorist ἐκλέγομαι: 'choose / elect'; renders יְבַרַך; the LORD's choice of Jerusalem 'for myself' as the dwelling for his name (cf. vv. 13, 32).	ἐμαυτῷ for myself Dative <i>reflexive pronoun (dative of advantage: 'for myself')</i> → participant reference or interest ἐμαυτοῦ: reflexive 'myself'; the dative of advantage stresses that the LORD chose Jerusalem for his own dwelling — the seat of his name.	τοῦ to / in order to <i>article + infinitive (articular infinitive of purpose)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.
θέσθαι to put / set Aor Mid Inf · τίθημι <i>articular infinitive of purpose (τοῦ θέσθαι: 'to put my name')</i> → verbal action or state τίθημι (aor. mid. inf.): 'put / place / set'; the purpose of the election — 'to put my name there'; renders יָשַׁבְתִּי, the Deuteronomic name-theology of the chosen sanctuary (Deut 12:5, 11).	ὄνομά name Accusative <i>direct object of θέσθαι</i> → object specification ὄνομα: 'name'; renders יְשׁוּעָה; the LORD's name set in Jerusalem — the theological basis of the city's election and the temple's centrality.	μου my Genitive <i>genitive of possession</i> → relational specification μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	ἐκεῖ there <i>adverb of place</i> → adverbial qualification ἐκεῖ: 'there'; renders יְרוּשָׁלַיִם; locates the LORD's name in Jerusalem, completing the Deuteronomic name-formula.

37 καὶ σὲ λήμψομαι καὶ βασιλεύσεις ἐν οἷς ἐπιθυμεῖ ἡ ψυχὴ σου καὶ σὺ ἔσῃ βασιλεὺς ἐπὶ τὸν Ἰσραὴλ

And you I will take, and you shall reign over whatever your soul desires, and you shall be king over Israel.

The promise to Jeroboam (his accession)

καὶ σὲ λήμψομαι

The emphatic fronted σέ ('you') turns the oracle directly to Jeroboam's elevation: the LORD will 'take' him to be king over Israel. The expansive ἐν οἷς ἐπιθυμεῖ ἡ ψυχὴ σου ('over whatever your soul desires') stresses the breadth of the kingship granted, climaxing in σὺ ἔσῃ βασιλεὺς ἐπὶ τὸν Ἰσραὴλ.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

σέ
you

Accusative

direct object of λήμψομαι (fronted for emphasis)

→ participant reference

σύ (acc. σέ): the fronted 'you' emphatically singles out Jeroboam as the one the LORD will take to be king.

λήμψομαι

I will take

Fut Mid Indic 1 Sg · λαμβάνω

main verb (the LORD takes Jeroboam to kingship)

→ predictive future

λαμβάνω (fut. mid.): 'take'; the LORD 'takes' Jeroboam — election to kingship, the same verb of divine choosing used of the king-making in the Saul and David narratives.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

βασιλεύσεις

you shall reign

Fut Act Indic 2 Sg · βασιλεύω

main verb (Jeroboam's reign)

→ predictive future

βασιλεύω: 'be king / reign'; renders תִּשְׁלָט; Jeroboam's promised reign over the ten tribes.

ἐν

over / in

preposition + dative (sphere of rule)

→ spatial or relational framing

ἐν: meaning 'over'; here it marks the relation signaled by preposition + dative (sphere of rule).

οἷς

whatever things

Dative

relative pronoun (sphere: 'over whatever')

→ participant reference or interest

ὅς: relative pronoun (dat. pl.); 'in/over the things which' — the extent of the realm Jeroboam will rule, as broad as his desire.

ἐπιθυμεῖ

desires

Pres Act Indic 3 Sg · ἐπιθυμέω

verb of relative clause (the soul's desire)

→ progressive present

ἐπιθυμέω: 'desire / long for'; renders תִּשְׁתַּחֲוֶה; 'whatever your soul desires' — the generous scope of the kingship granted to Jeroboam.

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

soul

Nominative

subject of ἐπιθυμεῖ ('your soul')

→ participant prominence

ψυχῇ: 'soul / self / life'; renders נַפְשְׁךָ; 'your soul desires' = your own wish — a Hebraism for the fullness of personal longing.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σύ you Nominative <i>subject (emphatic pronoun)</i> → participant reference σύ: emphatic 'you'; reiterates Jeroboam as the divinely-appointed king.	ἔσῃ you shall be Fut Mid Indic 2 Sg · εἰμί <i>copula (predicate βασιλεύς: 'you shall be king')</i> → predictive future εἰμί (fut. ἔσῃ): 'be'; the climactic declaration — Jeroboam shall be king over Israel.	βασιλεὺς king Nominative <i>predicate nominative (with ἔσῃ)</i> → participant prominence βασιλεύς: 'king'; renders 𐤁𐤏𐤍; Jeroboam's promised royal title over the northern kingdom.	ἐπὶ over <i>preposition + accusative (rule over)</i> → spatial or relational framing ἐπί + acc.: 'over'; marks the people Jeroboam will rule.
τὸν the Accusative <i>article (with Ἰσραηλ)</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	Ἰσραηλ Israel <i>object of ἐπὶ (indeclinable: 'over Israel')</i> → participant identification Ἰσραηλ: indeclinable; here the northern tribes over whom Jeroboam will reign as first king of the divided kingdom.		

