

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Third Book of Kingdoms, Chapter 13

ΒΑΣΙΛΕΙΩΝ Γ' ΙΓ'

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

A man of God condemns Jeroboam's altar, and his own death proves the deadly seriousness of the Lord's word.

Translation & textual notes

The Greek text of 3 Kingdoms 13 (= 1 Kings 13 in the Hebrew Bible and most English versions) 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. NOTE ON VERSE NUMBERING: the verses preserved here are numbered 1–26 and 28–34 — verse 27 is ABSENT from the numbering of this edition (the narrative runs continuously from v. 26 to v. 28 with no lacuna in sense). The numbering has not been altered to fill the gap. 3 Kingdoms 13 is a self-contained prophetic legend in two movements: the oracle of the anonymous man of God from Judah against Jeroboam's altar

at Bethel, with the sign of the rent altar and the king's withered-and-restored hand (vv. 1–10); and the tragedy of the old prophet of Bethel, who lies to the man of God, lures him back to eat bread against the LORD's express command, and so occasions his death by a lion on the road (vv. 11–32), followed by the narrator's verdict on Jeroboam's persistent apostasy (vv. 33–34). The chapter is governed by the refrain ἐν λόγῳ κυρίου ('by the word of the LORD', vv. 1, 2, 5, 9, 17, 32) and by the prohibition μὴ φάγῃς ἄρτον ... μὴ πίῃς ὕδωρ ('eat no bread, drink no water'), whose violation is fatal. At v. 2 the man of God names the future reformer: Ἰωσίας ὄνομα αὐτοῦ ('Josiah by name'), a remarkable long-range prophecy (fulfilled at 4 Kgdms 23:15–18) that the LXX renders with the birth-verb τίκεται ('is born') in the present tense, heightening the immediacy of the prediction. The judicial vocabulary of provocation — παρεπίκρανας / παρεπίκρανε τὸ ῥῆμα κυρίου ('you have embittered/rebelled against the word of the LORD', vv. 21, 26) — uses παραπικραίνω, the LXX's standard rendering of מִרְיָ ('rebel'), to frame the man of God's disobedience as covenant rebellion. The sign of the altar uses the cognate pair ῥήγνυται / ἐρράγη ('is torn / was rent', vv. 3, 5) and the striking noun πιότης ('fatness, fat-ash', vv. 3, 5) for the ashes poured out. The lion that ἐθανάτωσεν ('killed') the man yet neither ἔφαγεν ('ate') the body nor συνέτριψεν ('crushed') the donkey (vv. 24, 28) signals a controlled, manifestly divine judgment rather than a natural predation. The old prophet's lament οὐαὶ ἀδελφέ ('Alas, my brother!', v. 30) and his charge παρὰ τὰ ὀστέα αὐτοῦ θέτε με ('lay me beside his bones', v. 31) bind the two prophets together in death and guarantee the eventual fulfilment of the oracle (cf. 4 Kgdms 23:17–18).

A · 13:1–3

The man of God's oracle against the altar at Bethel

A man of God comes from Judah ἐν λόγῳ κυρίου while Jeroboam stands at the altar to sacrifice (v. 1). He cries against the altar the LORD's word: a son named Josiah will be born to the house of David who will sacrifice upon it the high-place priests and burn human bones (v. 2). As guarantee he gives a τέρας ('sign'): the altar will be torn and the fat-ash (πιότης) poured out (v. 3).

B · 13:4–6

Jeroboam's hand withered and restored

Hearing the oracle, Jeroboam stretches out his hand from the altar with the order συλλάβετε αὐτόν ('seize him'), but the hand withers and he cannot draw it back (v. 4); the altar is rent and the ashes pour out exactly per the sign (v. 5). The king begs the man of God to entreat the LORD's face; the prophet does so and the hand is restored as before (v. 6).

C · 13:7–10

The man of God refuses hospitality and departs by another road

Jeroboam invites the man of God to eat and receive a gift (v. 7); the prophet refuses even half the king's house, for the LORD commanded him to eat no bread, drink no water, and not return by the road he came (vv. 8–9). He goes off by another road, not retracing his way to Bethel (v. 10).

D · 13:11–19

The old prophet of Bethel deceives the man of God into returning

An old prophet living in Bethel hears from his sons what happened (v. 11), learns the road taken (v. 12), saddles his donkey (v. 13), and overtakes the man of God sitting under an oak (v. 14). He invites him to eat (v. 15); the man refuses, repeating the divine prohibition (vv. 16–17). The old prophet lies — claiming an angel's word to bring him back (v. 18) — and the man of God returns and eats and drinks in his house (v. 19).

E · 13:20–25

Oracle of doom and the lion on the road

As they sit at table the word of the LORD comes to the old prophet (v. 20), who pronounces against the man of God: because he rebelled against the LORD's mouth and ate and drank where it was forbidden, his body shall not come to the tomb of his fathers (vv. 21–22). After the meal the prophet saddles the donkey (v. 23); on the road a lion meets and kills the man of God, his body cast down with the donkey and lion standing by (v. 24). Passers-by see the corpse and the lion and report it in the city (v. 25).

F · 13:26, 28–32

The old prophet recovers, buries, and laments the man of God

The old prophet recognizes the dead man as the one who rebelled against the LORD's word (v. 26). He goes and finds the body with donkey and lion standing by, the lion having neither eaten the body nor crushed the donkey (v. 28). He lifts the body onto the donkey, brings it back to bury it in his own tomb (vv. 29–30a), laments οὐαὶ ἀδελφέ (v. 30b), and charges his sons to bury him beside the man of God's bones, for his oracle against the Bethel altar and the high places of Samaria will surely come to pass (vv. 31–32).

Jeroboam's persistent apostasy and the ruin of his house

Even after this Jeroboam does not turn from his evil but again makes priests of the high places from any of the people who wished (v. 33); and this thing became sin to the house of Jeroboam, unto destruction and obliteration from the face of the earth (v. 34).

1 καὶ ἰδοὺ ἄνθρωπος τοῦ θεοῦ ἐξ Ιουδα παρεγένετο ἐν λόγῳ κυρίου εἰς Βαιθηλ καὶ Ιεροβοαμ εἰστήκει ἐπὶ τὸ θυσιαστήριον τοῦ ἐπιθῦσαι

And behold, a man of God came from Judah by the word of the LORD to Bethel, and Jeroboam was standing at the altar to sacrifice.

Scene-setting opening (new prophetic episode) καὶ ἰδοὺ

The chapter opens with the presentative καὶ ἰδοὺ (rendering הִנֵּה), spotlighting the sudden arrival of the anonymous prophet. Two participants are positioned in tension: the man of God moving toward Bethel ἐν λόγῳ κυρίου, and Jeroboam already stationed (εἰστήκει) at the altar to sacrifice — the worshipper and the word about to collide.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)
→ discourse linkage or contrast

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

ἰδοὺ
behold

presentative particle (introducing new participant)
→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders Hebrew הִנֵּה; a presentative interjection that arrests attention and introduces the new and decisive narrative figure — the man of God.

ἄνθρωπος
man

Nominative
subject
→ participant prominence

ἄνθρωπος: 'man / human being'; with the genitive τοῦ θεοῦ it forms the fixed title ἄνθρωπος τοῦ θεοῦ ('man of God'), the standard LXX designation for a prophet (rendering מַשִּׁיחַ לַיהוָה); the prophet remains anonymous throughout, identified by office, not name.

τοῦ
of

Genitive
article
→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (attributive: completing the title 'man of God')

→ relational specification

θεός: 'God'; the genitive τοῦ θεοῦ completes the prophetic title; the same title is repeated some fifteen times in the chapter, hammering the man's divine commission against the backdrop of his fatal disobedience.

ἐξ

from

preposition + genitive (source)

→ spatial or relational framing

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

Ιουδα

Judah

genitive of source (indeclinable tribe/region name)

→ participant identification

Ιουδα: indeclinable transliteration of Hebrew יהודה; the southern kingdom whose Davidic loyalty stands in pointed contrast to Jeroboam's northern apostate shrine; the prophet's origin 'from Judah' anticipates the Judahite king Josiah named in v. 2.

παρεγένετο

came / arrived

Aor Mid Indic 3 Sg · παραγίνομαι

main verb (arrival of the prophet)

→ constative aorist (single completed arrival)

παραγίνομαι: 'arrive / come / be present'; the compound παρα- stresses arrival on the scene; the deponent aorist sets the prophet down at Bethel as the agent of the divine word.

ἐν

in / by

preposition + dative (instrumental)

→ spatial or relational framing

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

λόγῳ

word

Dative

dative of instrument/accompaniment ('by the word')

→ sphere or reference

λόγος: 'word'; the phrase ἐν λόγῳ κυρίου ('by the word of the LORD') is the structuring refrain of the chapter (vv. 1, 2, 5, 9, 17, 32), marking the prophet's mission as divinely mandated and becoming the very criterion by which his later disobedience is condemned.

κυρίου

of the LORD

Genitive

genitive of source (whose word)

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the word the prophet bears is the LORD's own, not his own message.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Βαιθηλ

Bethel

accusative of direction (indeclinable place name)

→ participant identification

Βαιθηλ: indeclinable transliteration of Hebrew בֵּית־יְהוָה ('house of God'); ironically the site of Jeroboam's apostate golden-calf shrine (3 Kgdms 12:28–29), so that the 'house of God' has become a house of false worship the prophet is sent to denounce.

καὶ

and

narrative conjunction (introducing the contrasting participant)

→ discourse linkage or contrast

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

Ιεροβοαμ

Jeroboam

subject (indeclinable proper name)

→ participant identification

Ιεροβοαμ: indeclinable transliteration of Hebrew יְרֵבוֹאָם; the first king of the northern kingdom, whose calf-cult at Bethel is the target of the oracle and whose persistence in it closes the chapter (vv. 33–34).

εἰστήκει

was standing

Plpf Act Indic 3 Sg · ἵστημι

main verb (descriptive scene-setting)

→ pluperfect with imperfect/stative sense ('was standing')

ἵστημι (plpf. εἰστήκει): the perfect/pluperfect of ἵστημι is stative; εἰστήκει here functions as an imperfect, 'was standing'; it freezes the scene — Jeroboam stationed at the altar in the very act of cult when the prophetic word arrives.

ἐπὶ

at / upon

preposition + accusative (position at the altar)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπί (position)

→ object specification

θυσιαστήριον: 'altar'; renders Πῶμα; the Bethel altar is the focal object of the entire chapter — addressed directly (v. 2), split as a sign (vv. 3, 5), and finally doomed (v. 32).

τοῦ

to

Genitive

article (with articular infinitive of purpose)

→ noun-phrase marking

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

ἐπιθῦσαι

to sacrifice

Aor Act Inf · ἐπιθύω

articular infinitive of purpose (τοῦ + infinitive)

→ purpose (in order to offer sacrifice)

ἐπιθύω: 'offer / burn sacrifice (upon an altar)'; the articular infinitive τοῦ ἐπιθῦσαι expresses Jeroboam's purpose in standing there; the compound ἐπι- ('upon') suits the offering made on the altar's surface.

2 καὶ ἐπεκάλεσεν πρὸς τὸ θυσιαστήριον ἐν λόγῳ κυρίου καὶ εἶπεν θυσιαστήριον θυσιαστήριον τάδε λέγει κύριος ἰδοὺ υἱὸς τίκτεται τῷ οἴκῳ Δαυιδ Ἰωσίας ὄνομα αὐτῷ καὶ θύσει ἐπὶ σέ τοὺς ἱερεῖς τῶν ὑψηλῶν τοὺς ἐπιθύοντας ἐπὶ σέ καὶ ὅστ' ἄνθρώπων καύσει ἐπὶ σέ

And he cried against the altar by the word of the LORD and said, 'O altar, altar, thus says the LORD: Behold, a son is born to the house of David, Josiah by name, and he shall sacrifice upon you the priests of the high places, those who sacrifice upon you, and he shall burn human bones upon you.'

The oracle proper (direct prophetic speech against the altar) καὶ ἐπεκάλεσεν

The prophet addresses not the king but the altar itself, with the emphatic doubled vocative θυσιαστήριον θυσιαστήριον and the messenger-formula τάδε λέγει κύριος. The oracle names the future reformer — Ἰωσίας ὄνομα αὐτῷ — three centuries in advance (fulfilled 4 Kgdms 23:15–18); the present-tense τίκτεται ('is born') renders the prophecy as a fait accompli.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεκάλεσεν

he cried out / called

Aor Act Indic 3 Sg · ἐπικαλέω

main verb (prophetic proclamation)

→ constative aorist (decisive proclamation)

ἐπικαλέω: 'call upon / cry against'; here with πρὸς + accusative the compound carries a hostile or summoning sense, 'cried against the altar'; renders עַל הַזֶּבֶח ; the cognate participle τοῦ ἐπικαλεσαμένου recurs at v. 4.

πρὸς

against

preposition + accusative (hostile direction of address)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of πρὸς

→ object specification

θυσιαστήριον: the altar is addressed as if it were a guilty party — the apostrophe personifies the cult-object as the embodiment of Jeroboam's false worship.

ἐν

by

preposition + dative (instrumental)

→ spatial or relational framing

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

λόγῳ

word

Dative

dative of instrument ('by the word')

→ sphere or reference

λόγος; ἐν λόγῳ κυρίου recurs (cf. v. 1), grounding the apostrophe to the altar in divine authorization.

κυρίου

of the LORD

Genitive

genitive of source

→ relational specification

κύριος: rendering of יהוה.

καὶ

and

narrative conjunction (introducing direct speech)

→ 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-introduction)

→ constative aorist (single speech-act)

λέγω: introduces the direct oracle that follows.

θυσιαστήριον

O altar

Vocative

vocative of address (first member of doubled vocative)

→ direct address

θυσιαστήριον (voc.): the repeated vocative θυσιαστήριον θυσιαστήριον ('O altar, altar') is an emphatic Hebraic doubling for solemn or emotional address (cf. the doubled name Ἀβραάμ Ἀβραάμ, Gen 22:11); it personifies and directly indicts the cult-object.

θυσιαστήριον

O altar

Vocative

vocative of address (second member of doubled vocative)

→ direct address

θυσιαστήριον (voc.): the second member of the emphatic geminate vocative, intensifying the address.

τάδε

thus / these things

Accusative

demonstrative pronoun (object of λέγει: content of the word)

→ participant reference

ὅδε, ἥδε, τόδε: 'this / these'; the formula τάδε λέγει κύριος renders יהוה אומר, the standard prophetic messenger-formula; τάδε (acc. pl. n.) points forward to the oracle's content.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic/timeless present)

→ present of ongoing divine authority

λέγω (pres.): the present λέγει in the citation-formula gives the divine word continuing, living force — the LORD speaks it now through the prophet.

κύριος

the LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: rendering of יהוה; the divine speaker behind the oracle.

ιδού

behold

presentative particle (introducing the prophecy)

→ discourse linkage or contrast

ιδού: 'behold'; renders הנה; introduces the dramatic announcement of the coming Davidic son.

υἱός

a son

Nominative

subject (of τίκτεται)

→ participant prominence

υἱός: 'son'; the anonymous-at-first reference is immediately specified as Ιωσίας; the 'son to the house of David' is the future reformer-king.

τίκτεται

is born

Pres Pass Indic 3 Sg · τίκτω

main verb (prophetic announcement)

→ prophetic/futuristic present (certain future event spoken as present reality)

τίκτω: 'bear / bring forth / be born'; renders תִּלְךְ; the present passive τίκτεται treats the long-range birth (some three centuries off) as already certain — the prophetic present collapses the time between word and fulfilment.

τῷ

to the

Dative

article

→ noun-phrase marking

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

οἶκῳ

house

Dative

dative of advantage ('to/for the house')

→ sphere or reference

οἶκος: 'house / dynasty'; renders תִּבְיָ; 'the house of David' marks the coming reformer as the legitimate Davidic line over against Jeroboam's usurping northern dynasty.

Δαυιδ

of David

genitive of relationship (indeclinable name, 'house of David')

→ participant identification

Δαυιδ: indeclinable transliteration of Hebrew דָּוִד; the dynastic name guarantees the prophecy's covenantal legitimacy.

Ιωσίας

Josiah

Nominative

predicate nominative in apposition ('Josiah is his name')

→ participant prominence

Ιωσίας: declinable transliteration of Hebrew יְהוֹשִׁיָּא; the reforming king of Judah (640–609 BC) who destroyed the Bethel altar and burned the priests' bones upon it (4 Kgdms 23:15–18); the precise naming of an unborn king is the oracle's most striking feature.

ὄνομα

name

Nominative

nominative (predicate in nominal clause: 'Josiah is his name')

→ participant prominence

ὄνομα: 'name'; the construction Ιωσίας ὄνομα αὐτῷ is a Hebraism (דָּשׁ ... / ... וְשָׁמוֹ) — a verbless naming clause, 'Josiah by name / his name is Josiah.'

αὐτῷ

to him / his

Dative

dative of possession ('his name')

→ participant reference or interest

αὐτός: the dative of possession completes the naming clause.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θύσει

he shall sacrifice

Fut Act Indic 3 Sg · θύω

main verb (prediction of Josiah's act)

→ predictive future (certain coming judgment)

θύω: 'sacrifice / slaughter'; renders תִּזְבֹּחַ; here a grim reversal — the altar built for false sacrifice will itself receive the slaughter of its own priests; fulfilled at 4 Kgdms 23:20.

ἐπὶ

upon

preposition + accusative (upon the altar)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of ἐπί (the altar, addressed in 2nd person)

→ participant reference

σύ: the altar is still addressed directly ('upon you'), sustaining the apostrophe.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Accusative

direct object of θύσει

→ object specification

ἱερεύς: 'priest'; renders יִהְיֶה; the illegitimate priests of the high places (cf. v. 33) become the victims of the prophesied purge.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ὕψηλῶν

high places

Genitive

genitive (objective/possessive: 'priests of the high places')

→ relational specification

ὕψιλος: 'high'; the substantivized neuter plural τὰ ὕψηλά renders תַּיִמָּה ('high places / cult-platforms'); the priests of these illicit shrines are the object of judgment (cf. vv. 32, 33).

τοὺς

the ones

Accusative

article (substantivizing the following participle)

→ noun-phrase marking

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

ἐπιθύοντας

sacrificing

Pres Act Part Acc Masc Pl · ἐπιθύω

attributive participle (in apposition to ἱερεῖς)

→ customary present participle (those who habitually sacrifice)

ἐπιθύω: the articular participle τοὺς ἐπιθύοντας ('those who sacrifice upon you') characterizes the priests by their cultic activity at this very altar — their offering becomes the ground of their doom.

ἐπὶ

upon

preposition + accusative

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of ἐπί (the altar)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί (the altar).

