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

The Third Book of Kingdoms, Chapter 14

ΒΑΣΙΛΕΙΩΝ Γ' ΙΔ'

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

Rehoboam's Judah falls into apostasy, and Shishak's invasion strips the kingdom of its former glory.

Translation & textual notes

The Greek text of 3 Kingdoms 14 (= 1 Kings 14) 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. This is a GAP CHAPTER: the Rahlfs LXX of 3 Kingdoms 14 contains only eleven verses, numbered 21–31; verses 1–20 — the Hebrew (MT) narrative of Jeroboam's sick son and the prophecy of Ahijah the Shilonite — are ABSENT here, their material being represented instead within the long Greek supplement attached to 3 Kingdoms 12:24 (the so-called '12:24 a–z' or 'Jeroboam supplement'). The chapter therefore begins at v. 21 and is preserved with the MT verse-numbering of

its second half; the numbers used below (21–31) are exactly those of the reference text and are not renumbered. The chapter is a tightly compressed regnal panel on REHOBAM (Ροβοαμ) over Judah: the accession notice with age, regnal length, capital, and queen-mother (v. 21); the Deuteronomistic indictment of Judah's cultic apostasy — the high places (ὕψηλά), pillars (στήλας), Asherim (ἄλση) on every high hill and under every leafy tree, and the σύνδεσμος rendering the male cult-prostitutes, 'all the abominations of the nations' YHWH had dispossessed (vv. 22–24); the invasion of SHISHAK (Σουσακιμ) king of Egypt in Rehoboam's fifth year and the stripping of the treasures of the temple and palace, including the gold shields/spears once taken by David from Hadadezer of Zobah (vv. 25–26); Rehoboam's replacement of the plundered gold with bronze shields entrusted to the royal runners (παραιρέχοντες), carried before the king and returned to their guardroom (the transliterated Hebraism θεε, vv. 27–28); and the closing regnal formula — the source-citation to the chronicle of the kings of Judah, the perpetual war between Rehoboam and Jeroboam, Rehoboam's death and burial in the city of David, and the accession of his son Abia (Αβιου) (vv. 29–31). The σύνδεσμος of v. 24 (lit. 'a binding/conspiracy') is the LXX's reading where the MT has שְׁדֵּי ('cult-prostitute'), apparently associating the consonants with קְשֵׁר ('conspiracy, league'); the translation renders the underlying cultic abomination the verse describes.

Discourse structure of the chapter

A · 14:21

Accession notice: Rehoboam reigns over Judah in Jerusalem

The chapter opens (after the LXX gap at vv. 1–20) with the standard regnal-accession formula for REHOBAM son of Solomon over Judah: his age at accession (forty-one years), his seventeen-year reign in Jerusalem — the city YHWH chose to place his name there out of all the tribes of Israel — and the name of the queen-mother, Naamah the Ammanite. The Deuteronomistic notice of the chosen city quietly frames the apostasy that follows.

B · 14:22–24

Judah's apostasy: high places, pillars, Asherim, and cult-prostitution

The narrator delivers the theological indictment: Judah did the evil thing before the LORD and provoked him to jealousy beyond all their fathers' sins (v. 22). They built for themselves high places (ὕψηλά), pillars (στήλας), and sacred groves/Asherim (ἄλση) on every high hill and under every shady tree (v. 23); and a σύνδεσμος — the LXX rendering of the male cult-prostitutes — arose in the land, so that they imitated all the abominations of the nations YHWH had driven out before the sons of Israel (v. 24). The pattern reverses the conquest: Judah now practices the very abominations for which the Canaanites were dispossessed.

C · 14:25–28

Shishak's invasion: temple plundered, gold shields replaced with bronze

In Rehoboam's fifth year SHISHAK (Σουσακιμ) king of Egypt comes up against Jerusalem (v. 25) and carries off the treasures of the house of the LORD and of the royal palace, including the gold shields/spears David had taken from the servants of Hadadezer king of Zobah (v. 26). Rehoboam replaces the plundered gold with bronze shields, entrusted to the commanders of the runners who guard the palace gate (v. 27); whenever the king entered the house of the LORD the runners bore the shields and returned them to the guardroom (θρε) of the runners (v. 28). The diminished bronze quietly measures Judah's reduced glory under judgment.

D · 14:29–31

Regnal summary: source-citation, war with Jeroboam, death and succession

The chapter closes with the Deuteronomistic regnal formula: the rest of Rehoboam's acts are written in the book of the chronicles of the kings of Judah (v. 29); there was war between Rehoboam and Jeroboam all their days (v. 30); and Rehoboam slept with his fathers and was buried with them in the city of David, his son Abia (Αβιου) reigning in his place (v. 31).

21 καὶ Ροβοαμ υἱὸς Σαλωμων ἐβασίλευσεν ἐπὶ Ιουδα υἱὸς τεσσαράκοντα καὶ ἑνὸς ἐνιαυτῶν Ροβοαμ ἐν τῷ βασιλεύειν αὐτὸν καὶ δέκα ἑπτὰ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ τῇ πόλει ἣν ἐξελέξατο κύριος θέσθαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκ πασῶν φυλῶν τοῦ Ισραηλ καὶ τὸ ὄνομα τῆς μητρὸς αὐτοῦ Νααμα ἡ Αμμανῖτις

And Rehoboam son of Solomon reigned over Judah; Rehoboam was a son of forty-one years when he became king, and he reigned seventeen years in Jerusalem, the city which the LORD chose to put his name there out of all the tribes of Israel; and the name of his mother was Naamah the Ammanite.