38 καὶ ἔσται ἐὰν φυλάξης πάντα ὅσα ἂν ἐντείλωμαί σοι καὶ πορευθῇς ἐν ταῖς ὁδοῖς μου καὶ ποιήσης τὸ εὐθὲς ἐνώπιον ἐμοῦ τοῦ φυλάξασθαι τὰς ἐντολὰς μου καὶ τὰ προστάγματα μου καθὼς ἐποίησεν Δαυὶδ ὁ δοῦλός μου καὶ ἔσομαι μετὰ σοῦ καὶ οἰκοδομήσω σοι οἶκον πιστόν καθὼς ᾠκοδόμησα τῷ Δαυὶδ

And it shall be, if you keep all that I command you and walk in my ways and do what is right before me, keeping my commandments and my statutes, as David my servant did, then I will be with you and will build you a sure house, as I built for David.

Conditional promise to Jeroboam (an enduring house on condition of obedience) καὶ ἔσται ἐὰν φυλάξης

The oracle closes with a conditional dynastic promise modeled on the Davidic covenant: if Jeroboam keeps the LORD's commandments and walks in his ways 'as David did,' the LORD will build him a 'sure house' (οἶκον πιστόν) as he did for David. The condition (ἐὰν + subjunctives) sets a standard Jeroboam will fail to meet (cf. 1 Kgs 14:7–11).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται
it shall be

Fut Mid Indic 3 Sg · εἰμί

impersonal verb (introducing conditional: 'and it shall be, if...')

→ predictive future

εἰμί (fut. ἔσται): 'be'; the formula καὶ ἔσται ἔάν ('and it shall be, if') renders וְיִהְיֶה , the standard Hebrew opener of a conditional promise.

ἐάν
if

conditional conjunction (with subjunctives)

→ discourse linkage or contrast

ἐάν: 'if'; renders אִם ; introduces the protasis of the conditional dynastic promise, governing the subjunctives φυλάξης, πορευθῆς, ποιήσης.

φυλάξης
you keep

Aor Act Subj 2 Sg · φυλάσσω

verb of protasis (first condition)

→ aorist subjunctive (the contemplated act of keeping)

φυλάσσω: 'keep / guard'; renders וְשָׁמַר ; the first condition — keeping all the LORD commands; echoes the command-vocabulary of vv. 10–11.

πάντα
all

Accusative

direct object of φυλάξης ('all that I command')

→ object specification

πᾶς: 'all'; the totality of the LORD's commands Jeroboam must keep.

ὅσα
whatever

Accusative

relative pronoun (object of ἐντείλωμαι)

→ participant reference

ὅσος: 'as much as / whatever'; 'whatever I command you' — the open-ended scope of the obedience required.

ἄν
ever

modal particle (with subjunctive ἐντείλωμαι)

→ discourse linkage or contrast

ἄν: modal particle; with the subjunctive ἐντείλωμαι it generalizes the relative clause ('whatever I may command').

ἐντείλωμαί
I command

Aor Mid Subj 1 Sg · ἐντέλλομαι

verb of relative clause (subjunctive)

→ aorist subjunctive (whatever command the LORD gives)

ἐντέλλομαι: 'command'; renders וְצִוָּה ; the LORD's commands that Jeroboam must keep, echoing the command-vocabulary applied to Solomon (vv. 10–11).

σοι
you

Dative

dative (recipient of the command)

→ participant reference or interest

σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative (recipient of the command).

καὶ
and

coordinate conjunction (second condition)

→ discourse linkage or contrast

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

πορευθῆς
you walk

Aor Pass Subj 2 Sg · πορεύομαι

verb of protasis (second condition)

→ ingressive aorist subjunctive (the walking of covenant life)

πορεύομαι: 'go / walk'; the idiom 'walk in my ways' (cf. vv. 33, 38) — the second condition of covenant obedience.

ἐν
in

preposition + dative (metaphorical)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with ὁδοῖς)

→ noun-phrase marking

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

ὁδοῖς

ways

Dative

dative of place (metaphorical: 'in my ways')

→ sphere or reference

ὁδός: 'way'; 'my ways' = the LORD's path of obedience, as in v. 33.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction (third condition)

→ discourse linkage or contrast

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

ποιήσης

you do

Aor Act Subj 2 Sg · ποιέω

verb of protasis (third condition)

→ prohibitive aorist

ποιέω: 'do'; the third condition — doing 'what is right before me,' the positive counterpart to Solomon's evil (vv. 6, 33).