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ὅστᾱ bones Accusative <i>direct object of καύσει</i> → object specification ὅστέον (pl. ὅστᾱ): 'bone'; renders ὀστᾶ; the burning of human bones on the altar (fulfilled 4 Kgdms 23:16) is the ultimate defilement of the cult-site, rendering it permanently unclean; ὅστᾱ recurs in the burial-charge (v. 31).	ἀνθρώπων of men Genitive <i>genitive (attributive: 'human bones')</i> → relational specification ἄνθρωπος: 'man'; the genitive ἀνθρώπων specifies the bones as human — the desecration of the altar with corpse-defilement.	καύσει he shall burn Fut Act Indic 3 Sg · καίω <i>main verb (second predicted act of Josiah)</i> → predictive future καίω: 'burn / kindle'; renders ἡρψ; the burning of human bones upon the altar is the climactic act of its defilement and decommissioning.
ἐπὶ upon <i>preposition + accusative</i> → spatial or relational framing ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative.	σέ you Accusative <i>accusative object of ἐπί (the altar, climactic third address)</i> → participant reference σύ: the third 'upon you' seals the apostrophe; the altar hears its own complete defilement decreed.		

3 καὶ ἔδωκεν ἐν τῇ ἡμέρᾳ ἐκείνῃ τέρας λέγων τοῦτο τὸ ῥῆμα ὃ ἐλάλησεν κύριος λέγων ἰδοὺ τὸ θυσιαστήριον ῥήγνυται καὶ ἐκχυθήσεται ἡ πιότης ἡ ἐπ' αὐτῷ

And he gave on that day a sign, saying, 'This is the word that the LORD has spoken, saying: Behold, the altar is torn apart, and the fat-ash that is upon it shall be poured out.'

Confirmatory sign accompanying the oracle

καὶ ἔδωκεν

The prophet authenticates his long-range word with an immediate τέρας ('sign'): the altar's splitting and the spilling of its ashes. The present ῥήγνυται ('is torn') again uses the prophetic present for an act about to occur and verified in v. 5 (ἐρράγη).

καὶ
and

narrative 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 (giving of the sign)

→ constative aorist

δίδωμι: 'give'; δίδωμι τέρας ('give a sign') renders תַּרְגִּימוֹן; the sign is offered as divine guarantee of the spoken word.

ἐν
on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

ἡμέρα
day

Dative

dative of time ('on that day')

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') is a standard LXX temporal formula (בַּיּוֹם הַהוּא).

ἐκείνη
that

Dative

demonstrative adjective (modifying ἡμέρα)

→ sphere or reference

ἐκείνος: 'that'; the remote demonstrative fixes the sign to the day of the oracle.

τέρας
sign / wonder

Accusative

direct object of ἔδωκεν

→ object specification

τέρας: 'wonder / portent / sign'; renders תַּרְגִּימוֹן; an authenticating miracle that validates a prophet's word (cf. Deut 13:1–3); recurs at v. 5.

λέγων
saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing speech)

→ durative present participle (Hebraizing speech-marker)

λέγω: the participle λέγων is a Hebraism (לֵאמֹר) introducing direct speech after a verb of giving/speaking.

τοῦτο
this

Nominative

demonstrative (subject of nominal clause)

→ participant reference

οὗτος: 'this'; τοῦτο τὸ ῥῆμα ('this is the word') points to the sign-statement that follows.

τὸ
the

Nominative

article

→ noun-phrase marking

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

ῥῆμα
word

Nominative

predicate nominative ('this is the word')

→ participant prominence

ῥῆμα: 'word / matter / thing spoken'; renders דְּבַר; τὸ ῥῆμα recurs as a keyword of the chapter (vv. 21, 26, 32, 33, 34), the divine utterance whose authority is at stake.

ὃ
which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὃς: relative pronoun introducing the clause that identifies the word as the LORD's own.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist

λαλέω: 'speak'; renders לַאֲמַר; affirms the divine origin of the sign-word.

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of יהוה.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing the LORD's words)

→ durative present participle (Hebraizing speech-marker)

λέγω: second λέγων (= לֵאמֹר) introducing the actual content of the divine sign-word.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; dramatizes the imminent splitting of the altar.

τὸ

the

Nominative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Nominative

subject of ῥήγνυται

→ participant prominence

θυσιαστήριον: the altar now the subject of its own destruction.

ῥήγνυται

is torn apart

Pres Pass Indic 3 Sg · ῥήγνυμι

main verb (the sign announced)

→ prophetic present (imminent act spoken as occurring)

ῥήγνυμι: 'tear / break / burst'; renders עָרַב / עָרַבָּ /; the present ῥήγνυται announces the rupture as already in motion; its fulfilment is reported with the aorist ἐρράγη at v. 5.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκχυθήσεται

shall be poured out

Fut Pass Indic 3 Sg · ἐκχέω

main verb (second element of the sign)

→ predictive future

ἐκχέω: 'pour out / spill'; renders יָצַק; the future passive ἐκχυθήσεται pairs with ῥήγνυται; fulfilled by the aorist ἐξεχύθη at v. 5.

ἡ

the

Nominative

article

→ noun-phrase marking

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

πιότης

fat-ash / fatness

Nominative

subject of ἐκχυθήσεται

→ participant prominence

πιότης: 'fatness / richness'; renders שֶׁט ('fat ashes' of the altar, the greasy residue of burnt offerings); the spilling of the πίοτης visibly desecrates and empties the altar of its cultic deposits; recurs at v. 5.

ἡ

the

Nominative

article (attributive, with prepositional phrase)

→ noun-phrase marking

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

ἐπ̣

upon

preposition + dative (elided before vowel)

→ spatial or relational framing

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

αὐτῷ

it

Dative

dative object of ἐπ̣ (the altar, 'upon it')

→ participant reference or interest

αὐτός: refers to the altar; the articular phrase ἡ ἐπ̣ αὐτῷ ('the [fat] that is upon it') modifies πιότης.

- 4 καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς Ιεροβοαμ τῶν λόγων τοῦ ἀνθρώπου τοῦ θεοῦ τοῦ ἐπικαλεσαμένου ἐπὶ τὸ θυσιαστήριον τὸ ἐν Βαιθηλ καὶ ἐξέτεινεν ὁ βασιλεὺς τὴν χεῖρα αὐτοῦ ἀπὸ τοῦ θυσιαστηρίου λέγων συλλάβετε αὐτόν καὶ ἰδοὺ ἐξηράνθη ἡ χεὶρ αὐτοῦ ἣν ἐξέτεινεν ἐπ̣ αὐτόν καὶ οὐκ ἠδυνήθη ἐπιστρέψαι αὐτὴν πρὸς ἑαυτόν

And it happened, when King Jeroboam heard the words of the man of God who had cried against the altar in Bethel, that the king stretched out his hand from the altar, saying, 'Seize him!' And behold, his hand which he had stretched out against him withered, and he could not draw it back to himself.

Narrative consequence: the king's reaction and its instant judgment

καὶ ἐγένετο ὡς

The temporal frame καὶ ἐγένετο ὡς (כִּי יָהִי-) opens the reactive scene. Jeroboam's gesture of arrest (συλλάβετε αὐτόν) is met with immediate divine countersign: the very hand stretched against the prophet withers (ἐξηράνθη), a personal miniature of the altar's coming ruin. The presentative καὶ ἰδοὺ marks the shock of the withering.

καὶ
and

narrative conjunction (with ἐγένετο, temporal frame)

→ discourse linkage or contrast

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

ἐγένετο
it happened

Aor Mid Indic 3 Sg · γίνομαι
impersonal main verb (temporal-frame formula)

→ constative aorist (narrative pivot)

γίνομαι: 'become / happen'; καὶ ἐγένετο ὥς (ἤκουσεν) renders the Hebrew narrative formula (עַד יְהִי, setting a temporal frame for the main event.

ὥς
when

temporal conjunction (introducing subordinate clause)

→ discourse linkage or contrast

ὥς: 'when / as'; temporal, governing ἤκουσεν.

ἤκουσεν
heard

Aor Act Indic 3 Sg · ἀκούω
verb of temporal clause

→ constative aorist

ἀκούω: 'hear'; here with the genitive τῶν λόγων (object of hearing); the king's hearing triggers his hostile reaction.

ὁ
the

Nominative
article

→ noun-phrase marking

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

βασιλεὺς
king

Nominative
subject (in apposition to Ιεροβοαμ)

→ participant prominence

βασιλεὺς: 'king'; renders מֶלֶךְ; the title underscores the clash of royal authority with prophetic word.

Ιεροβοαμ
Jeroboam

subject (indeclinable name, apposition to ὁ βασιλεὺς)

→ participant identification

Ιεροβοαμ: indeclinable; identified with the title 'king.'

τῶν
the

Genitive
article

→ noun-phrase marking

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

λόγων
words

Genitive
genitive object of ἤκουσεν (object of hearing)

→ relational specification

λόγος: 'word'; ἀκούω + genitive of the thing heard; the words of the man of God are the trigger.

τοῦ
of the

Genitive
article

→ noun-phrase marking

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

ἀνθρώπου
man

Genitive
genitive (possessive: 'words of the man')

→ relational specification

ἄνθρωπος: with τοῦ θεοῦ, the title 'man of God.'

τοῦ
of

Genitive
article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

τοῦ

who

Genitive

article (substantivizing the following participle)

→ noun-phrase marking

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

ἐπικαλεσαμένου

having cried out

Aor Mid Part Gen Masc Sg · ἐπικαλέω

attributive participle (modifying ἀνθρώπου)

→ antecedent aorist participle (prior action)

ἐπικαλέω: the middle aorist participle τοῦ ἐπικαλεσαμένου ('the one who had cried out') echoes ἐπεκάλεσεν of v. 2, identifying the man precisely by his act against the altar.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ

→ object specification

θυσιαστήριον: the altar against which the cry was made.

τὸ

the

Accusative

article (attributive, with prepositional phrase)

→ noun-phrase marking

τὸ: 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).

Βαιθηλ

Bethel

locative (indeclinable place name; 'the altar in Bethel')

→ participant identification

Βαιθηλ: indeclinable; the articular phrase τὸ ἐν Βαιθηλ specifies which altar.

καὶ

and

narrative conjunction (apodosis of the temporal frame)

→ discourse linkage or contrast

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

ἐξέτεινεν

stretched out

Aor Act Indic 3 Sg · ἐκτείνω

main verb (the king's gesture)

→ constative aorist

ἐκτείνω: 'stretch out / extend'; renders ἡλψ (the hand); the gesture of command and seizure that immediately rebounds in judgment.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject of ἐξέτεινεν

→ participant prominence

βασιλεὺς: the king, repeated for clarity after the long relative phrase.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐξέτεινεν

→ object specification

χείρ: 'hand'; renders Τ; the hand is the focal organ of the scene — instrument of arrest, then object of judgment, then of restoration (v. 6).

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 (source/separation)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive object of ἀπὸ ('from the altar')

→ relational specification

θυσιαστήριον: the king reaches out from his place at the altar.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing command)

→ durative present participle (Hebraizing speech-marker)

λέγω: λέγων (= 737) introducing the king's order.

συλλάβετε

seize

Aor Act Impv 2 Pl · συλλαμβάνω

imperative (royal command to attendants)

→ ingressive aorist imperative (immediate arrest)

συλλαμβάνω: 'seize / arrest / lay hold of'; renders 738 / 739; the plural addresses the king's retinue; the command is never executed, overtaken by the withering of his hand.

αὐτόν

him

Accusative

direct object of συλλάβετε (the man of God)

→ participant reference

αὐτός: refers to the man of God, the object of the failed arrest.

καὶ

and

narrative conjunction (introducing the countersign)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (marking the sudden miracle)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders 740; dramatizes the shock of the withering.

ξηράνθη

withered

Aor Pass Indic 3 Sg · ξηραίνω

main verb (the judgment on the hand)

→ constative aorist (instantaneous result)

ξηραίνω: 'dry up / wither'; renders שָׁחַד;
the passive ξηράνθη implies divine agency
— the LORD paralyzes the hand raised
against his prophet.

ἡ

the

Nominative

article

→ noun-phrase marking

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

χείρ

hand

Nominative

subject of ξηράνθη

→ participant prominence

χείρ: the same hand that reached out now
becomes useless.

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.

ἣν

which

Accusative

relative pronoun (object of ἐξέτεινεν)

→ participant reference

ἣ: relative pronoun referring to the hand.

ἐξέτεινεν

he stretched out

Aor Act Indic 3 Sg · ἐκτείνω

verb of relative clause

→ constative aorist

ἐκτείνω: repeated from above, fixing the
irony — the outstretched hand is the
withered hand.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of ἐπὶ (the man of God)

→ participant reference

αὐτός: the man of God, against whom the
hand was raised.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (negating ἡδυνήθη)

→ discourse linkage or contrast

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

ἡδυνήθη

he was able

Aor Pass Indic 3 Sg · δύναμαι

main verb (with negative: 'could not')

→ constative aorist (incapacity)

δύναμαι: 'be able'; the negated aorist
passive οὐκ ἡδυνήθη ('he was not able')
marks the king's helplessness — he cannot
even retract his own hand.

ἐπιστρέψαι

to draw back

Aor Act Inf · ἐπιστρέφω

complementary infinitive (with ἡδυνήθη)

→ aorist infinitive

ἐπιστρέφω: 'turn back / bring back'; here
transitive, 'draw (the hand) back'; the verb
ἐπιστρέφω becomes a keyword of the
chapter, used of restoring the hand (v. 6), of
turning back on the road (vv. 9, 16, 17), and
of the old prophet who 'turned him back'
(vv. 20, 23, 26, 29).

αὐτήν

it

Accusative

direct object of ἐπιστρέψαι (the hand)

→ participant reference

αὐτός; refers to the hand (χεῖρα, fem.).

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

ἑαυτόν

himself

Accusative

reflexive pronoun (object of πρὸς, 'to himself')

→ participant reference

ἑαυτοῦ; reflexive pronoun; the king cannot bring his hand back to himself — the paralysis is total.

5 καὶ τὸ θυσιαστήριον ἐρράγη καὶ ἐξεχύθη ἡ πιότης ἀπὸ τοῦ θυσιαστηρίου κατὰ τὸ τέρας ὃ ἔδωκεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν λόγῳ κυρίου

And the altar was rent and the fat-ash poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

Fulfilment of the sign of v. 3

καὶ τὸ θυσιαστήριον ἐρράγη

The aorists ἐρράγη and ἐξεχύθη exactly fulfil the present/future ῥήγνυται and ἐκχυθήσεται of v. 3; the clause κατὰ τὸ τέρας ('according to the sign') explicitly marks word-and-fulfilment correspondence, validating the prophet's authority just before the narrative turns to his fatal lapse.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸ

the

Nominative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Nominative

subject of ἐρράγη

→ participant prominence

θυσιαστήριον; the altar now undergoes the rupture announced in v. 3.

ἐρράγη

was rent

Aor Pass Indic 3 Sg · ῥήγνυμι

main verb (fulfilment of the sign)

→ constative aorist (accomplished event)

ῥήγνυμι (aor. pass. ἐρράγη): 'was torn / burst'; the aorist fulfils the prophetic present ῥήγνυται of v. 3 — the cognate pairing seals word with deed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξεχύθη

was poured out

Aor Pass Indic 3 Sg · ἐκχέω

main verb (second element of fulfilment)

→ constative aorist

ἐκχέω (aor. pass. ἐξεχύθη): 'was poured out'; fulfils ἐκχυθήσεται of v. 3.

ἡ

the

Nominative

article

→ noun-phrase marking

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

πίοτης

fat-ash

Nominative

subject of ἐξεχύθη

→ participant prominence

πίοτης: the fat ashes of the altar (cf. v. 3); their spilling visibly desecrates the cult-site.

ἀπὸ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive object of ἀπό

→ relational specification

θυσιαστήριον: the source from which the ash spills.

κατὰ

according to

preposition + accusative (correspondence)

→ spatial or relational framing

κατά + acc.: 'according to'; introduces the word-fulfilment correspondence.

τὸ

the

Accusative

article

→ noun-phrase marking

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

τέρας

sign

Accusative

accusative object of κατὰ

→ object specification

τέρας: 'sign / wonder'; the τέρας given in v. 3 is now realized.

ὃ

which

Accusative

relative pronoun (object of ἔδωκεν)

→ participant reference

ὃς: relative referring to the sign.

ἔδωκεν

had given

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause

→ constative aorist (prior act)

δίδωμι: 'give'; recalls ἔδωκεν τέρας of v. 3.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of ἔδωκεν

→ participant prominence

ἄνθρωπος: with τοῦ θεοῦ, 'man of God.'

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

ἐν

by

preposition + dative (instrumental)

→ spatial or relational framing

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

λόγῳ

word

Dative

dative of instrument ('by the word')

→ sphere or reference

λόγος: the refrain ἐν λόγῳ κυρίου (cf. vv. 1, 2, 9) once more grounds the sign in divine authority.

κυρίου

of the LORD

Genitive

genitive of source

→ relational specification

κύριος: rendering of יהוה.

- 6 καὶ εἶπεν ὁ βασιλεὺς Ιεροβοὰμ τῷ ἀνθρώπῳ τοῦ θεοῦ δεήθητι τοῦ προσώπου κυρίου τοῦ θεοῦ σου καὶ ἐπιστρεψάτω ἡ χεὶρ μου πρὸς με καὶ ἐδεήθη ὁ ἄνθρωπος τοῦ θεοῦ τοῦ προσώπου κυρίου καὶ ἐπέστρεψεν τὴν χεῖρα τοῦ βασιλέως πρὸς αὐτόν καὶ ἐγένετο καθὼς τὸ πρότερον

And King Jeroboam said to the man of God, 'Entreat the face of the LORD your God, and let my hand be restored to me.' And the man of God entreated the face of the LORD, and the king's hand was restored to him, and it became as before.

The king's plea and its answer: hand restored

καὶ εἶπεν ὁ βασιλεὺς

Jeroboam, humbled, asks the prophet to intercede — note 'the LORD your God,' distancing himself from the deity he has spurned. The intercession (ἐδεήθη) and restoration (ἐπέστρεψεν ... καθὼς τὸ πρότερον) demonstrate the prophet's authentic standing with YHWH, intensifying the tragedy of his coming disobedience.

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-introduction)

→ constative aorist

λέγω: introduces the king's plea.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: the king, now suppliant.

Ιεροβοαμ

Jeroboam

subject (indeclinable name, apposition)

→ participant identification

Ιεροβοαμ: indeclinable.