τὸ

the

Accusative

article (substantivizing εὐθές)

→ noun-phrase marking

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

εὐθές

what is right

Accusative

substantivized adjective (direct object of ποιήσης)

→ object specification

εὐθύς: 'right / upright'; τὸ εὐθές renders ἡ εὐθύη; 'what is right,' as in v. 33.

ἐνώπιον

before

preposition + genitive (evaluative: 'before me')

→ spatial or relational framing

ἐνώπιον: 'before'; renders יְנִיבִּי; the LORD's evaluative standpoint.

ἐμοῦ

me

Genitive

genitive object of ἐνώπιον (the LORD)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of ἐνώπιον (the LORD).

τοῦ

to / by

article + infinitive (articular infinitive of means/expegesis)

→ noun-phrase marking

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

φυλάσασθαι

to keep

Aor Mid Inf · φυλάσσω

articular infinitive (epexegetic: 'by keeping my commandments')

→ constative aorist infinitive (faithful keeping)

φυλάσσω (aor. mid.): 'keep / guard'; the articular infinitive τοῦ φυλάσασθαι explains the manner of doing right — keeping the LORD's commandments and statutes.

τὰς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of φυλάξασθαι

→ object specification

ἐντολή: 'commandment'; renders תְּנִיחָה; paired with προστάγματα, the Deuteronomic doublet (cf. v. 11).

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with προστάγματα)

→ noun-phrase marking

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

προστάγματά

statutes

Accusative

direct object of φυλάξασθαι (parallel to ἐντολάς)

→ object specification

πρόσταγμα: 'ordinance / statute'; renders תְּנִיחָה; the doublet ἐντολαὶ καὶ προστάγματα = the whole body of covenant law (cf. v. 11).

μου

my

Genitive

genitive of possession

→ relational specification

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

καθώς

as

comparative conjunction (standard of comparison: David)

→ discourse linkage or contrast

καθώς: 'as / just as'; introduces David as the model of obedience for Jeroboam, as throughout the chapter.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of comparative clause (David's obedience)

→ constative aorist

ποιέω: 'do'; David 'did' what was right — the standard of faithful conduct Jeroboam is called to emulate.

Δαυιδ

David

subject of ἐποίησεν (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the model of covenant obedience.

ὁ

the

Nominative

article (with δοῦλος)

→ noun-phrase marking

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

δοῦλος

servant

Nominative

nominative in apposition to Δαυιδ ('David my servant')

→ participant prominence

δοῦλος: 'servant'; renders עַבְדִּי; the honorific 'David my servant,' recurring through the oracle (vv. 13, 32, 34, 36).

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and / then

apodotic conjunction (introducing the apodosis)

→ discourse linkage or contrast

καί: here apodotic, introducing the consequence of the conditions — 'then I will be with you.'

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb of apodosis ('I will be with you')

→ predictive future (covenant promise)

εἰμί (fut. ἔσομαι): 'be'; the promise 'I will be with you' (ἔσομαι μετὰ σοῦ) renders יהי־אִתִּי, the classic covenant assurance of divine presence (cf. Exod 3:12; Josh 1:5).

μετὰ

with

preposition + genitive (accompaniment: 'with you')

→ spatial or relational framing

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

σοῦ

you

Genitive

object of μετὰ (accompaniment)

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of μετὰ (accompaniment).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἰκοδομήσω

I will build

Fut Act Indic 1 Sg · οἰκοδομέω

main verb of apodosis ('I will build you a house')

→ predictive future (dynastic promise)

οἰκοδομέω: 'build'; the idiom 'build a house' (= establish a dynasty) renders בִּנְיָ תִיב, the language of the Davidic covenant (2 Sam 7:11, 27); the LORD promises Jeroboam a dynasty conditioned on obedience.

σοι

for you

Dative

dative of advantage ('build for you')

→ participant reference or interest

σοι: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage ('build for you').

οἶκον

house

Accusative

direct object of οἰκοδομήσω

→ object specification

οἶκος: 'house / household / dynasty'; renders תִּיב; here in the dynastic sense — an enduring royal line for Jeroboam.

πιστόν

sure / faithful / enduring

Accusative

attributive adjective (with οἶκον: 'a sure house')

→ object specification

πιστός: 'faithful / trustworthy / enduring'; renders יִשְׁתָּבֵד; an οἶκος πιστός ('sure house') is a securely-established, lasting dynasty, the very promise given to David (1 Kgs 11:38; cf. 1 Sam 25:28).

καθώς

as

comparative conjunction (standard: the Davidic house)

→ discourse linkage or contrast

καθώς: 'as / just as'; compares the promised house to the established Davidic dynasty.

ὡκοδόμησα

I built

Aor Act Indic 1 Sg · οἰκοδομέω

verb of comparative clause ('as I built for David')

→ constative aorist

οἰκοδομέω: 'build'; the LORD's establishment of David's house is the pattern for the conditional promise to Jeroboam.

τῷ

for

Dative

article (with Δαυιδ, dative of advantage)

→ noun-phrase marking

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

Δαυιδ

David

dative of advantage (indeclinable: 'for David')

→ participant identification

Δαυιδ: indeclinable; the recipient of the original 'sure house,' the model for Jeroboam's conditional promise.

40 καὶ ἐζήτησεν Σαλωμων θανατῶσαι τὸν Ιεροβοαμ καὶ ἀνέστη καὶ ἀπέδρα εἰς Αἴγυπτον πρὸς Σουσακιμ βασιλέα Αἰγύπτου καὶ ἦν ἐν Αἰγύπτῳ ἕως οὗ ἀπέθανεν Σαλωμων

And Solomon sought to put Jeroboam to death, but he arose and fled to Egypt, to Shishak king of Egypt, and he was in Egypt until Solomon died.

Solomon's reaction and Jeroboam's flight (vv. 39 absent)

καὶ ἐζήτησεν Σαλωμων θανατῶσαι τὸν Ιεροβοαμ

Solomon, learning of the oracle, seeks Jeroboam's death — but Jeroboam flees to Egypt, to Shishak, just as Hadad had fled there (ἀπέδρα, cf. v. 17). The parallel asylum-in-Egypt motif links the two adversaries. [Verse 39 is absent from the Greek versification; the text proceeds from v. 38 to v. 40.]

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐζήτησεν

sought

Aor Act Indic 3 Sg · ζητέω

main verb (Solomon seeks Jeroboam's death)

→ constative aorist (conative: 'sought to')

ζητέω: 'seek / try'; renders שׁוּרַר; the idiom ζητέω + infinitive ('seek to do') here has conative force — Solomon attempted to kill Jeroboam (cf. the same idiom of seeking another's life, Exod 2:15; 4:19).

Σαλωμων

Solomon

subject of ἐζήτησεν (indeclinable proper noun)

→ participant identification

Σαλωμων: indeclinable; who sought to forestall the oracle by killing Jeroboam.

θανατῶσαι

to put to death

Aor Act Inf · θανατόω

complementary infinitive (with ἐζήτησεν)

→ verbal action or state

θανατόω: 'put to death / kill'; renders תִּמְוֶה; the object of Solomon's intent — to kill Jeroboam, thus attempting to thwart the divine sentence.

τὸν

the

Accusative

article (with *Ιεροβοαμ*)

→ noun-phrase marking

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

Ιεροβοαμ

Jeroboam

direct object of *θανατῶσαι* (indeclinable proper noun)

→ participant identification

Ιεροβοαμ: indeclinable; the target of Solomon's lethal intent, who escapes to Egypt.

καὶ

and / but

coordinate conjunction (adversative)

→ discourse linkage or contrast

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

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (*Jeroboam rises to flee*)

→ constative aorist

ἀνίστημι (aor. ἀνέστη): 'rise up / set out'; renders *קם*; Jeroboam 'arose' — the idiom for setting out, here in flight from Solomon.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπέδρα

fled

Aor Act Indic 3 Sg · ἀποδιδράσκω

main verb (*Jeroboam's flight to Egypt*)

→ constative aorist

ἀποδιδράσκω (aor. ἀπέδρα): 'flee / run away'; the same verb as Hadad's flight (v. 17), pairing the two refugees who both find asylum in Egypt; Jeroboam escapes Solomon's reach.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Αἴγυπτον

Egypt

Accusative

object of *εἰς* (direction: 'to Egypt')

→ object specification

Αἴγυπτος: 'Egypt'; declinable; the refuge of the fugitive, as for Hadad (v. 17).

πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

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

Σουσακιμ

Shishak

object of *πρὸς* (indeclinable proper noun)

→ participant identification

Σουσακιμ: transliteration of Hebrew *שִׁשְׁקִי* (Shishak), the Egyptian pharaoh (Sheshonq I) who later invades Judah (1 Kgs 14:25); indeclinable; Jeroboam's host in Egypt.

βασιλέα

king

Accusative

accusative in apposition to *Σουσακιμ* ('Shishak king of Egypt')

→ object specification

βασιλεύς: 'king'; renders *מלך*; Shishak's title as the Egyptian monarch sheltering Jeroboam.

Αἰγύπτου

of Egypt

Genitive

genitive of relationship ('king of Egypt')