τῷ

to the

Dative

article

→ noun-phrase marking

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

ἄνθρωπῳ

man

Dative

indirect object (addressee)

→ sphere or reference

ἄνθρωπος: with τοῦ θεοῦ, 'man of God'; the dative of address.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

δεήθητι

entreat

Aor Pass Impv 2 Sg · δέομαι

imperative (the king's request)

→ ingressive aorist imperative (urgent plea)

δέομαι: 'beg / entreat / pray'; renders הִלַּחַת (face) / הִלַּחַת־לְךָ; the deponent δεήθητι + genitive (τοῦ προσώπου) means 'make supplication before'; the cognate ἐδεήθη follows.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

προσώπου

face

Genitive

genitive object of δεήθητι ('entreat the face of')

→ relational specification

πρόσωπον: 'face / presence'; the idiom δέομαι τοῦ προσώπου renders יִפְגַּחַתְּ פָנַי ('entreat the face of', i.e. seek favor); a Hebraism for earnest supplication.

κυρίου

of the LORD

Genitive

genitive (whose face)

→ relational specification

κύριος: rendering of יהוה.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive (in apposition to κυρίου)

→ relational specification

θεός: 'the LORD your God'; Jeroboam says σου ('your'), tacitly conceding that this God is the prophet's, not (in practice) his own.

σου

your

Genitive

genitive of possession (modifying θεοῦ)

→ relational specification

σύ: 'your'; the possessive marks the religious distance between the apostate king and the prophet's God.

καὶ

and

coordinate conjunction (introducing the petition's content)

→ discourse linkage or contrast

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

ἐπιστρεψάτω

let it be restored

Aor Act Impv 3 Sg · ἐπιστρέφω

third-person imperative (jussive: 'let my hand return')

→ ingressive aorist imperative (desired outcome)

ἐπιστρέφω: 'turn back / return / be restored'; here intransitive, 'let (the hand) return to me'; the same verb describes the hand's actual restoration (ἐπέστρεψεν) below.

ἡ

the

Nominative

article

→ noun-phrase marking

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

χείρ

hand

Nominative

subject of ἐπιστρεψάτω

→ participant prominence

χείρ: the withered hand, object of the petition.

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.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς

→ participant reference

ἐγώ: 'me'; the king pleads for his own restoration.

καὶ

and

narrative conjunction (the intercession granted)

→ discourse linkage or contrast

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

ἐδεήθη

entreated

Aor Pass Indic 3 Sg · δέομαι

main verb (the prophet's intercession)

→ constative aorist

δέομαι: the cognate aorist ἐδεήθη fulfils the imperative δεήθητι — the prophet intercedes exactly as asked.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of ἐδεήθη

→ participant prominence

ἄνθρωπος: 'man of God'; the prophet's intercession shows his genuine access to YHWH.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

τοῦ

the

Genitive

article

→ noun-phrase marking

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

προσώπου

face

Genitive

genitive object of ἐδεήθη

→ relational specification

πρόσωπον: 'face / presence'; δέομαι τοῦ προσώπου κυρίου, the same idiom of supplication as above.

κυρίου

of the LORD

Genitive

genitive (whose face)

→ relational specification

κύριος: rendering of יהוה.

καὶ

and

narrative conjunction (the result)

→ discourse linkage or contrast

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

ἐπέστρεψεν

was restored

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (restoration of the hand; intransitive)

→ constative aorist

ἐπιστρέφω: here intransitive, 'returned / was restored'; fulfils the petition ἐπιστρεψάτω; the hand comes back to normal function.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

accusative (the hand restored; here as the thing brought back)

→ object specification

χείρ: the king's hand; the construction renders 'the king's hand was restored to him.'

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

βασιλέως

king

Genitive

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

→ relational specification

βασιλεύς: 'king'; the genitive marks whose hand is restored.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (the king)

→ participant reference

αὐτός: the king, to whom the hand returns.

καὶ

and

narrative conjunction (summary clause)

→ discourse linkage or contrast

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

ἐγένετο

it became

Aor Mid Indic 3 Sg · γίνομαι

main verb (resultant state)

→ constative aorist

γίνομαι: 'become'; ἐγένετο καθὼς τὸ πρότερον ('it became as before') marks the complete reversal of the withering.

καθὼς

as

comparative conjunction

→ discourse linkage or contrast

καθὼς: 'just as'; introduces the comparison with the hand's former state.

τὸ

the

Nominative

article (substantivizing πρότερον)

→ noun-phrase marking

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

πρότερον

former state / before

Nominative

substantivized adjective/adverb ('the former condition')

→ participant prominence

πρότερος: 'former / earlier'; τὸ πρότερον ('the former [state] / formerly') marks full restoration to the hand's prior soundness.

7 καὶ ἐλάλησεν ὁ βασιλεὺς πρὸς τὸν ἄνθρωπον τοῦ θεοῦ εἵσελθε μετ' ἐμοῦ εἰς οἶκον καὶ ἀρίστησον καὶ δώσω σοι δόμα

And the king spoke to the man of God, 'Come in with me to the house and dine, and I will give you a gift.'

The king's offer of hospitality and reward

καὶ ἐλάλησεν ὁ βασιλεὺς

Jeroboam, won over, offers food and a gift (δόμα). The invitation εἵσελθε ... ἀρίστησον introduces the hospitality motif whose refusal (vv. 8–9) and later acceptance (v. 19) drive the chapter's tragedy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introduction)

→ constative aorist

λαλέω: 'speak'; introduces the king's invitation.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: the king now host rather than persecutor.

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).

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον

man

Accusative

accusative object of πρὸς

→ object specification

ἄνθρωπος: 'man of God'; the addressee.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

εἰσελθε

come in

Aor Act Impv 2 Sg · εἰσερχομαι

imperative (invitation)

→ ingressive aorist imperative

εἰσερχομαι: 'enter / go in'; the invitation to enter the king's house; its refusal (οὐκ εἰσελεύσομαι, v. 8) is pointed.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of μετά

→ relational specification

ἐγώ: 'me'; the king offers personal companionship.

εἰς to <i>preposition + accusative (direction)</i> → spatial or relational framing εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).	οἶκον house Accusative <i>accusative object of εἰς (destination)</i> → object specification οἶκος: 'house'; the royal residence to which the prophet is invited.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀρίστησον dine Aor Act Impv 2 Sg · ἀριστάω <i>imperative (invitation to eat)</i> → ingressive aorist imperative ἀριστάω: 'take a meal / dine / breakfast'; renders אָכַל / אָכַל; the invitation to eat is exactly what the LORD has forbidden (vv. 8-9).
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 (promise of reward)</i> → predictive future (promise) δίδωμι: 'give'; the king sweetens the invitation with a promised gift.	σοι you Dative <i>indirect object (recipient)</i> → participant reference or interest σύ: 'to you'; the prophet as intended recipient.	δόμα a gift Accusative <i>direct object of δώσω</i> → object specification δόμα: 'gift / present'; renders נְתַנָּה; the offered reward is rejected with the rest of the hospitality in v. 8.

8 καὶ εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ πρὸς τὸν βασιλέα ἐάν μοι δῶς τὸ ἥμισυ τοῦ οἴκου σου οὐκ εἰσελεύσομαι μετὰ σοῦ οὐδὲ μὴ φάγω ἄρτον οὐδὲ μὴ πίνω ὕδωρ ἐν τῷ τόπῳ τούτῳ

And the man of God said to the king, 'If you give me half your house, I will not go in with you, nor will I eat bread nor drink water in this place.'

The prophet's refusal of hospitality

καὶ εἶπεν ὁ ἄνθρωπος

The refusal is hyperbolic (ἐάν ... τὸ ἥμισυ τοῦ οἴκου σου, 'even half your house') and absolute, voiced with the emphatic double negative οὐδὲ μὴ + subjunctive. The prohibition φάγω ἄρτον ... πίνω ὕδωρ states the divine command whose later violation will be fatal.

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-introduction)

→ constative aorist

λέγω: introduces the prophet's refusal.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject

→ participant prominence

ἄνθρωπος: 'man of God.'

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

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).

τὸν

the

Accusative

article

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς

→ object specification

βασιλεύς: the king, addressee of the refusal.

ἐάν

if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces a hypothetical condition (with δῶς, subjunctive), heightened to the extreme of half the kingdom's house.

μοι

to me

Dative

indirect object of δῶς

→ participant reference or interest

ἐγώ: 'to me.'

δῶς

you give

Aor Act Subj 2 Sg · δίδωμι

verb of conditional protasis

→ aorist subjunctive (hypothetical condition)

δίδωμι: 'give'; the aorist subjunctive with ἐάν frames the king's hypothetical maximal offer.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἡμισυ

half

Accusative

direct object of δῶς

→ object specification

ἡμισυς: 'half'; τὸ ἡμισυ τοῦ οἴκου σου ('half your house') is a proverbial maximal reward (cf. Esth 5:3); the prophet's refusal of even this underlines his absolute obedience — for the moment.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

partitive genitive ('half of your house')

→ relational specification

οἶκος: 'house / household / estate'; the genitive of the whole from which 'half' is 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.

οὐκ

not

negative particle (negating εἰσελεύσομαι)

→ discourse linkage or contrast

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

εἰσελεύσομαι

I will go in

Fut Mid Indic 1 Sg · εἰσερχομαι

main verb of apodosis (with negative)

→ emphatic future of refusal

εἰσερχομαι: 'enter'; the negated future οὐκ εἰσελεύσομαι flatly refuses the king's εἴσελθε of v. 7.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετὰ

→ relational specification

οὐ: 'with you'; refusing the king's company.

οὐδὲ

nor

negative conjunction (with μή, emphatic)

→ discourse linkage or contrast

οὐδὲ: 'and not / nor'; with μή + subjunctive forms the strongest negation.

μή

not

negative particle (emphatic, with subjunctive)

→ discourse linkage or contrast

μή: the οὐ(δὲ) μή + aorist subjunctive construction expresses emphatic denial ('by no means will I').

φάγω

I eat

Aor Act Subj 1 Sg · ἐσθίω

subjunctive of emphatic denial

→ aorist subjunctive (emphatic future negation)

ἐσθίω (aor. ἔφαγον): 'eat'; φάγω ἄρτον ('eat bread') is the forbidden act (cf. vv. 9, 17, 22); its eventual performance (v. 19) seals the prophet's doom.

ἄρτον

bread

Accusative

direct object of φάγω

→ object specification

ἄρτος: 'bread / food'; renders ὀψῆς; the paired prohibition 'bread ... water' denotes all sustenance.

οὐδὲ

nor

negative conjunction (parallel prohibition)

→ discourse linkage or contrast

οὐδὲ: meaning 'nor'; conjunction or particle linking this unit with the surrounding discourse.

μὴ

not

negative particle (emphatic)

→ discourse linkage or contrast

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

πίω

I drink

Aor Act Subj 1 Sg · πίνω

subjunctive of emphatic denial

→ aorist subjunctive (emphatic future negation)

πίνω (aor. ἔπιον): 'drink'; πίω ὕδωρ ('drink water') completes the prohibited pair.

ὕδωρ

water

Accusative

direct object of πίνω

→ object specification

ὕδωρ: 'water'; renders ὕδωρ; with ἄρτον forms the merism for all food and drink.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπῳ

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; ἐν τῷ τόπῳ τούτῳ ('in this place') localizes the prohibition to the apostate site of Bethel; the same phrase recurs at vv. 16, 22.

τούτῳ

this

Dative

demonstrative (modifying τόπῳ)

→ participant reference or interest

οὗτος: 'this'; deictic, pointing to Bethel as the forbidden ground.

9 ὅτι οὕτως ἐνετείλατό μοι ἐν λόγῳ κύριος λέγων μὴ φάγῃς ἄρτον καὶ μὴ πῖνῃς ὕδωρ καὶ μὴ ἐπιστρέψῃς ἐν τῇ ὁδῷ ἣ ἐπορεύθης ἐν αὐτῇ

For thus the LORD commanded me by his word, saying, 'Eat no bread, and drink no water, and do not return by the way you went.'

Ground for the refusal: the explicit divine command ὅτι οὕτως ἐνετείλατό

The causal ὅτι gives the basis of the refusal — a direct command (ἐνετείλατο) of YHWH ἐν λόγῳ. The triple prohibition (eat no bread, drink no water, do not return by your road) is the exact charter the man of God will violate; the verb ἐπιστρέφω ('return') joins eating and drinking as the third forbidden act.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the divine command as the ground of the refusal.

οὕτως

thus

adverb of manner (anticipating the quoted command)

→ adverbial qualification

οὕτως: 'thus / in this way'; points forward to the content of the command.

ἐνετείλατό

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (the divine command)

→ constative aorist

ἐντέλλομαι: 'command / charge / give orders'; renders קִּיּוּ; the cognate noun ἐντολή ('command') appears at v. 21, where the prophet's violation is judged; the perfect ἐντέταλται recurs at v. 17.

μοι

me

Dative

indirect object (the one commanded)

→ participant reference or interest

ἐγώ: 'me'; the prophet as recipient of the charge.

ἐν

by

preposition + dative (instrumental)

→ spatial or relational framing

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

λόγῳ

word

Dative

dative of instrument ('by [his] word')

→ sphere or reference

λόγος: ἐν λόγῳ ('by the word'); the refrain (cf. vv. 1, 2, 5) here marks the command's binding divine authority.

κύριος

the LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: rendering of יְהוָה; the commander.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing the command)

→ durative present participle (Hebraizing speech-marker)

λέγω: λέγων (= אָמַר) introducing the direct prohibition.

μή

not

negative particle (prohibition, with subjunctive)

→ discourse linkage or contrast

μή: with aorist subjunctive forms a prohibition.

φάγῃς

eat

Aor Act Subj 2 Sg · ἐσθίω

prohibitive subjunctive ('do not eat')

→ aorist subjunctive of prohibition

ἐσθίω: 'eat'; μή φάγῃς ἄρτον is the core prohibition, repeated verbatim at vv. 17, 22.

ἄρτον

bread

Accusative

direct object of φάγῃς

→ object specification

ἄρτος: 'bread / food.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μή

not

negative particle (prohibition)

→ discourse linkage or contrast

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

πίης

drink

Aor Act Subj 2 Sg · πίνω

prohibitive subjunctive ('do not drink')

→ aorist subjunctive of prohibition

πίνω: 'drink'; μή πίης ὕδωρ, the second prohibition.

ὕδωρ

water

Accusative

direct object of πίης

→ object specification

ὕδωρ: 'water.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μή

not

negative particle (prohibition)

→ discourse linkage or contrast

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

ἐπιστρέψῃς

return

Aor Act Subj 2 Sg · ἐπιστρέφω

prohibitive subjunctive ('do not return')

→ aorist subjunctive of prohibition

ἐπιστρέφω: 'turn back / return'; the third prohibition forbids retracing the road; the irony is that the old prophet will make him 'turn back' (ἐπέστρεψεν, v. 19) in another sense — back to Bethel to eat.

ἐν

by

preposition + dative (path/locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῶ

way

Dative

dative of path ('by the way')

→ sphere or reference

ὁδός: 'way / road / journey'; renders דרך; the ὁδός becomes the chapter's fatal stage — the road of disobedient return where the lion waits (vv. 24, 28).

ἣ

by which

Dative

relative pronoun (dative, resumed by ἐν αὐτῇ)

→ participant reference or interest

ἣ: relative pronoun, resumed pleonastically by ἐν αὐτῇ — a Hebraism (הַכֶּלֶב ... בַּדֶּרֶךְ).

ἐπορεύθης

you went

Aor Pass Indic 2 Sg · πορεύομαι

verb of relative clause

→ constative aorist

πορεύομαι: 'go / travel'; the road already traveled to Bethel.

ἐν

by

preposition + dative (resumptive, Hebraism)

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (resumptive, Hebraism).

αὐτῇ

it

Dative

resumptive pronoun (Hebraistic redundancy after ἣ)

→ participant reference or interest

αὐτός: resumes the relative ἣ; the pleonastic ἐν αὐτῇ ('in it') reproduces the Hebrew resumptive pronoun.

10 καὶ ἀπῆλθεν ἐν ὁδῶ ἄλλῃ καὶ οὐκ ἀνέστρεψεν ἐν τῇ ὁδῶ ἣ ἦλθεν ἐν αὐτῇ εἰς Βαιθηλ

And he went away by another road and did not return by the road by which he had come to Bethel.

The prophet's obedient departure (closing scene A–C) καὶ ἀπῆλθεν

The man of God obeys the third clause of the command, leaving ἐν ὁδῶ ἄλλῃ ('by another road'). This compliance closes the Bethel episode and sets up the contrast with the disobedient return engineered by the old prophet in the next movement.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν

he went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (departure)

→ constative aorist

ἀπέρχομαι: 'go away / depart'; the prophet's obedient exit from Bethel.

ἐν

by

preposition + dative (path)

→ spatial or relational framing

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

ὁδῶ

road

Dative

dative of path

→ sphere or reference

ὁδός: 'road / way'; the prophet keeps the command by taking a different route.

ἄλλη

another

Dative

attributive adjective (modifying ὁδῶ)

→ sphere or reference

ἄλλος: 'other / another'; ἐν ὁδῶ ἄλλη marks exact obedience to v. 9's prohibition against returning by the same road.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (negating ἀνέστρεψεν)

→ discourse linkage or contrast

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

ἀνέστρεψεν

did return

Aor Act Indic 3 Sg · ἀναστρέφω

main verb (with negative)

→ constative aorist (compliance)

ἀναστρέφω: 'turn back / return'; the negated aorist confirms his obedience — he did not retrace his way.

ἐν

by

preposition + dative (path)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῶ

road

Dative

dative of path

→ sphere or reference

ὁδός: the original road, now avoided.

ἣ

by which

Dative

relative pronoun (resumed by ἐν αὐτῇ)

→ participant reference or interest

ῥ: relative, resumed pleonastically (Hebraism).

ἦλθεν

he had come

Aor Act Indic 3 Sg · ἔρχομαι

verb of relative clause

→ constative aorist (prior arrival)

ἔρχομαι: 'come'; the road of his arrival at Bethel.

ἐν

by

preposition + dative (resumptive, Hebraism)

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (resumptive, Hebraism).

αὐτῇ

it

Dative

resumptive pronoun (Hebraistic redundancy)

→ participant reference or interest

αὐτός: resumes ἣ; pleonastic ἐν αὐτῇ as at v. 9.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Βαιθηλ

Bethel

accusative of direction (indeclinable place name)

→ participant identification

Βαιθηλ: indeclinable; the road by which he had come to Bethel.

- 11 καὶ προφήτης εἷς πρεσβύτες κατῴκει ἐν Βαιθηλ καὶ ἔρχονται οἱ υἱοὶ αὐτοῦ καὶ διηγέσαντο αὐτῷ ἅπαντα τὰ ἔργα ἃ ἐποίησεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν Βαιθηλ καὶ τοὺς λόγους οὓς ἐλάλησεν τῷ βασιλεῖ καὶ ἐπέστρεψαν τὸ πρόσωπον τοῦ πατρὸς αὐτῶν

And a certain old prophet was living in Bethel, and his sons came and recounted to him all the deeds that the man of God had done that day in Bethel, and the words that he had spoken to the king; and they turned the face of their father.