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): 'Egypt'; Shishak's realm.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἦν he was Impf Act Indic 3 Sg · εἰμί <i>copula (Jeroboam's stay in Egypt)</i> → durative imperfect εἰμί: 'be'; the imperfect ἦν marks Jeroboam's continued residence in Egypt until Solomon's death.	ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	Αἴγυπτο Egypt Dative <i>object of ἐν (locative: 'in Egypt')</i> → sphere or reference Αἴγυπτος (dat. Αἴγυπτο): 'Egypt'; where Jeroboam remained in exile.
ἕως until <i>temporal conjunction (with οὗ: 'until')</i> → discourse linkage or contrast ἕως: 'until'; with the relative οὗ forms the idiom ἕως οὗ ('until the time when'), rendering ἡμέρας.	οὗ which / when Genitive <i>relative pronoun (with ἕως: 'until')</i> → relational specification ὅς (gen. οὗ): in the fixed phrase ἕως οὗ ('until'); marks the terminus of Jeroboam's exile.	ἀπέθανεν died Aor Act Indic 3 Sg · ἀποθνήσκω <i>verb of temporal clause (Solomon's death)</i> → constative aorist ἀποθνήσκω: 'die'; renders Π112; Solomon's death — the terminus of Jeroboam's exile, after which he returns (v. 43) to claim the kingship.	Σαλωμων Solomon <i>subject of ἀπέθανεν (indeclinable proper noun)</i> → participant identification Σαλωμων: indeclinable; whose death ends Jeroboam's Egyptian sojourn and opens the way for the schism of ch. 12.

41 καὶ τὰ λοιπὰ τῶν ῥημάτων Σαλωμων καὶ πάντα ὅσα ἐποίησεν καὶ πᾶσαν τὴν φρόνησιν αὐτοῦ οὐκ ἰδοὺ ταῦτα γέγραπται ἐν βιβλίῳ ῥημάτων Σαλωμων

And the rest of the acts of Solomon, and all that he did, and all his wisdom — behold, are these not written in the book of the acts of Solomon?

Regnal-source formula (the closing summary of Solomon's reign)

καὶ τὰ λοιπὰ τῶν ῥημάτων Σαλωμων

The standard Deuteronomistic source-citation formula closing a king's reign: 'the rest of the acts ... are they not written in the book of...?' The rhetorical οὐκ ἰδοὺ ('behold, [are these] not...?') invites verification in the royal annals. The mention of πᾶσαν τὴν φρόνησιν αὐτοῦ ('all his wisdom') is a poignant final acknowledgment of the wisdom Solomon failed to live by.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with λοιπά)

→ noun-phrase marking

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

λοιπὰ

the rest / remaining things

Nominative

substantivized adjective (subject: 'the rest of the acts')

→ participant prominence

λοιπός: 'remaining / rest'; τὰ λοιπά ('the rest') is the fixed opening of the regnal-source formula (rendering 1Kgs), referring to deeds not narrated in the book.

τῶν

of the

Genitive

article (with ῥημάτων)

→ noun-phrase marking

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

ῥημάτων

acts / words / matters

Genitive

partitive genitive ('the rest of the acts')

→ relational specification

ῥῆμα: 'word / matter / deed'; renders דָּבָר (which spans 'word' and 'deed'); here τὰ ῥήματα Σαλωμων = 'the acts/affairs of Solomon,' the standard content of the source-formula.

Σαλωμων

of Solomon

genitive of relationship (indeclinable: 'acts of Solomon')

→ participant identification

Σαλωμων: indeclinable; whose reign the formula closes.

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 (subject: 'all that he did')

→ participant prominence

πᾶς: 'all'; the totality of Solomon's deeds recorded in the annals.

ὅσα

whatever / as much as

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅσος: 'as much as / whatever'; 'all that he did' — the comprehensive scope of the royal record.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (Solomon's deeds)

→ constative aorist

ποιέω: 'do'; the sum of Solomon's actions across his reign.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσαν

all

Accusative

attributive adjective (with φρόνησιν)

→ object specification

πᾶς: 'all'; 'all his wisdom' — the renowned wisdom of Solomon (cf. 3 Kgdms 3–5), here noted in the closing summary.

τὴν

the

Accusative

article (with φρόνησιν)

→ noun-phrase marking

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

φρόνησιν

wisdom / prudence

Accusative

direct object (with πᾶσαν: 'all his wisdom')

→ object specification

φρόνησις: 'practical wisdom / prudence / understanding'; renders חָכְמָה / בִּינָה; Solomon's celebrated wisdom (cf. 3 Kgdms 5:9–14) — a poignant final note given his failure to live by it.

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.

οὐκ

not

negation (rhetorical question: 'are these not...?')

→ clausal qualification or emphasis

οὐκ: the negation in the rhetorical formula οὐκ ἰδοὺ ... γέγραπται; ('behold, are these not written?'), expecting an affirmative answer.

ἰδοὺ

behold

presentative particle (in the source-formula)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders אֵלֶּה / הִנֵּה; here part of the rhetorical citation-formula pointing to the royal annals.

ταῦτα

these things

Nominative

subject of γέγραπται (the acts just listed)

→ participant prominence

οὗτος: 'this'; the neuter plural ταῦτα resumes the acts, deeds, and wisdom of Solomon as the content of the cited record.

γέγραπται

are written

Perf Mid Indic 3 Sg· γράφω

main verb (the source-citation)

→ resultative perfect (standing written record)

γράφω (perf. mid./pass.): 'write'; the perfect γέγραπται ('stands written') is the standard citation-verb of the regnal-source formula, referring the reader to the official annals.

ἐν

in

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

→ spatial or relational framing

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

βιβλίῳ

book

Dative

object of ἐν (locative: 'in the book')

→ sphere or reference

βιβλίον: 'book / scroll / document'; renders סֵפֶר; the official royal chronicle — 'the book of the acts of Solomon' (cf. the books of the chronicles of the kings, recurring throughout 3–4 Kingdoms).

ῥημάτων

acts / words

Genitive

genitive of content ('book of the acts')

→ relational specification

ῥῆμα: 'word / deed / matter'; 'the book of the acts of Solomon,' the cited source for the reign.

Σαλωμων

of Solomon

genitive of relationship (indeclinable: 'acts of Solomon')

→ participant identification

Σαλωμων: indeclinable; the subject of the cited annal.

42 καὶ αἱ ἡμέραι ἃς ἐβασίλευσεν Σαλωμων ἐν Ιερουσαλημ τεσσαράκοντα ἔτη

And the days that Solomon reigned in Jerusalem were forty years.

Regnal-length notice (the reign summarized)

καὶ αἱ ἡμέραι ἃς ἐβασίλευσεν Σαλωμων

The standard regnal-length formula reporting the duration of Solomon's reign — forty years in Jerusalem. The round number forty, a generation, matches the reigns of David (2:11) and Saul, framing the united monarchy's three forty-year reigns before the schism.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article (with ἡμέραι)

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject (verbless clause: 'the days ... were forty years')

→ participant prominence

ἡμέρα: 'day'; 'the days that he reigned' is the idiom for the duration of a reign (rendering מְלַךְ שָׁמַר יָמָיו).

ἃς

which

Accusative

relative pronoun (accusative of duration in relative clause)

→ participant reference

ἃς: relative pronoun; antecedent ἡμέραι; the accusative ἃς functions as the extent-of-time within the relative clause ('the days during which he reigned').

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

verb of relative clause (Solomon's reign)

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

βασιλεύω: 'be king / reign'; renders מְלַךְ; sums up the full span of Solomon's kingship.

Σαλωμων

Solomon

subject of ἐβασίλευσεν (indeclinable proper noun)

→ participant identification

Σαλωμων: indeclinable; the reigning king whose forty years are here counted.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of ἐν (indeclinable proper noun)

→ participant identification

Ιερουσαλημ: indeclinable; the royal seat from which Solomon reigned over all Israel.

τεσσαράκοντα

forty

numeral (with ἔτη: predicate of the verbless clause)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral; the round generation-length of Solomon's reign, matching David's forty years (3 Kgdms 2:11).

ἔτη

years

Nominative

predicate nominative (verbless clause: '[were] forty years')

→ participant prominence

ἔτος: 'year'; renders תַּיָּטֵשׁ; the unit of the regnal-length notice — forty years.

43 καὶ ἐκοιμήθη Σαλωμων μετὰ τῶν πατέρων αὐτοῦ καὶ ἔθαψαν αὐτὸν ἐν πόλει Δαυιδ τοῦ πατρὸς αὐτοῦ καὶ ἐγενήθη ὡς ἤκουσεν Ιεροβοαμ υἱὸς Ναβατ καὶ αὐτοῦ ἔτι ὄντος ἐν Αἰγύπτῳ ὡς ἔφυγεν ἐκ προσώπου Σαλωμων καὶ ἐκάθητο ἐν Αἰγύπτῳ κατευθύνει καὶ ἔρχεται εἰς τὴν πόλιν αὐτοῦ εἰς τὴν γῆν Σαριρα τὴν ἐν ὄρει Εφραιμ καὶ ὁ βασιλεὺς Σαλωμων ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ καὶ ἐβασίλευσεν Ροβοαμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And Solomon slept with his fathers, and they buried him in the city of David his father; and it came to pass, when Jeroboam son of Nebat heard — and he was still in Egypt, where he had fled from the presence of Solomon, and was dwelling in Egypt — he made straight and came to his city, to the land of Sarira in Mount Ephraim; and king Solomon slept with his fathers, and Rehoboam his son reigned in his place.

Death-and-succession formula with Jeroboam's return (chapter close; v. 39 absent)

καὶ ἐκοιμήθη Σαλωμων μετὰ τῶν πατέρων αὐτοῦ

The chapter closes with the death-burial-succession formula (ἐκοιμήθη ... ἔθαψαν ... ἐβασίλευσεν ... ἀντ' αὐτοῦ), here expanded with a notice of Jeroboam's return from Egypt on hearing of Solomon's death — a bridge to the schism of ch. 12. The formula is stated twice (ἐκοιμήθη ... and again ὁ βασιλεὺς Σαλωμων ἐκοιμήθη), framing the Jeroboam-return notice; Rehoboam (Ροβοαμ) succeeds. This Old-Greek arrangement diverges from MT 1 Kgs 11:43.