Introduction of the second protagonist (the old prophet)

καὶ προφήτης εἷς πρεσβύτες

The new movement opens by introducing the old prophet of Bethel (προφήτης εἷς πρεσβύτες) and the chain of report from his sons. The closing clause ἐπέστρεψαν τὸ πρόσωπον τοῦ πατρὸς αὐτῶν ('they turned their father's face') uses ἐπιστρέφω yet again, foreshadowing how the old prophet will in turn 'turn' the man of God back.

καὶ

and

narrative conjunction (scene-shift)

→ discourse linkage or contrast

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

προφήτης

prophet

Nominative

subject

→ participant prominence

προφήτης: 'prophet'; renders נָבִי; the old prophet of Bethel is a genuine but compromised prophetic figure — capable both of lying (v. 18) and of receiving a true oracle (v. 20).

εἷς

a certain / one

Nominative

numeral used as indefinite article ('a certain')

→ noun-phrase marking

εἷς: 'one'; here functioning like an indefinite article ('a certain prophet'), a usage influenced by Hebrew אֶחָד and common in later Greek.

πρεσβύτες

old man

Nominative

apposition to προφήτης ('an old prophet')

→ participant prominence

πρεσβύτες: 'old man / elder'; renders זָקֵן; his age lends weight to his false claim of an angelic message (v. 18).

κατῳκει

was dwelling

Impf Act Indic 3 Sg · κατοικέω

main verb (descriptive imperfect)

→ descriptive imperfect (settled residence)

κατοικέω: 'dwell / reside / settle'; the imperfect sets the standing situation; recurs at v. 25 (the city where the prophet dwelt).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Βαιθηλ

Bethel

locative (indeclinable place name)

→ participant identification

Βαιθηλ: indeclinable; the old prophet's home is the very city of the apostate cult.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρχονται

come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ historic present (vivid narration)

ἔρχομαι: 'come'; the historic present ἔρχονται enlivens the narration as the sons arrive with news.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of ἔρχονται

→ participant prominence

υἱός: 'son'; the old prophet's sons are the messengers who relay the day's events.

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

→ discourse linkage or contrast

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

διηγήσαντο

recounted

Aor Mid Indic 3 Pl · διηγέομαι

main verb (the report)

→ constative aorist

διηγέομαι: 'recount / narrate in full'; renders ἡγούρ; the verb implies a detailed report of all the day's events.

αὐτῷ

to him

Dative

indirect object (the father)

→ participant reference or interest

αὐτός: 'to him', the old prophet.

ἅπαντα

all

Accusative

attributive adjective (modifying τὰ ἔργα)

→ object specification

ἅπας: 'all / the whole'; the strengthened form of πᾶς; stresses the completeness of the report.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἔργα

deeds

Accusative

direct object of διηγῆσάντο

→ object specification

ἔργον: 'work / deed'; the prophet's miraculous acts (the rent altar, the withered hand) reported to the old prophet.

ἃ

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅς: relative referring to the deeds.

ἐποίησεν

had done

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (prior deeds)

ποιέω: 'do / make'; the deeds done by the man of God.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of ἐποίησεν

→ participant prominence

ἄνθρωπος: 'man of God.'

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time ('on that day')

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ, the day of the oracle.

ἐκείνη

that

Dative

demonstrative (modifying ἡμέρα)

→ sphere or reference

ἐκεῖνος: 'that.'

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Βαιθηλ

Bethel

locative (indeclinable place name)

→ participant identification

Βαιθηλ: indeclinable; the place of the deeds.

καὶ

and

coordinate conjunction (adding the second object)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object (second object of διηγῆσαντο)

→ object specification

λόγος: 'word'; the oracle-words spoken to Jeroboam, the second part of the report.

οὓς

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὅς: relative referring to the words.

ἐλάλησεν

had spoken

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist

λαλέω: 'speak'; the words addressed to the king.

τῷ

to the

Dative

article

→ noun-phrase marking

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

βασιλεῖ

king

Dative

indirect object (addressee of the words)

→ sphere or reference

βασιλεὺς: 'king'; Jeroboam, to whom the oracle was spoken.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψαν

they turned

Aor Act Indic 3 Pl · ἐπιστρέφω

main verb (the sons turn the father's attention)

→ constative aorist

ἐπιστρέφω: 'turn'; ἐπέστρεψαν τὸ πρόσωπον τοῦ πατρός ('they turned their father's face/attention') is an idiom for redirecting his interest toward the departed prophet; the recurrent ἐπιστρέφω-motif foreshadows the deceptive 'turning back' to come.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object of ἐπέστρεψαν

→ object specification

πρόσωπον: 'face'; here in the idiom 'turn the face' = direct attention; renders פָּנָיו.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession ('their father's face')

→ relational specification

πατήρ: 'father'; the old prophet, whose interest is roused.

αὐτῶν

their

Genitive

genitive of possession (the sons')

→ relational specification

αὐτός: 'their', referring to the sons.

12 καὶ ἐλάλησεν πρὸς αὐτοὺς ὁ πατήρ αὐτῶν λέγων ποία ὁδὴ πεπόρευται καὶ δεικνύουσιν αὐτῷ οἱ υἱοὶ αὐτοῦ τὴν ὁδὸν ἐν ᾗ ἀνῆλθεν ὁ ἄνθρωπος τοῦ θεοῦ ὁ ἐλθὼν ἐξ Ιουδα

And their father spoke to them, saying, 'By which road has he gone?' And his sons showed him the road by which the man of God who had come from Judah had gone up.

The old prophet inquires the route

καὶ ἐλάλησεν πρὸς αὐτοὺς

The old prophet's question ποία ὁδὴ πεπόρευται ('by which road has he gone?') and the sons' answer set the pursuit in motion. The perfect πεπόρευται treats the departure as a completed, traceable fact; the historic present δεικνύουσιν keeps the narrative vivid.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introduction)

→ constative aorist

λαλέω: 'speak'; introduces the father's question.

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).

αὐτοὺς

them

Accusative

accusative object of πρὸς (the sons)

→ participant reference

αὐτός: 'them', the sons.

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

subject

→ participant prominence

πατήρ: 'father'; the old prophet.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing question)

→ durative present participle (Hebraizing speech-marker)

λέγω: λέγων (= ܠܡܢܢ) introducing direct speech.

ποιῶ

by which

Dative

interrogative adjective (modifying ὁδῶ)

→ sphere or reference

ποιῶ: 'which / what kind of'; the interrogative opens the question about the route taken.

ὁδῶ

road

Dative

dative of path

→ sphere or reference

ὁδός: 'road'; the route of the man of God's departure.

πεπόρευται

has gone

Perf Mid Indic 3 Sg · πορεύομαι

main verb (the question's verb)

→ perfect of accomplished, traceable departure

πορεύομαι: 'go / travel'; the perfect πεπόρευται ('has gone') views the departure as a completed state with present relevance — the man is gone and his trail can be followed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

δεικνύουσιν

show

Pres Act Indic 3 Pl · δείκνυμι

main verb (historic present)

→ historic present (vivid narration)

δείκνυμι: 'show / point out'; the historic present keeps the action immediate as the sons indicate the road.

αὐτῷ

to him

Dative

indirect object (the father)

→ participant reference or interest

αὐτός: 'to him', the old prophet.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of δεικνύουσιν

→ participant prominence

υἱός: 'son'; the sons point out the route.

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.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδὸν

road

Accusative

direct object of δεικνύουσιν

→ object specification

ὁδός: 'road'; the very route by which the man of God departed.

ἐν

by

preposition + dative (path)

→ spatial or relational framing

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

ἣ

which

Dative

relative pronoun (dative of path)

→ participant reference or interest

ἣ: relative referring to the road.

ἀνῆλθεν

went up

Aor Act Indic 3 Sg · ἀνέρχομαι

verb of relative clause

→ constative aorist

ἀνέρχομαι: 'go up / ascend'; ἀνά- suits travel up into the hill country toward Judah.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of ἀνῆλθεν

→ participant prominence

ἄνθρωπος: 'man of God.'

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

ὁ

the one

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

ἐλθὼν

having come

Aor Act Part Nom Masc Sg · ἔρχομαι

attributive participle (modifying ἄνθρωπος)

→ antecedent aorist participle

ἔρχομαι: 'come'; the articular participle ὁ ἐλθὼν ('the one who came from Judah') is an identifying epithet, recurring in varied form at v. 14 (ὁ ἐληλυθώς).

ἐξ

from

preposition + genitive (source)

→ spatial or relational framing

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

Ιουδα

Judah

genitive of source (indeclinable name)

→ participant identification

Ιουδα: indeclinable; the prophet's Judahite origin, repeatedly noted.

13 καὶ εἶπεν τοῖς υἱοῖς αὐτοῦ ἐπισάξατέ μοι τὸν ὄνον καὶ ἐπέσαξαν αὐτῷ τὸν ὄνον καὶ ἐπέβη ἐπ' αὐτόν

And he said to his sons, 'Saddle the donkey for me.' And they saddled the donkey for him, and he mounted upon it.

The old prophet sets out in pursuit

καὶ εἶπεν τοῖς υἱοῖς

The command-and-execution pattern (ἐπισάξατε ... ἐπέσαξαν) shows the brisk, deliberate pursuit. The donkey (ὄνος) introduced here becomes a key character: it carries the corpse (v. 29) and stands by it unharmed (vv. 24, 28).

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-introduction)

→ constative aorist

λέγω: introduces the saddle-command.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (addressees)

→ sphere or reference

υἱός: 'son'; the sons commanded to saddle.

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.

ἐπισάξατέ

saddle

Aor Act Impv 2 Pl · ἐπισάττω

imperative (command to saddle)

→ ingressive aorist imperative

ἐπισάττω: 'saddle / load up'; renders שָׂבַח; the cognate aorist ἐπέσαξαν follows immediately; the verb recurs at v. 23 for re-saddling before the fatal journey.

μοι

for me

Dative

dative of advantage

→ participant reference or interest

ἐγώ: 'for me', the old prophet.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ὄνον

donkey

Accusative

direct object of ἐπισάξατε

→ object specification

ὄνος: 'donkey / ass'; renders דֹּנָק; this donkey will carry the corpse (v. 29) and famously stand unharmed beside the lion (vv. 24, 28).

καὶ

and

narrative conjunction (execution of command)

→ discourse linkage or contrast

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

ἐπέσαξαν

they saddled

Aor Act Indic 3 Pl · ἐπισάττω

main verb (execution)

→ constative aorist

ἐπισάττω: the cognate aorist fulfils the imperative — the command is carried out at once.

αὐτῷ

for him

Dative

dative of advantage

→ participant reference or interest

αὐτός: 'for him', the old prophet.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ὄνον

donkey

Accusative

direct object of ἐπέσαξαν

→ object specification

ὄνος: the saddled donkey.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέβη

he mounted

Aor Act Indic 3 Sg · ἐπιβαίνω

main verb (mounting the donkey)

→ constative aorist

ἐπιβαίνω: 'go up onto / mount'; renders רָכַב; the old prophet rides off after the man of God.

ἐπὶ

upon

preposition + accusative (elided)

→ spatial or relational framing

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

αὐτόν

it

Accusative

accusative object of ἐπί (the donkey)

→ participant reference

αὐτός: refers to the donkey (ὄνος, masc.).

14 καὶ ἐπορεύθη κατόπισθεν τοῦ ἀνθρώπου τοῦ θεοῦ καὶ εὔρεν αὐτὸν καθήμενον ὑπὸ δρυὶν καὶ εἶπεν αὐτῷ εἰ σὺ εἶ ὁ ἄνθρωπος τοῦ θεοῦ ὁ ἐληλυθὼς ἐξ Ιουδα καὶ εἶπεν αὐτῷ ἐγώ

And he went after the man of God and found him sitting under an oak, and said to him, 'Are you the man of God who has come from Judah?' And he said to him, 'I am.'

The pursuit and first encounter

καὶ ἐπορεύθη κατόπισθεν

The old prophet overtakes the man of God resting under an oak. The verification question (εἰ σὺ εἶ ...;) and the terse self-identification ἐγώ ('I am') sharpen the encounter; the participle ὁ ἐληλυθὼς (perfect, 'who has come') varies the epithet of v. 12.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

he went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (pursuit)

→ constative aorist

πορεύομαι: 'go / travel'; the old prophet sets off after his quarry.

κατόπισθεν

after / behind

improper preposition + genitive ('after')

→ spatial or relational framing

κατόπισθεν: 'behind / after'; an adverb/preposition with the genitive; renders ἡπίσθεν; marks the pursuit.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπου

man

Genitive

genitive object of κατόπισθεν

→ relational specification

ἄνθρωπος: 'man of God', the pursued.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

καὶ

and

narrative 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 (the finding)

→ constative aorist

εὕρισκω: 'find'; the same verb describes the lion's finding of the man (v. 24) — an ominous echo.

αὐτόν

him

Accusative

direct object of εὔρεν

→ participant reference

αὐτός: the man of God.

καθήμενον

sitting

Pres Mid Part Acc Masc Sg · κάθημαι

supplementary participle (with εὔρεν: 'found him sitting')

→ present participle (concurrent state)

κάθημαι: 'sit'; the supplementary participle describes the man's posture when found — at rest under the oak.

ὑπὸ

under

preposition + accusative (position)

→ spatial or relational framing

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

δρῦν

an oak

Accusative

accusative object of ὑπό (location)

→ object specification

δρῦς: 'oak / tree'; renders ὀλίγον / ἡλίαν; the shade of the oak marks a resting place — and the spot of the fateful re-encounter.

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-introduction)

→ constative aorist

λέγω: introduces the verification question.

αὐτῷ

to him

Dative

indirect object

→ participant reference or interest

αὐτός: 'to him', the man of God.

εἰ

are...?

interrogative particle (introducing direct question)

→ discourse linkage or contrast

εἰ: usually 'if', but here introducing a direct question ('Are you...?'), a Hebraizing/colloquial use rendering ⚭-interrogative.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you'; the direct address verifying his identity.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula (in the question)

→ stative present

εἰμί: 'be'; the copula of the identity-question.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

predicate nominative

→ participant prominence

ἄνθρωπος: 'man of God', the title under verification.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

ὁ

the one

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

ἐληλυθώς

having come

Perf Act Part Nom Masc Sg · ἔρχομαι

attributive participle (modifying ἄνθρωπος)

→ perfect participle (settled fact of arrival)

ἔρχομαι: 'come'; the perfect participle ὁ ἐληλυθώς ('the one who has come from Judah') varies the aorist ὁ ἐλθών of v. 12, both serving as the prophet's identifying epithet.

ἐξ

from

preposition + genitive (source)

→ spatial or relational framing

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

Ιουδα

Judah

genitive of source (indeclinable name)

→ participant identification

Ιουδα: indeclinable; the Judahite origin.

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 (the reply)

→ constative aorist

λέγω: introduces the terse reply.

αὐτῷ

to him

Dative

indirect object

→ participant reference or interest

αὐτός: 'to him', the old prophet.

ἐγώ

I am

Nominative

elliptical answer (nominative pronoun = 'I [am he]')

→ participant reference

ἐγώ: 'I'; the bare pronoun answers the identity-question affirmatively ('I am'), with the copula understood.

15 καὶ εἶπεν αὐτῷ δεῦρο μετ' ἐμοῦ καὶ φάγε ἄρτον

And he said to him, 'Come with me and eat bread.'

The old prophet's invitation (the temptation) καὶ εἶπεν αὐτῷ δεῦρο

The terse invitation δεῦρο ... φάγε ἄρτον repeats the very act the man of God is forbidden (vv. 8–9).

Coming from a fellow prophet, it carries dangerous plausibility, setting up the deception of v. 18.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the invitation.

αὐτῷ

to him

Dative

indirect object

→ participant reference or interest

αὐτός: 'to him', the man of God.

δεῦρο

come

adverb used as imperative ('come!')

→ clausal contribution

δεῦρο: 'come here / come now'; an adverb functioning as an imperative of invitation; renders כּוּ / הָלֵךְ.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of μετά

→ relational specification

ἐγώ: 'with me'; the old prophet offers his own hospitality.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγε

eat

Aor Act Impv 2 Sg · ἐσθίω

imperative (invitation to eat)

→ ingressive aorist imperative

ἐσθίω: 'eat'; φάγε ἄρτον invites the very act prohibited by the LORD's command — the heart of the temptation.

ἄρτον

bread

Accusative

direct object of φάγε

→ object specification

ἄρτος: 'bread / food'; the forbidden food.

16 καὶ εἶπεν οὐ μὴ δύνωμαι τοῦ ἐπιστρέψαι μετὰ σοῦ οὐδὲ μὴ φάγομαι ἄρτον οὐδὲ πίομαι ὕδωρ ἐν τῷ τόπῳ τούτῳ

And he said, 'I am by no means able to return with you, nor will I eat bread or drink water in this place.'

The man of God's renewed refusal

καὶ εἶπεν οὐ μὴ δύνωμαι

The refusal is firm, voiced again with emphatic οὐ μὴ. He restates the prohibition almost verbatim from v. 8, anchoring his resolve in the divine command (spelled out in v. 17). The articular infinitive τοῦ ἐπιστρέψαι makes 'returning' itself the forbidden thing.

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-introduction)

→ constative aorist

λέγω: introduces the refusal.

οὐ

not

negative particle (with μή, emphatic)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic denial.

μή

by no means

negative particle (emphatic, with subjunctive)

→ discourse linkage or contrast

μή: the οὐ μή construction strengthens the negation.

δύναμαι

I am able

Pres Mid Subj 1 Sg · δύναμαι

subjunctive of emphatic denial

→ present subjunctive (emphatic incapacity)

δύναμαι: 'be able'; οὐ μή δύναμαι ('I am by no means able') frames the refusal as moral incapacity — obedience binds him.

τοῦ

to

Genitive

article (with articular infinitive)

→ noun-phrase marking

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

ἐπιστρέψαι

to return

Aor Act Inf · ἐπιστρέφω

articular infinitive (complement of δύναμαι)

→ aorist infinitive

ἐπιστρέφω: 'return / turn back'; the articular infinitive τοῦ ἐπιστρέψαι makes the act of returning the object of refusal — the very thing the old prophet asks and the command forbids (v. 9).

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

σύ: 'with you', the old prophet.

οὐδὲ

nor

negative conjunction (emphatic)

→ discourse linkage or contrast

οὐδὲ: 'nor'; continuing the chain of refusal.