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 · κοιμάω

main verb (Solomon's death)

→ constative aorist

κοιμάω (aor. pass.): 'fall asleep / lie down'; the euphemism ἐκοιμήθη μετὰ τῶν πατέρων ('slept with his fathers') renders יִתְבַּחַם בְּבָבֶיךָ, the standard formula for a king's death (cf. κεκοίμηται of David, v. 21).

Σαλωμων

Solomon

subject of ἐκοιμήθη (indeclinable proper noun)

→ participant identification

Σαλωμων: indeclinable; whose death closes the chapter and the united monarchy.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

object of μετὰ ('with his fathers')

→ relational specification

πατήρ: 'father / ancestor'; the idiom 'slept with his fathers' denotes death and ancestral burial.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔθαψαν

they buried

Aor Act Indic 3 Pl · θάπτω

main verb (Solomon's burial)

→ constative aorist

θάπτω: 'bury'; renders קָבַר; the impersonal plural ('they buried him') — Solomon's interment in the city of David, part of the death-formula.

αὐτόν

him

Accusative

direct object of ἔθαψαν (Solomon)

→ participant reference

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πόλει

city

Dative

object of ἐν (locative: 'in the city of David')

→ sphere or reference

πόλις: 'city'; 'the city of David' = the Davidic citadel of Jerusalem, the royal burial-place (cf. v. 27).

Δαυιδ

of David

genitive of relationship (indeclinable: 'city of David')

→ participant identification

Δαυιδ: indeclinable; the city named for David, where the kings are buried.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

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

→ relational specification

πατήρ: 'father'; David as Solomon's father, in whose city Solomon is buried.

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 (introducing the Jeroboam-return notice)

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

impersonal verb (temporal formula)

→ constative aorist

γίνομαι (aor. pass.): 'become / happen'; καὶ ἐγενήθη opens the parenthetical notice of Jeroboam's return upon hearing of Solomon's death.

ὥς

when

temporal conjunction ('when Jeroboam heard')

→ discourse linkage or contrast

ὥς: 'when / as'; introduces the temporal clause — when Jeroboam heard the news of Solomon's death.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb of temporal clause (Jeroboam hears)

→ constative aorist

ἀκούω: 'hear'; renders ὕψ; Jeroboam's hearing of Solomon's death triggers his return — paralleling Hadad's hearing in v. 21.

Ιεροβοαμ

Jeroboam

subject of ἤκουσεν (indeclinable proper noun)

→ participant identification

Ιεροβοαμ: indeclinable; the future king, returning from Egypt at Solomon's death.

υἱός

son

Nominative

nominative in apposition to Ιεροβοαμ ('son of Nebat')

→ participant prominence

υἱός: 'son'; the patronymic 'son of Nebat,' Jeroboam's standing identifier (cf. v. 26).

Ναβατ

of Nebat

genitive of relationship (indeclinable: 'son of Nebat')

→ participant identification

Ναβατ: indeclinable; Jeroboam's father.

καὶ

and

coordinate conjunction (introducing circumstantial genitive absolute)

→ discourse linkage or contrast

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

αὐτοῦ

he

Genitive

subject of genitive absolute (with ὄντος)

→ relational specification

αὐτός: the genitive of the pronoun in the genitive-absolute construction ('he being still in Egypt').

ἔτι

still

adverb (temporal: 'still in Egypt')

→ clausal contribution

ἔτι: 'still / yet'; Jeroboam was 'still' in Egypt when the news reached him.

ὄντος

being

Pres Act Ptc Masc Gen Sg · εἰμί

genitive-absolute participle ('he being in Egypt')

→ verbal action or state

εἰμί (pres. ptc.): 'be'; the genitive-absolute αὐτοῦ ἔτι ὄντος ἐν Αἰγύπτῳ ('while he was still in Egypt') sets the circumstance of Jeroboam's hearing.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Αἰγύπτῳ

Egypt

Dative

object of ἐν (locative: 'in Egypt')

→ sphere or reference

Αἴγυπτος (dat. Αἰγύπτῳ): 'Egypt'; where Jeroboam still resided in exile.

ὡς

where / as

relative/temporal conjunction ('where he had fled')

→ discourse linkage or contrast

ὡς: 'as / where'; here introducing the relative-temporal clause recalling Jeroboam's flight.

ἔφυγεν

he had fled

Aor Act Indic 3 Sg · φεύγω

verb of relative clause (Jeroboam's earlier flight)

→ constative aorist (pluperfect sense)

φεύγω: 'flee'; renders Πῆ; recalls Jeroboam's flight from Solomon (v. 40), here as background to his return.

ἐκ

from

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

→ spatial or relational framing

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

προσώπου

presence / face

Genitive

genitive object of ἐκ ('from the presence of Solomon')

→ relational specification

πρόσωπον: 'face / presence'; the idiom ἀπὸ/ἐκ προσώπου ('from the face/presence of') renders יְהוָה, a Hebraism for fleeing from someone's reach.

Σαλωμων

of Solomon

genitive of relationship (indeclinable: 'presence of Solomon')

→ participant identification

Σαλωμων: indeclinable; the king from whose presence Jeroboam fled.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκάθητο

was dwelling / staying

Impf Mid Indic 3 Sg · κάθημαι

main verb (Jeroboam's continued residence in Egypt)

→ durative imperfect

κάθημαι: 'sit / dwell / remain'; renders כָּשָׁׁׁ; the imperfect ἐκάθητο conveys Jeroboam's settled residence in Egypt until the moment of his return.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Αἴγυπτο

Egypt

Dative

object of ἐν (locative: 'in Egypt')

→ sphere or reference

Αἴγυπτος (dat. Αἴγυπτο): 'Egypt'; Jeroboam's place of exile.

κατευθύνει

he makes straight / sets out directly

Pres Act Indic 3 Sg · κατευθύνω

main verb (historic present: Jeroboam heads home)

→ historic present (vivid)

κατευθύνω: 'make straight / direct one's course'; here intransitive — Jeroboam 'makes straight' (sets out directly) for his home city; the historic present enlivens the return.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔρχεται

he comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (historic present: Jeroboam's arrival home)

→ historic present

ἔρχομαι: 'come'; the historic present continues the vivid narration of Jeroboam's homecoming to Sarira.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

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 ('to his city')

→ object specification

πόλις: 'city'; Jeroboam's hometown, identified as Sarira in Mount Ephraim.

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.

εἰς

to

preposition + accusative (direction, in apposition)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction, in apposition).

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

object of εἰς (in apposition: 'to the land of Sarira')

→ object specification

γῆ: 'land / territory'; the district of Sarira, Jeroboam's native region.

Σαριρα

of Sarira

genitive of relationship (indeclinable: 'land of Sarira')

→ participant identification

Σαριρα: the place-name of Jeroboam's hometown (cf. v. 26); indeclinable; here the district in Mount Ephraim to which he returns.

τὴν

the (one)

Accusative

article (substantivizing the locative phrase ἐν ὄρει Εφραιμ)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ὄρει

mountain / hill country

Dative

object of ἐν (locative: 'in Mount Ephraim')

→ sphere or reference

ὄρος: 'mountain / hill country'; ἐν ὄρει Εφραιμ ('in Mount Ephraim') renders הַר אֶפְרַיִם, the central highland of the northern tribes — Jeroboam's homeland and power-base.

Εφραιμ

of Ephraim

genitive of relationship (indeclinable: 'Mount Ephraim')

→ participant identification

Εφραιμ: transliteration of Hebrew אֶפְרַיִם (Ephraim); indeclinable; the leading northern tribe, in whose hill country Sarira lay.

καὶ

and

coordinate conjunction (resuming the death-formula)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (in apposition to Σαλωμων: 'king Solomon')

→ participant prominence

βασιλεύς: 'king'; the resumptive 'king Solomon' reintroduces the death-formula after the Jeroboam-return notice.

Σαλωμων

Solomon

subject of ἐκοιμήθη (indeclinable proper noun)

→ participant identification

Σαλωμων: indeclinable; the death-formula is restated to round off the chapter and lead into the succession.

ἐκοιμήθη

slept

Aor Pass Indic 3 Sg · κοιμάω

main verb (the death-formula restated)

→ constative aorist

κοιμάω (aor. pass.): 'fall asleep'; the repeated death-formula (ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ) frames the Jeroboam-return notice and seals the close of Solomon's reign.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

object of μετά ('with his fathers')

→ relational specification

πατήρ: 'father / ancestor'; the death-burial idiom repeated.

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 (introducing succession)

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned / became king

Aor Act Indic 3 Sg · βασιλεύω

main verb (Rehoboam's accession)

→ ingressive aorist (accession to the throne)

βασιλεύω: 'be king / reign'; renders **וַיִּלְכֹּד**; the succession-formula ('and X reigned in his place') closes the regnal account; Rehoboam succeeds Solomon, setting up the schism of ch. 12.

Ροβοαμ

Rehoboam

subject of ἐβασίλευσεν (indeclinable proper noun)

→ participant identification

Ροβοαμ: transliteration of Hebrew **רְחֹבָאָם** (Rehoboam); indeclinable; Solomon's son and successor, under whom the kingdom divides (ch. 12).

υἱός

son

Nominative

nominative in apposition to Ροβοαμ ('his son')

→ participant prominence

υἱός: 'son'; Rehoboam as Solomon's son and heir — the very 'son' from whose hand the kingdom is to be torn (v. 12).

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.

ἀντ'

in place of

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

→ spatial or relational framing

ἀντί (elided ἀντ'): 'instead of / in place of'; the idiom ἀντ' αὐτοῦ ('in his place') renders **וַיִּתְּחַלֵּף**, the standard succession-formula closing a reign.

αὐτοῦ

him

Genitive

object of ἀντί ('in his place')

→ relational specification

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

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.