μή

not

negative particle (emphatic)

→ discourse linkage or contrast

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

φάγομαι

will I eat

Fut Mid Indic 1 Sg · ἐσθίω

future of emphatic denial (with οὐδὲ μή)

→ emphatic future negation

ἐσθίω: 'eat'; the middle future φάγομαι (deponent-type) with οὐδὲ μή strongly denies eating bread there.

ἄρτον bread Accusative <i>direct object of φάγομαι</i> → object specification ἄρτος: 'bread.'	οὐδὲ nor <i>negative conjunction</i> → discourse linkage or contrast οὐδὲ: meaning 'nor'; conjunction or particle linking this unit with the surrounding discourse.	πίομαι will I drink Fut Mid Indic 1 Sg · πίνω <i>future of denial</i> → emphatic future negation πίνω: 'drink'; the middle future πίομαι denies drinking water there.	ὕδωρ water Accusative <i>direct object of πίομαι</i> → object specification ὕδωρ: 'water.'
ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	τῷ the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	τόπῳ place Dative <i>dative of place</i> → sphere or reference τόπος: 'place'; ἐν τῷ τόπῳ τούτῳ (cf. vv. 8, 22).	τούτῳ this Dative <i>demonstrative (modifying τόπῳ)</i> → participant reference or interest οὗτος: 'this'; the forbidden locale.

17 ὅτι οὕτως ἐντέταλταί μοι ἐν λόγῳ κύριος λέγων μὴ φάγῃς ἄρτον ἐκεῖ καὶ μὴ πῖνῃς ὕδωρ ἐκεῖ καὶ μὴ ἐπιστρέψῃς ἐν τῇ ὁδῷ ἣ ἐπορεύθης ἐν αὐτῇ

For thus the LORD has commanded me by his word, saying, 'Eat no bread there and drink no water there, and do not return by the way you went.'

Ground of the refusal restated (echo of v. 9) ὅτι οὕτως ἐντέταλταί

The man of God repeats the divine command almost word-for-word from v. 9, now with the perfect ἐντέταλται ('has commanded', standing in force) and the added ἐκεῖ ('there'). His full knowledge of the command makes his subsequent capitulation to the lie all the more culpable.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the divine command as ground of refusal (cf. v. 9).

οὕτως

thus

adverb of manner (anticipating the command)

→ adverbial qualification

οὕτως: 'thus'; points forward to the quoted command.

ἐντέταται

has commanded

Perf Mid Indic 3 Sg · ἐντέλλομαι

main verb (the standing command)

→ perfect of abiding force (the command remains binding)

ἐντέλλομαι: 'command'; the perfect ἐντέταται ('has commanded and it stands') intensifies v. 9's aorist ἐνετείλατο — the order is still fully in force at this very moment of temptation.

μοι

me

Dative

indirect object

→ participant reference or interest

ἐγώ: 'me', the prophet commanded.

ἐν

by

preposition + dative (instrumental)

→ spatial or relational framing

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

λόγῳ

word

Dative

dative of instrument ('by [his] word')

→ sphere or reference

λόγος: ἐν λόγῳ; the refrain (cf. vv. 1, 2, 5, 9) marking divine authority — soon to be set against the old prophet's counterfeit ἐν ῥήματι κυρίου (v. 18).

κύριος

the LORD

Nominative

subject of ἐντέταται

→ participant prominence

κύριος: rendering of יהוה.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing the command)

→ durative present participle (Hebraizing speech-marker)

λέγω: λέγων (= ܠܡܢܐ) introducing direct speech.

μή

not

negative particle (prohibition)

→ discourse linkage or contrast

μή: with subjunctive forms the prohibition.

φάγῃς

eat

Aor Act Subj 2 Sg · ἐσθίω

prohibitive subjunctive

→ aorist subjunctive of prohibition

ἐσθίω: 'eat'; μή φάγῃς ἄρτον, repeated from v. 9.

ἄρτον

bread

Accusative

direct object of φάγῃς

→ object specification

ἄρτος: 'bread.'

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; the added 'there' localizes the prohibition to the place of the temptation.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

μὴ
not

negative particle (prohibition)

→ discourse linkage or contrast

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

πίης
drink

Aor Act Subj 2 Sg · πίνω

prohibitive subjunctive

→ aorist subjunctive of prohibition

πίνω: 'drink'; μὴ πίης ὕδωρ, the second prohibition.

ὕδωρ
water

Accusative

direct object of πίης

→ object specification

ὕδωρ: 'water'.

ἐκεῖ
there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; repeated for emphasis on the forbidden locale.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

μὴ
not

negative particle (prohibition)

→ discourse linkage or contrast

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

ἐπιστρέψης
return

Aor Act Subj 2 Sg · ἐπιστρέφω

prohibitive subjunctive

→ aorist subjunctive of prohibition

ἐπιστρέφω: 'return'; the third prohibition, against retracing the road (cf. v. 9).

ἐν
by

preposition + dative (path)

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

ὁδῷ
way

Dative

dative of path

→ sphere or reference

ὁδός: 'way / road.'

ἣ
by which

Dative

relative pronoun (resumed by ἐν αὐτῇ)

→ participant reference or interest

ὅς: relative, resumed pleonastically (Hebraism).

ἐπορεύθης
you went

Aor Pass Indic 2 Sg · πορεύομαι

verb of relative clause

→ constative aorist

πορεύομαι: 'go / travel'; the road already taken.

ἐν
by

preposition + dative (resumptive, Hebraism)

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (resumptive, Hebraism).

αὐτῇ
it

Dative

resumptive pronoun (Hebraistic redundancy after ἣ)

→ participant reference or interest

αὐτός: resumes ἣ; pleonastic ἐν αὐτῇ as at vv. 9, 10.

18 καὶ εἶπεν πρὸς αὐτόν καγὼ προφήτης εἰμὶ καθὼς σύ καὶ ἄγγελος λελάληκεν πρὸς με ἐν ῥήματι κυρίου λέγων ἐπίστρεψον αὐτὸν πρὸς σεαυτὸν εἰς τὸν οἶκόν σου καὶ φαγέτω ἄρτον καὶ πιέτω ὕδωρ καὶ ἐψεύσατο αὐτῷ

And he said to him, 'I too am a prophet like you, and an angel has spoken to me by the word of the LORD, saying, Bring him back to yourself, into your house, and let him eat bread and drink water.' And he lied to him.

The deception: a counterfeit oracle

καὶ εἶπεν πρὸς αὐτόν καγὼ προφήτης

The old prophet asserts equal prophetic standing (καγὼ προφήτης εἰμὶ καθὼς σύ) and fabricates an angelic message ἐν ῥήματι κυρίου that directly countermands the genuine command. The narrator unmasks the lie flatly: καὶ ἐψεύσατο αὐτῷ ('and he lied to him'). The counterfeit ἐν ῥήματι κυρίου deliberately echoes the true ἐν λόγῳ κυρίου refrain — the chapter's central crux: how is a true word distinguished from a false one?

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-introduction)

→ constative aorist

λέγω: introduces the deceptive speech.

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).

αὐτόν
him

Accusative

accusative object of πρὸς

→ participant reference

αὐτός: the man of God.

κἀγώ

I too

Nominative

subject (crasis of καὶ ἐγώ, emphatic)

→ participant prominence

κἀγώ: crasis of καὶ ἐγώ ('I also / I too'); claims parity of prophetic office as the lever of persuasion.

προφήτης

a prophet

Nominative

predicate nominative

→ participant prominence

προφήτης: 'prophet'; the old man's true office lends false credibility to his lie.

εἰμί

am

Pres Act Indic 1 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; 'I am a prophet.'

καθώς

like

comparative conjunction

→ discourse linkage or contrast

καθώς: 'just as / like'; 'like you' presses the claim of equality.

σύ

you

Nominative

subject of implied εἶ (comparison)

→ participant reference

σύ: 'you'; the man of God, set as the standard of comparison.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄγγελος

an angel

Nominative

subject of λελάληκεν

→ participant prominence

ἄγγελος: 'angel / messenger'; renders ἡχὴ; the claimed angelic source raises the prestige of the false message above an ordinary human word — and is wholly invented.

λελάληκεν

has spoken

Perf Act Indic 3 Sg · λαλέω

main verb (the claimed revelation)

→ perfect of claimed standing revelation

λαλέω: 'speak'; the perfect λελάληκεν ('has spoken and it stands') falsely mimics the authority of an abiding divine word (cf. the true ἐντέταται, v. 17).

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς

→ participant reference

ἐγώ: 'to me', the old prophet's claimed recipient.

ἐν

by

preposition + dative (instrumental)

→ spatial or relational framing

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

ῥήματι

word

Dative

dative of instrument ('by the word')

→ sphere or reference

ῥῆμα: 'word / saying'; ἐν ῥήματι κυρίου ('by the word of the LORD') is the old prophet's counterfeit of the true refrain ἐν λόγῳ κυρίου — a deliberate verbal forgery of divine authorization.

κυρίου

of the LORD

Genitive

genitive of source (falsely claimed)

→ relational specification

κύριος: rendering of יהוה; invoked falsely to clothe the lie in divine authority.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing the false oracle)

→ durative present participle (Hebraizing speech-marker)

λέγω: λέγων introducing the content of the fabricated message.

ἐπίστρεψον

bring back

Aor Act Impv 2 Sg · ἐπιστρέφω

imperative (content of the false oracle)

→ ingressive aorist imperative

ἐπιστρέφω: here transitive, 'bring/turn (him) back'; the lie commands the very ἐπιστρέφειν that the true word forbade (vv. 9, 17), inverting the keyword of the chapter.

αὐτὸν

him

Accusative

direct object of ἐπίστρεψον

→ participant reference

αὐτός: the man of God, to be brought back.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

σεαυτὸν

yourself

Accusative

reflexive pronoun (object of πρὸς)

→ participant reference

σεαυτοῦ: reflexive 'yourself'; 'bring him back to yourself.'

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκόν

house

Accusative

accusative object of εἰς (destination)

→ object specification

οἶκος: 'house'; the destination of the deceptive return.

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.

φαγέτω

let him eat

Aor Act Impv 3 Sg · ἐσθίω

third-person imperative (content of false oracle)

→ ingressive aorist imperative

ἐσθίω: 'eat'; φαγέτω ἄρτον commands the forbidden eating — the lie's lethal core.

ἄρτον bread Accusative <i>direct object of φαγέτω</i> → object specification ἄρτος: 'bread.'	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	πίετω let him drink Aor Act Impv 3 Sg · πίνω <i>third-person imperative (content of false oracle)</i> → ingressive aorist imperative πίνω: 'drink'; πίετω ὕδωρ, the second forbidden act commanded by the lie.	ὕδωρ water Accusative <i>direct object of πίετω</i> → object specification ὕδωρ: 'water.'
καὶ and <i>narrative conjunction (narrator's verdict)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐψεύσατο he lied Aor Mid Indic 3 Sg · ψεύδομαι <i>main verb (narrator's evaluative comment)</i> → constative aorist (decisive verdict) ψεύδομαι: 'lie / deceive'; renders / שָׁקַץ; the narrator's blunt καὶ ἐψεύσατο αὐτῷ ('and he lied to him') exposes the falsehood to the reader, though the man of God does not detect it.	αὐτῷ to him Dative <i>indirect object (the one lied to)</i> → participant reference or interest αὐτός: 'to him', the man of God, the victim of the deception.	

19 καὶ ἐπέστρεψεν αὐτόν καὶ ἔφαγεν ἄρτον καὶ ἔπιεν ὕδωρ ἐν τῷ οἴκῳ αὐτοῦ

And he brought him back, and he ate bread and drank water in his house.

The fatal capitulation καὶ ἐπέστρεψεν αὐτόν

The transgression is told with stark economy: the three forbidden acts — returning (ἐπέστρεψεν), eating (ἔφαγεν), drinking (ἔπιεν) — are accomplished in a single rapid clause. The keyword ἐπιστρέφω here marks the disobedient 'turning back.'

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν
he brought back

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (the old prophet turns him back)

→ constative aorist

ἐπιστρέφω: 'turn / bring back'; transitive here — the old prophet 'brought him back', accomplishing the forbidden return; the subject of the participle ὁ ἐπιστρέψας (vv. 20, 23, 26) recalls this act.

αὐτόν
him

Accusative

direct object of ἐπέστρεψεν

→ participant reference

αὐτός: the man of God, brought back.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγεν
he ate

Aor Act Indic 3 Sg · ἐσθίω

main verb (the transgression)

→ constative aorist

ἐσθίω: 'eat'; the forbidden act now performed — the aorist seals the disobedience.

ἄρτον
bread

Accusative

direct object of ἔφαγεν

→ object specification

ἄρτος: 'bread'; the forbidden food eaten.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔπιεν
he drank

Aor Act Indic 3 Sg · πίνω

main verb (the transgression)

→ constative aorist

πίνω: 'drink'; the forbidden drinking completes the violation.

ὕδωρ
water

Accusative

direct object of ἐπιεν

→ object specification

ὕδωρ: 'water.'

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ
the

Dative

article

→ noun-phrase marking

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

οἴκῳ
house

Dative

dative of place

→ sphere or reference

οἶκος: 'house'; the old prophet's house, scene of the fateful meal.

αὐτοῦ

his

Genitive

genitive of possession (the old prophet's)

→ relational specification

αὐτός: 'his', the old prophet's house.

20 καὶ ἐγένετο αὐτῶν καθημένων ἐπὶ τῆς τραπέζης καὶ ἐγένετο λόγος κυρίου πρὸς τὸν προφήτην τὸν ἐπιστρέψαντα αὐτὸν

And it happened, as they were sitting at the table, that the word of the LORD came to the prophet who had brought him back.

The true word breaks in (turning point)

καὶ ἐγένετο αὐτῶν καθημένων

At the very table of transgression, the genuine λόγος κυρίου comes — ironically through the lying old prophet (τὸν ἐπιστρέψαντα αὐτόν, 'the one who had brought him back'). The genitive absolute αὐτῶν καθημένων sets the scene; the formula ἐγένετο λόγος κυρίου πρὸς is the classic prophetic word-event idiom.

καὶ

and

narrative conjunction (with ἐγένετο, temporal frame)

→ discourse linkage or contrast

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

impersonal main verb (temporal-frame formula)

→ constative aorist (narrative pivot)

γίνομαι: 'happen'; καὶ ἐγένετο (יָצַו) frames the moment of the word-event.

αὐτῶν

they

Genitive

subject of genitive absolute

→ relational specification

αὐτός: subject of the genitive-absolute construction ('as they were sitting').

καθημένων

sitting

Pres Mid Part Gen Masc Pl · κάθημαι

genitive absolute (temporal: 'while they sat')

→ present participle (concurrent action)

κάθημαι: 'sit'; the genitive absolute αὐτῶν καθημένων sets the scene of the meal at the moment the word arrives.

ἐπὶ

at

preposition + genitive (position)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

τραπέζης

table

Genitive

genitive object of ἐπί

→ relational specification

τράπεζα: 'table'; renders יִדְּבָר; the table of the forbidden meal becomes the place where judgment is pronounced.

καὶ

and / that

apodotic καὶ (resuming after the temporal clause)

→ discourse linkage or contrast

καὶ: the apodotic καὶ (Hebraizing) introduces the main clause after καὶ ἐγένετο + temporal phrase.

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb (the word-event)

→ constative aorist

γίνομαι: 'come to be / happen'; ἐγένετο λόγος κυρίου πρὸς ('the word of the LORD came to') is the standard prophetic word-event formula (לִּהְיוֹת דְּבַר יְהוָה אֵל).

λόγος

word

Nominative

subject of ἐγένετο

→ participant prominence

λόγος: 'word'; the genuine λόγος κυρίου now comes — strikingly through the deceiver, not the deceived.

κυρίου

of the LORD

Genitive

genitive of source

→ relational specification

κύριος: rendering of יְהוָה.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

προφήτην

prophet

Accusative

accusative object of πρὸς (recipient of the word)

→ object specification

προφήτης: 'prophet'; the old prophet of Bethel, recipient of the true oracle despite his deceit.

τὸν

the one

Accusative

article (substantivizing the participle)

→ noun-phrase marking

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

ἐπιστρέψαντα

who had brought back

Aor Act Part Acc Masc Sg · ἐπιστρέφω

attributive participle (modifying προφήτην)

→ antecedent aorist participle

ἐπιστρέφω: the participle ὁ ἐπιστρέψας αὐτόν ('the one who had brought him back') becomes a fixed epithet for the old prophet (cf. v. 26), pinning his guilt by the very keyword of the chapter.

αὐτὸν

him

Accusative

direct object of the participle

→ participant reference

αὐτός: the man of God, the one brought back.

21 καὶ εἶπεν πρὸς τὸν ἄνθρωπον τοῦ θεοῦ τὸν ἦκοντα ἐξ Ιουδα λέγων τάδε λέγει κύριος ἀνθ' ὧν παρεπίκρανας τὸ ῥῆμα κυρίου καὶ οὐκ ἐφύλαξας τὴν ἐντολήν ἣν ἐνετείλατό σοι κύριος ὁ θεός σου

And he cried out to the man of God who had come from Judah, saying, 'Thus says the LORD: Because you have rebelled against the word of the LORD and have not kept the command which the LORD your God commanded you,'

Oracle of doom (first half: the charge) καὶ εἶπεν ... τάδε λέγει κύριος

The old prophet, now a true mouthpiece, pronounces judgment with the messenger-formula τάδε λέγει κύριος. The charge has two counts joined by causal ἀνθ' ὧν ('because'): rebellion against the word (παρεπίκρανας) and failure to keep the command (οὐκ ἐφύλαξας τὴν ἐντολήν). παραπικραίνω (LXX standard for ἠῆρ) frames the disobedience as covenant rebellion.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

cried out / said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the oracle of doom.

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).

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον

man

Accusative

accusative object of πρὸς

→ object specification

ἄνθρωπος: 'man of God', the condemned.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

τὸν

the one

Accusative

article (substantivizing the participle)

→ noun-phrase marking

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

ἦκοντα

having come

Pres Act Part Acc Masc Sg · ἦκω

attributive participle (modifying ἄνθρωπον)

→ present participle with perfect sense ('who has come / is here')

ἦκω: 'have come / be present'; ἦκω carries a perfective sense in the present; ὁ ἦκων ἐξ Ιουδα ('the one come from Judah') again varies the identifying epithet (cf. vv. 12, 14).

ἐξ

from

preposition + genitive (source)

→ spatial or relational framing

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

Ιουδα

Judah

genitive of source (indeclinable name)

→ participant identification

Ιουδα: indeclinable; the Judahite origin.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing the oracle)

→ durative present participle (Hebraizing speech-marker)

λέγω: λέγων introducing the messenger-formula.

τάδε

thus

Accusative

demonstrative (object of λέγει)

→ object specification

ὁδε: 'this / these'; τάδε λέγει κύριος, the messenger-formula (כִּהְיוֹנָא אֱמַר יְהוָה), now spoken by the old prophet.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula

→ present of ongoing divine authority

λέγω (pres.): the citation-present of the formula.

κύριος

the LORD

Nominative

subject of λέγει

→ participant prominence

κύριος: rendering of יְהוָה; the true speaker of the oracle.

ἀνθ̃

because

preposition (in causal idiom ἀνθ̃ ὧν)

→ spatial or relational framing

ἀντί: 'instead of / for!'; in the idiom ἀνθ̃ ὧν ('in return for which / because') it functions causally, rendering אֲשֶׁר עָלָיו ('because').

ὧν

which

Genitive

relative pronoun (genitive, in the causal idiom ἀνθ' ὧν)

→ relational specification

ὅς: relative pronoun in the fixed causal phrase ἀνθ' ὧν.

παρεπίκρανας

you rebelled against

Aor Act Indic 2 Sg · παραπικραίνω

verb of causal clause (first count of the charge)

→ constative aorist (the decisive act of rebellion)

παραπικραίνω: 'embitter / provoke / rebel against'; renders ἡγῆ ('be rebellious'); the LXX's standard term for covenant rebellion (cf. Ps 105:7 LXX; Heb 3:16); here the disobedience is framed not as a mere lapse but as bitter defiance of the divine word; recurs (3 sg.) at v. 26.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

word

Accusative

direct object of παρεπίκρανας

→ object specification

ῥῆμα: 'word'; τὸ ῥῆμα κυρίου ('the word of the LORD'), the very command the man of God defied; the keyword recurs at vv. 26, 32.

κυρίου

of the LORD

Genitive

genitive of source (whose word)

→ relational specification

κύριος: rendering of יהוה.

καὶ

and

coordinate conjunction (joining the second count)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (negating ἐφύλαξας)

→ discourse linkage or contrast

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

ἐφύλαξας

you kept

Aor Act Indic 2 Sg · φυλάσσω

verb of causal clause (second count, with negative)

→ constative aorist

φυλάσσω: 'guard / keep / observe'; renders ἡμψ; 'you did not keep the command' is the standard covenant-breach formula (cf. Deut 28:15).

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἐντολήν

command

Accusative

direct object of ἐφύλαξας

→ object specification

ἐντολή: 'commandment / charge'; renders ἡγῆμ; the cognate of ἐνετείλατο (vv. 9, 17); the prophet failed to 'keep' the very ἐντολή YHWH 'commanded'.

ἣν

which

Accusative

relative pronoun (object of ἐνετείλατο)

→ participant reference

ὅς: relative referring to the command.

ἐνετείλατό

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist

ἐντέλλομαι: 'command'; recalls the original charge of vv. 9, 17 — the cognate ἐντολήν ... ἐνετείλατο underscores that this was an explicit, knowable order.

σοι

you

Dative

indirect object (the one commanded)

→ participant reference or interest

σύ: 'you', the man of God.

κύριος

the LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος; rendering of יהוה.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος ('the LORD your God')

→ participant prominence

θεός: 'God'; κύριος ὁ θεός σου ('the LORD your God') stresses the covenant bond that the disobedience has breached.

σου

your

Genitive

genitive of possession (modifying θεός)

→ relational specification

σύ: 'your'; the possessive underlines the personal covenant relationship.

22 καὶ ἐπέστρεψας καὶ ἔφαγες ἄρτον καὶ ἔπιες ὕδωρ ἐν τῷ τόπῳ τούτῳ ᾧ ἐλάλησεν πρὸς σέ λέγων μὴ φάγῃς ἄρτον καὶ μὴ πίῃς ὕδωρ οὐ μὴ εἰσέλθῃ τὸ σῶμά σου εἰς τὸν τάφον τῶν πατέρων σου

and you returned and ate bread and drank water in this place, of which he said to you, 'Eat no bread and drink no water' — your body shall not come into the tomb of your fathers.

Oracle of doom (second half: the indictment and sentence)

καὶ ἐπέστρεψας

The charge is itemized — you returned, ate, drank — against the explicit prohibition, and then the sentence falls: οὐ μὴ εἰσέλθῃ τὸ σῶμά σου εἰς τὸν τάφον τῶν πατέρων σου. Denial of burial in the ancestral tomb was, in Israelite thought, a grievous dishonor; the emphatic οὐ μὴ marks the certainty of the doom.

καὶ

and

coordinate conjunction (continuing the charge)

→ discourse linkage or contrast

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

ἐπέστρεψας

you returned

Aor Act Indic 2 Sg · ἐπιστρέφω

verb of causal clause (third count)

→ constative aorist

ἐπιστρέφω: 'return'; the keyword again — 'you returned', the act forbidden in vv. 9, 17 and now charged against him.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔφαγες

you ate

Aor Act Indic 2 Sg · ἐσθίω

verb of causal clause

→ constative aorist

ἐσθίω: 'eat'; the forbidden eating charged in the second person.

ἄρτον

bread

Accusative

direct object of ἔφαγες

→ object specification

ἄρτος: 'bread.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔπιες

you drank

Aor Act Indic 2 Sg · πίνω

verb of causal clause

→ constative aorist

πίνω: 'drink'; the forbidden drinking charged.

ὕδωρ

water

Accusative

direct object of ἔπιες

→ object specification

ὕδωρ: 'water.'

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπῳ

place

Dative

dative of place

→ sphere or reference

τόπος: 'place'; ἐν τῷ τόπῳ τούτῳ (cf. vv. 8, 16), the forbidden locale.

τούτῳ

this

Dative

demonstrative (modifying τόπῳ)

→ participant reference or interest

οὗτος: 'this.'

ὧ

of which

Dative

relative pronoun (dative, referring to the place/command)

→ participant reference or interest

ὧς: relative pronoun; 'concerning which he spoke to you' — referring to the place under prohibition.

ἐλάλησεν

he said

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist

λαλέω: 'speak'; the LORD's prior prohibitive speech (vv. 9, 17).

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).

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

σύ: 'to you', the man of God.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing the quoted prohibition)

→ durative present participle (Hebraizing speech-marker)

λέγω: λέγων introducing the recalled command.

μή

not

negative particle (prohibition)

→ discourse linkage or contrast

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

φάγης

eat

Aor Act Subj 2 Sg · ἐσθίω

prohibitive subjunctive (recalled command)

→ aorist subjunctive of prohibition

ἐσθίω: 'eat'; the recalled prohibition, verbatim from vv. 9, 17.

ἄρτον

bread

Accusative

direct object of φάγης

→ object specification

ἄρτος: 'bread.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μή

not

negative particle (prohibition)

→ discourse linkage or contrast

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

πίης

drink

Aor Act Subj 2 Sg · πίνω

prohibitive subjunctive (recalled command)

→ aorist subjunctive of prohibition

πίνω: 'drink'; completing the recalled prohibition.

ὕδωρ

water

Accusative

direct object of πίης

→ object specification

ὕδωρ: 'water.'

οὐ

not

negative particle (with μή, emphatic)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic denial of the sentence.

μή

by no means

negative particle (emphatic, with subjunctive)

→ discourse linkage or contrast

μή: οὐ μή + subjunctive states the certain doom.

εἰσέλθῃ

shall come

Aor Act Subj 3 Sg · εἰσέρχομαι

subjunctive of emphatic denial (the sentence)

→ aorist subjunctive (emphatic future denial)

εἰσέρχομαι: 'enter / come in'; οὐ μή εἰσέλθῃ ('shall by no means come') pronounces the doom — denial of burial in the ancestral tomb.

τὸ

the

Nominative

article

→ noun-phrase marking

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

σῶμά

body

Nominative

subject of εἰσέλθῃ

→ participant prominence

σῶμα: 'body / corpse'; renders / גוף; גוֹפֵה; the σῶμα recurs as a keyword of the death-scene (vv. 24, 28, 29) — the body that will lie on the road, not in the family tomb.

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.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τάφον

tomb

Accusative

accusative object of εἰς (destination denied)

→ object specification

τάφος: 'tomb / grave'; renders / קֶבֶר; burial in the ancestral τάφος was the honored norm; its denial is the heart of the sentence (yet ironically he will be honorably buried in the old prophet's own tomb, vv. 29–31).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive of possession ('tomb of your fathers')

→ relational specification

πατήρ: 'father'; the ancestral tomb in Judah, denied to him.

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.

23 καὶ ἐγένετο μετὰ τὸ φαγεῖν ἄρτον καὶ πιεῖν ὕδωρ καὶ ἐπέσαξεν αὐτῷ τὸν ὄνον καὶ ἐπέστρεψεν

And it happened, after he had eaten bread and drunk water, that he saddled the donkey for him, and he turned back.

Departure after the meal (toward the fatal road)

καὶ ἐγένετο μετὰ τὸ φαγεῖν

The temporal frame μετὰ τὸ φαγεῖν ... καὶ πιεῖν (articular infinitives) marks the meal as past; the donkey is re-saddled (ἐπέσαξεν) and the man of God sets off — straight toward the lion. The ambiguous ἐπέστρεψεν probably refers to the man of God turning back to his journey.

καὶ

and

narrative conjunction (with ἐγένετο, temporal frame)

→ discourse linkage or contrast

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

impersonal main verb (temporal-frame formula)

→ constative aorist

γίνομαι: 'happen'; καὶ ἐγένετο μετὰ + articular infinitive frames the post-meal action.

μετὰ

after

preposition + accusative (temporal, with articular infinitive)

→ spatial or relational framing

μετὰ + acc.: 'after'; with the articular infinitive τὸ φαγεῖν, 'after the eating.'

τὸ

the

Accusative

article (with articular infinitive)

→ noun-phrase marking

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

φαγεῖν

eating

Aor Act Inf · ἐσθίω

articular infinitive (temporal, object of μετὰ)

→ verbal action or state

ἐσθίω: 'eat'; the articular infinitive τὸ φαγεῖν marks the completed meal.

ἄρτον

bread

Accusative

direct object of φαγεῖν

→ object specification

ἄρτος: 'bread'; the food eaten.

καὶ

and

coordinate conjunction (joining the two infinitives)

→ discourse linkage or contrast

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

πιεῖν

drinking

Aor Act Inf · πίνω

articular infinitive (governed by the same τό and μετὰ)

→ aorist infinitive (the act of drinking)

πίνω: 'drink'; the second infinitive under μετὰ τό, 'after eating and drinking.'

ὕδωρ water Accusative <i>direct object of πιεῖν</i> → object specification ὕδωρ: 'water.'	καὶ and / that <i>apodotic καὶ (resuming after temporal frame)</i> → discourse linkage or contrast καί: apodotic καὶ introducing the main clause.	ἐπέσαξεν he saddled Aor Act Indic 3 Sg · ἐπισάτω <i>main verb (re-saddling)</i> → constative aorist ἐπισάτω: 'saddle'; the old prophet saddles his donkey for the man of God (cf. v. 13); the same verb will reappear when the body is loaded (v. 29 uses ἐπέθηκεν).	αὐτῷ for him Dative <i>dative of advantage (the man of God)</i> → participant reference or interest αὐτός: 'for him', the man of God, given the donkey to ride.
τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	ὄνον donkey Accusative <i>direct object of ἐπέσαξεν</i> → object specification ὄνος: 'donkey'; the same donkey of vv. 13, 24, 28, 29.	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐπέστρεψεν he turned back Aor Act Indic 3 Sg · ἐπιστρέφω <i>main verb (departure)</i> → constative aorist ἐπιστρέφω: 'turn / return'; here intransitive — the man of God turns back to resume his journey homeward, riding toward the waiting lion; the keyword sounds one last time before the death.

24 καὶ ἀπῆλθεν καὶ εὔρεν αὐτὸν λέων ἐν τῇ ὁδῷ καὶ ἐθανάτωσεν αὐτόν καὶ ἦν τὸ σῶμα αὐτοῦ ἐρριμμένον ἐν τῇ ὁδῷ καὶ ὁ ὄνος εἰστήκει παρ' αὐτό καὶ ὁ λέων εἰστήκει παρὰ τὸ σῶμα

And he went off, and a lion found him on the road and killed him, and his body was thrown down on the road, and the donkey stood beside it, and the lion stood beside the body.

The execution of the sentence: death by lion καὶ ἀπῆλθεν καὶ εὔρεν αὐτὸν λέων

The doom falls swiftly: a lion 'finds' (εὔρεν, echoing the old prophet's finding in v. 14) and kills the man of God. The eerie tableau — body cast down (ἐρριμμένον), donkey and lion both standing by (εἰστήκει) without flight or feeding — signals not natural predation but a controlled, manifestly divine judgment.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν
he went off

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (departure onto the road)

→ constative aorist

ἀπέρχομαι: 'go away / depart'; the man of God sets out — into mortal danger.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εὑρεν
found

Aor Act Indic 3 Sg · εὕρισκω

main verb (the lion encounters him)

→ constative aorist

εὕρισκω: 'find'; the lion 'finds' him — a chilling echo of the old prophet's εὑρεν αὐτόν at v. 14; what the deceiver found, the lion now finds.

αὐτόν
him

Accusative

direct object of εὑρεν

→ participant reference

αὐτός: the man of God.

λέων
a lion

Nominative

subject of εὑρεν and ἐθανάτωσεν

→ participant prominence

λέων: 'lion'; renders לִיִּן; the lion is the instrument of divine judgment (cf. 3 Kgdms 20:36); its restraint afterward marks its supernatural commission.

ἐν
on

preposition + dative (locative)

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

ὁδῷ
road

Dative

dative of place

→ sphere or reference

ὁδός: 'road'; the very ὁδός he was forbidden to take — the place of judgment (cf. vv. 9, 17).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐθανάτωσεν
killed

Aor Act Indic 3 Sg · θανατόω

main verb (the killing)

→ constative aorist

θανατόω: 'put to death / kill'; renders תָּהַיֵּת; the causative-factitive verb (not merely 'die') stresses the lion as deliberate agent of the death.

αὐτόν
him

Accusative

direct object of ἐθανάτωσεν

→ participant reference

αὐτός: the man of God, slain.

καὶ

and

narrative 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 (with participle: periphrastic 'was lying')

→ imperfect of state (the body's condition)

εἰμί: 'be'; with the participle ἐρριμμένον forms a periphrastic pluperfect-passive ('was thrown down / lay cast down').

τὸ

the

Nominative

article

→ noun-phrase marking

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

σῶμα

body

Nominative

subject of ἦν

→ participant prominence

σῶμα: 'body / corpse'; the fulfilment of v. 22 — the body lies on the road, not 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.

ἐρριμμένον

thrown down

Perf Mid Part Nom Neut Sg · ῥίπτω

participle (periphrastic with ἦν)

→ perfect participle (resultant state: 'cast down and lying')

ῥίπτω: 'throw / cast down'; the perfect passive participle ἐρριμμένον ('flung down, lying') depicts the corpse abandoned on the road; recurs at vv. 25, 28.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῶ

road

Dative

dative of place

→ sphere or reference

ὁδός: 'road'; the body lies where it fell.

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

→ noun-phrase marking

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

ὄνος

donkey

Nominative

subject of εἰσθήκει

→ participant prominence

ὄνος: 'donkey'; remarkably it does not flee the lion — part of the uncanny, divinely controlled scene.

εἰστήκει

was standing

Plpf Act Indic 3 Sg · ἴστημι

main verb (stative; the donkey's posture)

→ pluperfect with imperfect/stative sense

ἴστημι (plpf. εἰστήκει): 'stood'; the donkey standing by rather than bolting is unnatural — a marker of the miracle (cf. v. 28, where both stand by).

παρ

beside

preposition + accusative (position, elided)

→ spatial or relational framing

παρά + acc.: 'beside / near'

αὐτό

it

Accusative

accusative object of παρά (the body)

→ participant reference

αὐτός; refers to the σῶμα (neut.), the body.

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

→ noun-phrase marking

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

λέων

lion

Nominative

subject of εἰστήκει

→ participant prominence

λέων: 'lion'; it too stands by, neither devouring the corpse nor attacking the donkey — its restraint proves the death was a measured divine act.

εἰστήκει

was standing

Plpf Act Indic 3 Sg · ἴστημι

main verb (stative; the lion's posture)

→ pluperfect with imperfect/stative sense

ἴστημι (plpf. εἰστήκει): 'stood'; the lion stationed guard-like by the body — wholly contrary to predatory behavior.

παρὰ

beside

preposition + accusative (position)

→ spatial or relational framing

παρά + acc.: 'beside.'

τὸ

the

Accusative

article

→ noun-phrase marking

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

σῶμα

body

Accusative

accusative object of παρά

→ object specification

σῶμα: 'body'; the corpse the lion guards but does not eat.

25 καὶ ἰδοὺ ἄνδρες παραπορευόμενοι καὶ εἶδον τὸ θνησιμαῖον ἐρριμμένον ἐν τῇ ὁδῷ καὶ ὁ λέων εἰστήκει ἐχόμενα τοῦ θνησιμαίου καὶ εἰσῆλθον καὶ ἐλάλησαν ἐν τῇ πόλει οὗ ὁ προφήτης ὁ πρεσβύτες κατῴκει ἐν αὐτῇ

And behold, men passing by, and they saw the carcass thrown down on the road, and the lion standing close by the carcass; and they went in and reported it in the city where the old prophet lived.

Witnesses report the marvel

καὶ ἰδοὺ ἄνδρες παραπορευόμενοι

The presentative καὶ ἰδοὺ brings in passers-by who see the uncanny scene — corpse cast down, lion standing guard (ἐχόμενα τοῦ θνησιμαίου, 'right next to the carcass'). Their report carries the news back to Bethel, where the old prophet lives, linking the death-scene to the burial-scene. The word θνησιμαῖον ('carcass') is starker than σῶμα, viewing the body as roadkill.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (introducing the witnesses)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; introduces the passers-by as new participants.

ἄνδρες

men

Nominative

subject

→ participant prominence

ἀνὴρ: 'man'; renders אִישׁ; the travelers who witness and report the scene.

παραπορευόμενοι

passing by

Pres Mid Part Nom Masc Pl · παραπορεύομαι

attributive participle (modifying ἄνδρες)

→ present participle (ongoing action: 'as they passed')

παραπορεύομαι: 'pass by / travel past'; the participle pictures travelers on the road chancing upon the corpse.

καὶ

and

narrative conjunction (resuming the main clause)

→ discourse linkage or contrast

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

εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

main verb (perception)

→ constative aorist

ὁράω (aor. εἶδον): 'see'; the men observe the marvel.

τὸ

the

Accusative

article

→ noun-phrase marking

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

θνησιμαῖον

carcass

Accusative

direct object of εἶδον

→ object specification

θνησιμαῖον: 'carcass / dead body (of one fallen)'; renders תְּלֵבָב; a starker, more degrading term than σῶμα, viewing the corpse as carrion on the road — sharpening the dishonor of the death.

ἐρριμμένον

thrown down

Perf Mid Part Acc Neut Sg · ῥίπτω

supplementary participle (with εἶδον: 'saw it cast down')

→ perfect participle (resultant state)

ῥίπτω: 'cast down'; the participle ἐρριμμένον (cf. v. 24) repeats the image of the abandoned corpse.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῷ

road

Dative

dative of place

→ sphere or reference

ὁδός: 'road'; the scene of death.

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

→ noun-phrase marking

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

λέων

lion

Nominative

subject of εἰστήκει

→ participant prominence

λέων: 'lion'; still standing guard, the marvel the witnesses behold.

εἰστήκει

was standing

Plpf Act Indic 3 Sg · ἵστημι

main verb (stative)

→ pluperfect with imperfect/stative sense

ἵστημι (plpf. εἰστήκει): 'stood'; the lion's continued, unnatural standing by the corpse.

ἐχόμενα

close by

Pres Mid Part Acc Neut Pl · ἔχω

adverbial participle used prepositionally ('next to, holding to')

→ present participle (adverbial of proximity)

ἔχω (mid. ἔχομαι): the middle participle ἐχόμενα + genitive functions as an improper preposition 'close to / next to' (rendering ὅχον); the neuter plural is adverbial — the lion stands immediately beside the carcass.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θνησιμαίου

carcass

Genitive

genitive governed by ἐχόμενα ('close by the carcass')

→ relational specification

θνησιμαῖον: 'carcass'; the genitive after ἐχόμενα; the corpse the lion guards.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθον

they went in

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (entering the city)

→ constative aorist

εἰσέρχομαι: 'enter / go in'; the travelers enter the city to report.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησαν

they reported

Aor Act Indic 3 Pl · λαλέω

main verb (the report)

→ constative aorist

λαλέω: 'speak / report'; the witnesses spread the news of the marvel.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

πόλει

city

Dative

dative of place

→ sphere or reference

πόλις: 'city'; Bethel, where the old prophet dwells.

οὗ

where

relative adverb of place ('where')

→ participant reference

οὗ: 'where'; relative adverb of place, resumed pleonastically by ἐν αὐτῇ (Hebraism).

ὁ

the

Nominative

article

→ noun-phrase marking

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

προφήτης

prophet

Nominative

subject of κατώκει

→ participant prominence

προφήτης: 'prophet'; the old prophet of Bethel.

ὁ

the

Nominative

article

→ noun-phrase marking

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

πρεσβύτης

old man

Nominative

apposition to προφήτης ('the old prophet')

→ participant prominence

πρεσβύτης: 'old man / elder'; the same epithet as v. 11.

κατώκει

was living

Impf Act Indic 3 Sg · κατοικέω

verb of relative clause (descriptive imperfect)

→ descriptive imperfect

κατοικέω: 'dwell'; recalls v. 11 — the old prophet's residence in Bethel, now the destination of the report.

ἐν

in

preposition + dative (resumptive, Hebraism)

→ spatial or relational framing

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

αὐτῇ

it

Dative

resumptive pronoun (Hebraistic redundancy after οὗ)

→ participant reference or interest

αὐτός: resumes οὗ; pleonastic ἐν αὐτῇ ('in it'), reproducing the Hebrew resumptive.

26 καὶ ἤκουσεν ὁ ἐπιστρέψας αὐτὸν ἐκ τῆς ὁδοῦ καὶ εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ οὗτός ἐστιν ὃς παρεπύκρανε τὸ ῥῆμα κυρίου

And the one who had brought him back from the road heard, and said, 'It is the man of God who rebelled against the word of the LORD,'

The old prophet recognizes the fulfilled judgment καὶ ἤκουσεν ὁ ἐπιστρέψας αὐτὸν

The old prophet (identified again by his deed, ὁ ἐπιστρέψας αὐτόν, 'the one who had brought him back') hears and at once interprets: this is the man of God who παρεπύκρανε ('rebelled against') the LORD's word — confirming his own oracle of vv. 21–22. The verse contains a textual compression: the speaker is the old prophet, identifying the dead man of God. NOTE: verse 27 is absent from this edition's numbering; the narrative continues directly at v. 28.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (the old prophet hears the report)

→ constative aorist

ἀκούω: 'hear'; the old prophet receives the travelers' news.

ὁ

the one

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

ἐπιστρέψας

who had brought back

Aor Act Part Nom Masc Sg · ἐπιστρέφω

substantivized participle (subject of ἤκουσεν)

→ antecedent aorist participle

ἐπιστρέφω: ὁ ἐπιστρέψας αὐτόν ('the one who had brought him back') is the fixed guilt-bearing epithet for the old prophet (cf. v. 20); the keyword binds his deception to the death.

αὐτόν

him

Accusative

direct object of the participle

→ participant reference

αὐτός: the man of God, whom he had turned back.

ἐκ

from

preposition + genitive (source/separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ὁδοῦ

road

Genitive

genitive object of ἐκ ('from the road')

→ relational specification

ὁδός: 'road'; the road from which he had turned the man of God back — now the road of his death.

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-introduction)

→ constative aorist

λέγω: introduces the old prophet's recognition-statement.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

predicate/topic of the recognition-statement ('it is the man of God...')

→ participant prominence

ἄνθρωπος: 'man of God'; here the dead prophet, named in the old prophet's verdict; the phrase is the grammatical predicate-complement of οὗτός ἐστιν.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

οὗτός

this

Nominative

demonstrative subject ('this is the one...')

→ participant reference

οὗτος: 'this (one)'; the demonstrative of recognition — 'this is he who rebelled.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; the copula of the identifying statement.

ὃς

who

Nominative

relative pronoun (subject of παρεπίκρανε)

→ participant reference

ὃς: relative pronoun introducing the characterizing clause.

παρεπίκρανε

rebelled against

Aor Act Indic 3 Sg · παραπικραίνω

verb of relative clause

→ constative aorist

παραπικραίνω: 'rebel against / embitter'; echoes the second-person παρεπίκρανας of v. 21 — the old prophet pronounces his own oracle fulfilled; renders הָרַבָּ, framing the death as the wage of covenant rebellion.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

word

Accusative

direct object of παρεπίκρανε

→ object specification

ῥῆμα: 'word'; τὸ ῥῆμα κυρίου, the divine command defied (cf. vv. 21, 32).

κυρίου

of the LORD

Genitive

genitive of source

→ relational specification

κύριος: rendering of יהוה.

28 καὶ ἐπορεύθη καὶ εὔρεν τὸ σῶμα αὐτοῦ ἐρριμμένον ἐν τῇ ὁδῷ καὶ ὁ ὄνος καὶ ὁ λέων εἰστήκεισαν παρὰ τὸ σῶμα καὶ οὐκ ἔφαγεν ὁ λέων τὸ σῶμα τοῦ ἀνθρώπου τοῦ θεοῦ καὶ οὐ συνέτριψεν τὸν ὄνον

And he went and found his body thrown down on the road, and the donkey and the lion standing beside the body; and the lion had not eaten the body of the man of God, nor crushed the donkey.

The old prophet confirms the marvel firsthand (v27 absent)

καὶ ἐπορεύθη καὶ εὔρεν

This verse follows directly on v. 26 — verse 27 is absent from this edition's numbering. The old prophet himself goes and verifies the scene. The double negative is emphatic: the lion neither ἔφαγεν ('ate') the body nor συνέτριψεν ('crushed/mangled') the donkey — proof positive that the killing was a controlled divine act, not ordinary predation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

he went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the old prophet sets out)

→ constative aorist

πορεύομαι: 'go'; the old prophet goes to the body.

καὶ

and

narrative 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 (the finding)

→ constative aorist

εὕρισκω: 'find'; the third 'finding' in the chapter (cf. vv. 14, 24), now of the corpse.

τὸ

the

Accusative

article

→ noun-phrase marking

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

σῶμα

body

Accusative

direct object of εὔρεν

→ object specification

σῶμα: 'body / corpse'; the dead man of God.

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.

ἐρριμμένον

thrown down

Perf Mid Part Acc Neut Sg · ῥίπτω

supplementary participle (with εὔρεν: 'found it cast down')

→ perfect participle (resultant state)

ῥίπτω: 'cast down'; ἐρριμμένον (cf. vv. 24, 25), the corpse still lying on the road.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῷ

road

Dative

dative of place

→ sphere or reference

ὁδός: 'road.'

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

→ noun-phrase marking

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

ὄνος

donkey

Nominative

subject of εἰστήκεισαν

→ participant prominence

ὄνος: 'donkey'; one of the two animals standing by.

καὶ

and

coordinate conjunction (joining the two subjects)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

λέων

lion

Nominative

subject of εἰστήκεισαν

→ participant prominence

λέων: 'lion'; standing with the donkey, the uncanny pair.

εἰστήκεισαν

were standing

Plpf Act Indic 3 Pl · ἴστημι

main verb (stative; plural subject)

→ pluperfect with imperfect/stative sense

ἴστημι (plpf. pl. εἰστήκεισαν): 'stood'; both animals stationed by the corpse — predator and prey side by side, the visible sign of a divinely governed scene.

παρά

beside

preposition + accusative (position)

→ spatial or relational framing

παρά + acc.: 'beside.'

τὸ

the

Accusative

article

→ noun-phrase marking

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

σῶμα

body

Accusative

accusative object of παρὰ

→ object specification

σῶμα: 'body'; the corpse beside which they stand.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (negating ἔφαγεν)

→ discourse linkage or contrast

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

ἔφαγεν

had eaten

Aor Act Indic 3 Sg · ἐσθίω

main verb (with negative)

→ constative aorist (with negative: did not eat)

ἐσθίω: 'eat'; the lion did not devour the corpse — wholly against predatory nature, proving divine restraint; an ironic counterpoint to the man's own forbidden eating.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λέων

lion

Nominative

subject of ἔφαγεν

→ participant prominence

λέων: 'lion'; the restrained predator.

τὸ

the

Accusative

article

→ noun-phrase marking

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

σῶμα

body

Accusative

direct object of ἔφαγεν

→ object specification

σῶμα: 'body'; the uneaten corpse.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπου

man

Genitive

genitive of possession ('body of the man')

→ relational specification

ἄνθρωπος: 'man of God.'

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God'; even in death the title is preserved.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ
not

negative particle (negating συνέτριψεν)

→ discourse linkage or contrast

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

συνέτριψεν
crushed

Aor Act Indic 3 Sg · συντρίβω

main verb (with negative)

→ constative aorist (with negative: did not crush)

συντρίβω: 'crush / break in pieces / mangle'; renders רָצַץ; the lion did not maul the donkey either — the second proof of the miracle's controlled character.

τὸν
the

Accusative

article

→ noun-phrase marking

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

ὄνον
donkey

Accusative

direct object of συνέτριψεν

→ object specification

ὄνος: 'donkey'; spared by the lion.

29 καὶ ἤρην ὁ προφήτης τὸ σῶμα τοῦ ἀνθρώπου τοῦ θεοῦ καὶ ἐπέθηκεν αὐτὸ ἐπὶ τὸν ὄνον καὶ ἐπέστρεψεν αὐτὸν εἰς τὴν πόλιν ὁ προφήτης τοῦ θάψαι αὐτὸν

And the prophet lifted up the body of the man of God and laid it upon the donkey and brought it back to the city, the prophet, to bury him.

Recovery and transport of the body for burial

καὶ ἤρην ὁ προφήτης

The old prophet tenderly recovers the corpse, loads it on his own donkey, and brings it back (ἐπέστρεψεν — the keyword now used of bringing the body home) to bury it. The articular infinitive of purpose τοῦ θάψαι ('to bury') opens the burial sequence that occupies vv. 29–31.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤρην

lifted up

Aor Act Indic 3 Sg · αἶρω

main verb (raising the body)

→ constative aorist

αἶρω: 'lift / take up / carry'; renders ΝΨϛ; the old prophet raises the corpse for burial.

ὁ

the

Nominative

article

→ noun-phrase marking

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

προφήτης

prophet

Nominative

subject

→ participant prominence

προφήτης: 'prophet'; the old prophet of Bethel.

τὸ

the

Accusative

article

→ noun-phrase marking

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

σῶμα

body

Accusative

direct object of ἤρην

→ object specification

σῶμα: 'body'; the corpse of the man of God.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

άνθρώπου

man

Genitive

genitive of possession

→ relational specification

άνθρωπος: 'man of God.'

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέθηκεν

laid

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb (placing the body on the donkey)

→ constative aorist

ἐπιτίθημι: 'place upon / lay on'; the body is loaded onto the donkey for transport.

αὐτό

it

Accusative

direct object of ἐπέθηκεν (the body)

→ participant reference

αὐτός: refers to the σῶμα (neut.), the body.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ὄνον

donkey

Accusative

accusative object of ἐπὶ

→ object specification

ὄνος: 'donkey'; now bearing the corpse it had stood guard over.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν

brought back

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (returning to the city)

→ constative aorist

ἐπιστρέφω: 'bring back / return'; transitive here, the old prophet brings the body back to the city — the keyword now serving the burial.

αὐτόν

it / him

Accusative

direct object of ἐπέστρεψεν

→ participant reference

αὐτός: refers to the dead man (or the donkey-with-body); 'brought him back!'

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

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (destination)

→ object specification

πόλις: 'city'; Bethel, for the burial.

ὁ

the

Nominative

article (resumptive subject)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

subject (resumptive apposition, repeated for clarity)

→ participant prominence

προφήτης: 'prophet'; the subject is restated (a Hebraizing resumption) for emphasis on who performs the burial.

τοῦ

to

Genitive

article (with articular infinitive of purpose)

→ noun-phrase marking

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

θάψαι

to bury

Aor Act Inf · θάπτω

articular infinitive of purpose (τοῦ + infinitive)

→ purpose (in order to bury)

θάπτω: 'bury'; renders רָבַרַב; the articular infinitive τοῦ θάψαι expresses the purpose of the return; the burial-motif dominates vv. 29–31.

αὐτόν

him

Accusative

direct object of θάψαι

→ participant reference

αὐτός: the man of God, to be buried.

30 ἐν τῷ τάφῳ ἑαυτοῦ καὶ ἐκόψαντο αὐτόν οὐαὶ ἀδελφέ

in his own tomb; and they mourned him: 'Alas, my brother!'

Burial in the prophet's own tomb and lament

ἐν τῷ τάφῳ ἑαυτοῦ

The verse completes the burial clause of v. 29 (the man of God laid ἐν τῷ τάφῳ ἑαυτοῦ, 'in [the old prophet's] own tomb') and records the lament οὐαὶ ἀδελφέ ('Alas, my brother!'). The honor of burial in the prophet's family tomb is the ironic mitigation of the sentence of v. 22 — denied his fathers' tomb, he is yet honorably interred.

ἐν

in

preposition + dative (locative; completing v. 29's burial)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative; completing v. 29's burial).

τῷ

the

Dative

article

→ noun-phrase marking

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

τάφῳ

tomb

Dative

dative of place (where buried)

→ sphere or reference

τάφος: 'tomb / grave'; the old prophet's own τάφος — not the man of God's ancestral tomb (cf. v. 22), yet an honorable resting place; this shared grave guarantees the oracle's lasting witness (cf. 4 Kgdms 23:17–18).

ἑαυτοῦ

his own

Genitive

reflexive genitive of possession ('his own tomb')

→ relational specification

ἑαυτοῦ: reflexive 'his own'; the old prophet gives the man of God a place in his own family tomb.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκόψαντο

they mourned

Aor Mid Indic 3 Pl · κόπτω

main verb (ritual mourning)

→ constative aorist

κόπτω (mid. κόπτομαι): 'beat (the breast) / mourn / lament'; renders Τῷ; the middle voice denotes ritual mourning over the dead; the cognate τὸ κόψασθαι recurs at v. 31.

αὐτόν

him

Accusative

direct object of ἐκόψαντο (the one mourned)

→ participant reference

αὐτός: the man of God, mourned.

οὐαὶ

alas

interjection of lament

→ clausal contribution

οὐαὶ: 'woe / alas'; renders וַיֵּה; here a cry of grief (not threat); οὐαὶ ἀδελφέ ('Alas, my brother!') is the customary funeral lament (cf. Jer 22:18).

ἀδελφέ

brother

Vocative

vocative of address (in the lament)

→ direct address

ἀδελφός (voc. ἀδελφέ): 'brother'; the address acknowledges prophetic kinship — the old prophet mourns the man of God as a fellow servant of the LORD, despite having caused his death.

31 καὶ ἐγένετο μετὰ τὸ κόψασθαι αὐτὸν καὶ εἶπεν τοῖς υἱοῖς αὐτοῦ λέγων ἐὰν ἀποθάνω θάψατέ με ἐν τῷ τάφῳ τούτῳ οὗ ὁ ἄνθρωπος τοῦ θεοῦ τέθαιπται ἐν αὐτῷ παρὰ τὰ ὅστ᾽ αὐτοῦ θέτε με ἵνα σωθῶσι τὰ ὅστ᾽ μου μετὰ τῶν ὀστέων αὐτοῦ

And it happened, after he had mourned him, that he said to his sons, 'When I die, bury me in this tomb where the man of God is buried; lay me beside his bones, that my bones may be preserved with his bones.'

The old prophet's burial charge to his sons

καὶ ἐγένετο μετὰ τὸ κόψασθαι

The old prophet, now convinced of the oracle's truth, charges his sons to bury him beside the man of God (παρὰ τὰ ὅστ᾽ αὐτοῦ θέτε με). The purpose clause ἵνα σωθῶσι τὰ ὅστ᾽ μου ('that my bones may be preserved') ties his own fate to the prophet's vindication — fulfilled when Josiah spares both their bones (4 Kgdms 23:18).

καὶ

and

narrative conjunction (with ἐγένετο, temporal frame)

→ discourse linkage or contrast

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

impersonal main verb (temporal-frame formula)

→ constative aorist

γίνομαι: 'happen'; καὶ ἐγένετο μετά + articular infinitive frames the charge after the mourning.

μετά

after

preposition + accusative (temporal, with articular infinitive)

→ spatial or relational framing

μετά + acc.: 'after'; with τὸ κόψασθαι, 'after the mourning.'

τὸ

the

Accusative

article (with articular infinitive)

→ noun-phrase marking

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

κόψασθαι

mourning

Aor Mid Inf · κόπτω

articular infinitive (temporal, object of μετά)

→ purpose infinitive (ritual mourning action)

κόπτω (mid.): 'mourn'; the cognate of ἐκόψαντο (v. 30); the articular infinitive marks the completed lament.

αὐτόν

him

Accusative

accusative subject/object of the infinitive (the mourned)

→ participant reference

αὐτός: the man of God, the object of mourning; here the accusative with the articular infinitive.

καὶ

and / that

apodotic καὶ (resuming after the temporal frame)

→ discourse linkage or contrast

καὶ: apodotic καὶ introducing the main clause.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the burial-charge.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (addressees)

→ sphere or reference

υἱός: 'son'; the sons charged with the 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.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

participle of attendant circumstance (introducing the charge)

→ durative present participle (Hebraizing speech-marker)

λέγω: λέγων (= ܠܡܢܝ) introducing direct speech.

ἐάν

when / if

conditional-temporal conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if / when'; here temporal-conditional ('when I die'), with the subjunctive ἀποθάνω.

ἀποθάνω

I die

Aor Act Subj 1 Sg · ἀποθνήσκω
verb of conditional-temporal clause

→ aorist subjunctive (anticipated event)

ἀποθνήσκω: 'die'; renders **ומ**; the old prophet anticipates his own death and provides for it.

θάψατέ

bury

Aor Act Impv 2 Pl · θάπτω
imperative (the burial-command)

→ ingressive aorist imperative

θάπτω: 'bury'; the command to his sons; the cognate τέθαιπται follows.

με

me

Accusative
direct object of θάψατε

→ participant reference

ἐγώ: 'me', the old prophet.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative
article

→ noun-phrase marking

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

τάφῳ

tomb

Dative
dative of place

→ sphere or reference

τάφος: 'tomb'; the same tomb where the man of God lies (v. 30).

τούτῳ

this

Dative
demonstrative (modifying τάφῳ)

→ participant reference or interest

οὗτος: 'this.'

οὗ

where

relative adverb of place (resumed by ἐν αὐτῷ)

→ participant reference

οὗ: 'where'; relative adverb, resumed pleonastically (Hebraism).

ὁ

the

Nominative
article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative
subject of τέθαιπται

→ participant prominence

ἄνθρωπος: 'man of God.'

τοῦ

of

Genitive
article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive (completing the title)

→ relational specification

θεός: completing 'man of God.'

τέθαπται

is buried

Perf Mid Indic 3 Sg · θάπτω

verb of relative clause

→ perfect of abiding state ('lies buried')

θάπτω (perf. pass. τέθαπται): 'has been buried / lies buried'; the perfect marks the man of God's settled resting place — the abiding fact the old prophet wishes to share.

ἐν

in

preposition + dative (resumptive, Hebraism)

→ spatial or relational framing

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

αὐτῷ

it

Dative

resumptive pronoun (Hebraistic redundancy after οὗ)

→ participant reference or interest

αὐτός: resumes οὗ; pleonastic ἐν αὐτῷ ('in it').

παρά

beside

preposition + accusative (position)

→ spatial or relational framing

παρά + acc.: 'beside / next to.'

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὀστέα

bones

Accusative

accusative object of παρά

→ object specification

ὀστέον (pl. ὀστέα): 'bone'; the bones beside which the old prophet wishes to lie; the wish anticipates 4 Kgdms 23:18, where Josiah, finding the prophet's grave, leaves both sets of bones undisturbed.

αὐτοῦ

his

Genitive

genitive of possession (the man of God's)

→ relational specification

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

θέτε

lay

Aor Act Impv 2 Pl · τίθημι

imperative (the placement-command)

→ ingressive aorist imperative

τίθημι: 'put / place / lay'; θέτε με ('lay me') restates the burial-charge with emphasis on position beside the prophet's bones.

με

me

Accusative

direct object of θέτε

→ participant reference

ἐγώ: 'me', the old prophet.

ἵνα

that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the purpose clause with σωθῶσι.

σωθῶσι

may be preserved

Aor Pass Subj 3 Pl · σώζω

verb of purpose clause

→ aorist passive subjunctive (purpose)

σώζω: 'save / preserve / keep safe'; here 'be preserved / spared'; the old prophet hopes that lying with the man of God's bones will protect his own from the desecration the oracle threatens for the Bethel cult (cf. v. 2); divinely fulfilled at 4 Kgdms 23:18.

τὰ the Nominative <i>article</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	ὅστᾱ bones Nominative <i>subject of σωθῶσι</i> → participant prominence ὅστέον (pl. ὅστᾱ): 'bone'; the old prophet's own bones, to be preserved.	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.	μετὰ with <i>preposition + genitive (accompaniment)</i> → spatial or relational framing μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).
τῶν the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	ὅστῶν bones Genitive <i>genitive object of μετά</i> → relational specification ὀστέον (gen. pl. ὀστῶν): 'bone'; the man of God's bones, with which the old prophet's are to rest.	αὐτοῦ his Genitive <i>genitive of possession (the man of God's)</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the man of God's).	

32 ὅτι γινόμενον ἔσται τὸ ῥῆμα ὃ ἐλάλησεν ἐν λόγῳ κυρίου ἐπὶ τοῦ θυσιαστηρίου τοῦ ἐν Βαιθηλ καὶ ἐπὶ τοὺς οἴκους τοὺς ὑψηλοὺς τοὺς ἐν Σαμαρείᾳ

for the word that he proclaimed by the word of the LORD against the altar in Bethel, and against the high houses that are in Samaria, shall surely come to pass.

Ground of the charge: the certainty of the oracle ὅτι γινόμενον ἔσται τὸ ῥῆμα

The old prophet bases his burial-request on his now-firm conviction that the man of God's oracle is true: the periphrastic future γινόμενον ἔσται ('it shall surely come to pass') asserts certain fulfilment. The scope is extended from the Bethel altar to the high-place shrines of Samaria — broadening the original Bethel oracle (v. 2) to the whole northern cult.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the reason for the burial-charge — the oracle's certain fulfilment.

γινόμενον

coming to pass

Pres Mid Part Nom Neut Sg · γίνομαι

participle (periphrastic future with ἔσται)

→ periphrastic construction (emphatic certainty)

γίνομαι: 'happen / come to pass'; the participle γινόμενον with the future ἔσται forms an emphatic periphrasis ('shall surely come to be'), perhaps rendering a Hebrew infinitive-absolute construction for certainty.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (periphrastic future with γινόμενον)

→ predictive future (certain fulfilment)

εἰμί: 'be'; the future ἔσται completes the periphrasis asserting the oracle's inevitable realization.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ῥῆμα

word

Nominative

subject of ἔσται

→ participant prominence

ῥῆμα: 'word'; τὸ ῥῆμα, the oracle of v. 2 against the altar — the keyword whose certainty is now affirmed (cf. vv. 21, 26).

ὃ

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὃς: relative referring to the word.

ἐλάλησεν

he proclaimed

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist

λαλέω: 'speak / proclaim'; the man of God's proclamation against the altar.

ἐν

by

preposition + dative (instrumental)

→ spatial or relational framing

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

λόγω

word

Dative

dative of instrument ('by the word')

→ sphere or reference

λόγος: ἐν λόγῳ κυρίου, the chapter's structuring refrain (cf. vv. 1, 2, 5, 9, 17) sounding for the last time — the guarantee of the oracle's truth.

κυρίου

of the LORD

Genitive

genitive of source

→ relational specification

κύριος: rendering of יהוה.

ἐπὶ

against

preposition + genitive (hostile direction)

→ spatial or relational framing

ἐπὶ + gen.: 'against'; the oracle's target.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive object of ἐπί

→ relational specification

θυσιαστήριον: 'altar'; the Bethel altar, the original object of the oracle (v. 2).

τοῦ

the

Genitive

article (attributive, with prepositional phrase)

→ noun-phrase marking

τοῦ: 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).

Βαιθηλ

Bethel

locative (indeclinable place name; 'the altar in Bethel')

→ participant identification

Βαιθηλ: indeclinable; the altar's location.

καὶ

and

coordinate conjunction (extending the oracle's scope)

→ discourse linkage or contrast

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

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'against'; extending the doom to the Samarian shrines.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

οἴκους

houses

Accusative

accusative object of ἐπί

→ object specification

οἶκος: 'house'; here the shrine-buildings (οἴκους ὑψηλοὺς = 'high-place temples') of the northern cult; renders תִּבְנִי מִבָּיִת.

τοὺς

the

Accusative

article (attributive)

→ noun-phrase marking

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

ὑψηλοὺς

high

Accusative

attributive adjective (modifying οἴκους)

→ object specification

ὑψηλός: 'high'; οἴκους ὑψηλοὺς ('high houses') = the temples of the high places (cf. τῶν ὑψηλῶν, v. 2; τὰ ὑψηλά, v. 33).

τοὺς

the ones

Accusative

article (attributive, with prepositional phrase)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Σαμαρεία

Samaria

Dative

locative (the houses in Samaria)

→ sphere or reference

Σαμάρεια: 'Samaria'; the capital and territory of the northern kingdom; its naming here (anachronistic to Jeroboam's reign, since Samaria was founded later by Omri) extends the oracle to the whole northern cultic apparatus; declined as a first-declension noun.

33 καὶ μετὰ τὸ ῥῆμα τοῦτο οὐκ ἐπέστρεψεν Ιεροβοαμ ἀπὸ τῆς κακίας αὐτοῦ καὶ ἐπέστρεψεν καὶ ἐποίησεν ἐκ μέρους τοῦ λαοῦ ἱερεῖς ὑψηλῶν ὁ βουλόμενος ἐπλήρου τὴν χεῖρα αὐτοῦ καὶ ἐγίνετο ἱερεὺς εἰς τὰ ὑψηλά

And after this matter Jeroboam did not turn from his evil, but turned and made priests of the high places from any of the people; whoever wished, he would consecrate him, and he became a priest of the high places.

Narrator's verdict: Jeroboam's persistent apostasy

καὶ μετὰ τὸ ῥῆμα τοῦτο

The narrator returns to Jeroboam: despite the sign and oracle, he οὐκ ἐπέστρεψεν ('did not turn back') from his evil — the keyword ἐπιστρέφω now in its theological sense of repentance, pointedly denied. Instead he 'turned' (ἐπέστρεψεν) only to renew his illicit ordinations. The idiom ἐπλήρου τὴν χεῖρα ('filled the hand') is the technical term for priestly consecration.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετά + acc.: 'after'; 'after this matter / event.'

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

matter / event

Accusative

accusative object of μετά

→ object specification

ῥῆμα: 'word / matter / thing'; here the whole event (Hebrew דְּבַר can mean 'word' or 'matter'); 'after this matter', i.e. the prophet's oracle and death.

τοῦτο

this

Accusative

demonstrative (modifying ῥῆμα)

→ participant reference

οὗτος: 'this.'

οὐκ

not

negative particle (negating ἐπέστρεψεν)

→ discourse linkage or contrast

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

ἐπέστρεψεν

turned back

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (with negative: did not repent)

→ constative aorist

ἐπιστρέφω: here in the theological sense 'turn back / repent' (rendering בָּשָׁו); οὐκ ἐπέστρεψεν ... ἀπὸ τῆς κακίας ('did not turn from his evil') is the classic non-repentance formula — the chapter's keyword in its weightiest use.

Ιεροβοαμ

Jeroboam

subject (indeclinable name)

→ participant identification

Ιεροβοαμ: indeclinable; the unrepentant king.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

κακίας

evil

Genitive

genitive object of ἀπὸ

→ relational specification

κακία: 'evil / wickedness'; renders הָרָעָה; Jeroboam's persistent cultic apostasy from which he refuses to turn.

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

but

narrative conjunction (adversative force here)

→ discourse linkage or contrast

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

ἐπέστρεψεν

turned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (idiomatic: 'turned [again] and did')

→ constative aorist

ἐπιστρέφω: here in the idiom ἐπέστρεψεν καὶ ἐποίησεν ('he turned and did' = 'he again did'), a Hebraism (שׁוּב וּשׁוּב) for repeated action; ironically the only 'turning' Jeroboam does is back to his sin.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb (the renewed apostasy)

→ constative aorist

ποιέω: 'make / appoint'; Jeroboam again appoints illegitimate priests.

ἐκ

from

preposition + genitive (partitive source)

→ spatial or relational framing

ἐκ: 'from / out of'; partitive — priests drawn from the common people, not the Levites.

μέρους

part

Genitive

genitive object of ἐκ ('from a part of')

→ relational specification

μέρος: 'part / portion'; ἐκ μέρους τοῦ λαοῦ ('from part of the people'), i.e. from any quarter — a violation of the Levitical priesthood.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

partitive genitive ('part of the people')

→ relational specification

λαός: 'people'; the laity from whom Jeroboam improperly drew his priests.

ἱερεῖς

priests

Accusative

direct object of ἐποίησεν

→ object specification

ἱερεῖς: 'priest'; the illegitimate priesthood — the very priests the oracle of v. 2 doomed to slaughter.

ὕψηλῶν

of the high places

Genitive

genitive (objective/possessive: 'priests of the high places')

→ relational specification

ὕψηλός: 'high'; the substantivized genitive ὕψηλῶν ('of the high places'), the illicit shrines (cf. vv. 2, 32).

ὁ

the one

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

βουλόμενος

whoever wished

Pres Mid Part Nom Masc Sg · βούλομαι

substantivized participle (subject: 'the one wishing')

→ present participle (general/distributive)

βούλομαι: 'wish / want'; ὁ βουλόμενος ('whoever wished') marks the indiscriminate, non-hereditary ordinations — anyone willing could be consecrated, the antithesis of the divinely-ordered Levitical priesthood.

ἐπλήρου

would consecrate

Impf Act Indic 3 Sg · πληρόω

main verb (iterative imperfect)

→ iterative/customary imperfect (repeated action)

πληρόω: 'fill / fulfil'; the idiom ἐπλήρου τὴν χεῖρα ('filled the hand') renders **לִמְלֵךְ**, the technical term for priestly ordination/consecration (cf. Exod 28:41); the imperfect marks repeated practice — anyone who wished was consecrated.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐπλήρου (in the ordination idiom)

→ object specification

χεῖρ: 'hand'; in the idiom 'fill the hand' = ordain to priesthood; an ironic echo of the withered-and-restored χεῖρ of vv. 4–6.

αὐτοῦ

his

Genitive

genitive of possession (the ordinand's hand)

→ relational specification

αὐτός: 'his', the would-be priest's hand that was 'filled' (consecrated).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγίνετο

became

Impf Mid Indic 3 Sg · γίνομαι

main verb (iterative imperfect)

→ iterative/customary imperfect

γίνομαι: 'become'; the imperfect ἐγίνετο marks the repeated outcome — each such ordinand became a priest of the high places.

ἱερεὺς

a priest

Nominative

predicate nominative ('became a priest')

→ participant prominence

ἱερεὺς: 'priest'; the resulting illegitimate priest.

εἰς

for

preposition + accusative (purpose/destination)

→ spatial or relational framing

εἰς: 'for / to'; 'a priest for the high places.'

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὕψηλά

high places

Accusative

accusative object of εἰς (substantivized: 'the high places')

→ object specification

ὕψιλος: 'high'; the substantivized neuter plural τὰ ὕψηλά ('the high places'), renders **לְמִזְבְּחֵי** — the illicit shrines served by these priests.

34 καὶ ἐγένετο τὸ ῥῆμα τοῦτο εἰς ἁμαρτίαν τῷ οἴκῳ Ιεροβοαμ καὶ εἰς ὄλεθρον καὶ εἰς ἀφανισμόν ἀπὸ προσώπου τῆς γῆς

And this thing became sin to the house of Jeroboam, and unto destruction and unto obliteration from the face of the earth.

Closing verdict: the doom of Jeroboam's house καὶ ἐγένετο τὸ ῥῆμα τοῦτο εἰς ἁμαρτίαν

The chapter closes with the narrator's theological summary: Jeroboam's persistent cultic sin becomes the cause of his dynasty's ruin. The triple εἰς phrase (ἁμαρτίαν ... ὄλεθρον ... ἀφανισμόν) escalates from 'sin' to 'destruction' to total 'obliteration from the face of the earth' — sealing the fate of the house of Jeroboam (fulfilled at 3 Kgdms 15:29).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (the verdict)

→ constative aorist

γίνομαι: 'become'; ἐγένετο ... εἰς ('became unto / resulted in') is a Hebraism (לָּ) marking outcome — the sin issues in ruin.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ῥῆμα

thing / matter

Nominative

subject of ἐγένετο

→ participant prominence

ῥῆμα: 'word / matter / thing'; here 'this thing' = Jeroboam's apostate priest-making (v. 33); the keyword τὸ ῥῆμα closes the chapter as it ran through it (cf. vv. 3, 21, 26, 32, 33).

τοῦτο

this

Nominative

demonstrative (modifying ῥῆμα)

→ participant reference

οὗτος: 'this.'

εἰς

unto / as

preposition + accusative (result/outcome, Hebraism)

→ spatial or relational framing

εἰς: 'into / unto'; in the ἐγένετο εἰς construction marks the result ('became sin').

ἁμαρτίαν

sin

Accusative

accusative of result (with εἰς)

→ object specification

ἁμαρτία: 'sin'; renders ΠΝΨΠ; 'the sin of Jeroboam' becomes the standard refrain for the northern kingdom's apostasy throughout Kings (cf. 3 Kgdms 14:16; 4 Kgdms 17:21–22).

τῷ

to the

Dative

article

→ noun-phrase marking

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

οἶκω

house

Dative

dative of disadvantage ('to/against the house')

→ sphere or reference

οἶκος: 'house / dynasty'; the house (dynasty) of Jeroboam, against which the sin works ruin.

Ιεροβοαμ

of Jeroboam

genitive of relationship (indeclinable: 'house of Jeroboam')

→ participant identification

Ιεροβοαμ: indeclinable; the doomed dynasty.

καὶ

and

coordinate conjunction (escalating the result)

→ discourse linkage or contrast

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

εἰς

unto

preposition + accusative (result)

→ spatial or relational framing

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

ὄλεθρον

destruction

Accusative

accusative of result (with εἰς)

→ object specification

ὄλεθρος: 'destruction / ruin'; renders רָשָׁן / הַשְׁמָדָה; the second, harsher term in the escalating triad.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς

unto

preposition + accusative (result)

→ spatial or relational framing

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

ἄφανισμὸν

obliteration

Accusative

accusative of result (with εἰς, climactic)

→ object specification

ἄφανισμός: 'annihilation / obliteration / disappearance'; renders רָשָׁן / הַשְׁמָדָה; the climactic third term — total effacement of the dynasty.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

προσώπου

face

Genitive

genitive object of ἀπό ('from the face of')

→ relational specification

πρόσωπον: 'face / surface'; ἀπὸ προσώπου τῆς γῆς ('from the face of the earth') is a Hebraism (פְּנֵי הָאֲדָמָה) for utter removal — the dynasty wiped from existence (fulfilled 3 Kgdms 15:29).

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (with προσώπου: 'face of the earth')

→ relational specification

γῆ: 'earth / land / ground'; the closing word — the house of Jeroboam erased from the earth, the chapter's final, ominous note.

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.