Resumptive accession formula (opening the preserved second half of the chapter)

καὶ Ροβοαμ

The verse opens with the Hebraizing καί-parataxis typical of LXX narrative; in the Rahlfs text it follows directly upon the gap (vv. 1–20 absent), functioning as the standard Deuteronomistic regnal-accession formula: name + patronym, territory, age at accession, length and place of reign, and queen-mother. The relative clause τῇ πόλει ἣν ἐξελέξατο κύριος invokes the Deuteronomic centralization-of-the-name theology (cf. Deut 12:5), framing the apostasy notice that immediately follows in vv. 22–24.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

Ροβοαμ
Rehoboam

subject (indeclinable proper noun)

→ participant identification

Ροβοαμ: transliteration of Hebrew רֹבּוֹאָם ('the people is enlarged'); son of Solomon, first king of the divided southern kingdom of Judah; indeclinable in the LXX, here the grammatical subject of ἐβασίλευσεν.

υἱός
son

Nominative

nominative in apposition to Ροβοαμ (patronymic)

→ participant prominence

υἱός: 'son'; renders בן; in the patronymic 'son of Solomon' it anchors the Davidic dynastic line to which the temple-name theology of the verse attaches.

Σαλωμων
of Solomon

genitival patronym (indeclinable proper noun)

→ participant identification

Σαλωμων: transliteration of Hebrew שְׁלֹמֹן (Solomon); indeclinable in this form in the Rahlfs text; here functioning as a genitive of relationship after υἱός even though morphologically unmarked.

ἐβασίλευσεν
reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession statement)

→ ingressive aorist (entered upon the kingship)

βασιλεύω: 'be king / reign'; renders מָלַךְ; the aorist in regnal formulae is typically ingressive ('became king / began to reign'), here introducing Rehoboam's accession over the southern kingdom after the schism of ch. 12.

ἐπὶ
over

preposition + genitive (sphere of rule)

→ spatial or relational framing

ἐπὶ + gen.: 'over'; with βασιλεύω marks the territory ruled; the limitation 'over Judah' (not over all Israel) silently registers the loss of the northern tribes to Jeroboam.

Ιουδα
Judah

genitive object of ἐπὶ (indeclinable proper noun)

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה; indeclinable in the LXX; here the southern kingdom over which Rehoboam alone now reigns.

υἱός
a son

Nominative

predicate nominative (age idiom: 'a son of ... years')

→ participant prominence

υἱός: in the idiom υἱός τεσσαράκοντα καὶ ἑνὸς ἐνιαυτῶν ('a son of forty-one years') the noun calques the Hebrew בן + number for age-reckoning (cf. בן שבע ... בן); a Hebraism for stating a person's age.

τεσσαράκοντα
forty

cardinal numeral (with ἐνὸς ἐνιαυτῶν: 'forty-one years')

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable cardinal numeral; combined with ἐνός it gives Rehoboam's age at accession as forty-one (cf. 2 Chr 12:13).

καὶ
and

coordinate conjunction (joining numerals)

→ discourse linkage or contrast

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

ἐνός
one

Genitive

cardinal numeral (genitive, with ἐνιαυτῶν)

→ relational specification

εἷς, μία, ἓν: 'one'; the genitive ἐνός agrees with ἐνιαυτῶν; 'forty and one years' = forty-one.

ἐνιαυτῶν
years

Genitive

genitive of measure (age: 'of ... years')

→ relational specification

ἐνιαυτός: 'year'; renders ἔτος; the genitive plural completes the Hebraic age-idiom 'a son of forty-one years'.

Ροβοαμ

Rehoboam

subject (resumptive, indeclinable proper noun)

→ participant identification

Ροβοαμ: the name is repeated for clarity after the parenthetical age-notice, a feature of the paratactic LXX style.

ἐν

in / when

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

ἐν + articular infinitive (ἐν τῷ βασιλεύειν): a temporal construction, 'when he began to reign / at his becoming king'; a common LXX rendering of the Hebrew infinitive construct with אֲ.

τῷ

the

Dative

article governing the infinitive βασιλεύειν

→ noun-phrase marking

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

βασιλεύειν

to reign

Pres Act Inf · βασιλεύω

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

→ temporal infinitive (the moment of accession)

βασιλεύω: the articular infinitive ἐν τῷ βασιλεύειν αὐτόν renders the Hebrew יָחַלְהָא ('when he reigned'); the accusative αὐτόν is the subject of the infinitive.

αὐτόν

he

Accusative

accusative subject of the infinitive βασιλεύειν

→ participant reference

αὐτός: the accusative pronoun serves as the subject of the articular infinitive, a standard Greek and LXX construction.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

δέκα

ten

cardinal numeral (with ἐπτά: 'seventeen')

→ measure or count

δέκα: 'ten'; indeclinable cardinal; with ἐπτά forms 'seventeen years', the length of Rehoboam's reign (cf. 2 Chr 12:13).

ἐπτά

seven

cardinal numeral (with δέκα: 'seventeen')

→ measure or count

ἐπτά: 'seven'; indeclinable cardinal; δέκα ἐπτά = seventeen, the regnal length.

ἔτη

years

Accusative

accusative of extent of time ('seventeen years')

→ object specification

ἔτος: 'year'; renders יָרֵךְ; the accusative plural marks duration — the span of Rehoboam's reign in Jerusalem.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (repeated, with duration and place)

→ constative aorist (the reign viewed as a whole)

βασιλεύω: the second occurrence summarizes the whole seventeen-year reign as a single completed span (constative), now adding its location in Jerusalem.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

dative object of ἐν (indeclinable place-name)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable in the LXX; the chosen capital, identified in the following relative clause as the place of YHWH's name.

τῇ

the

Dative

article (in apposition to Ἱερουσαλημ)

→ noun-phrase marking

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

πόλει

city

Dative

dative in apposition to Ἱερουσαλημ ('the city which ...')

→ sphere or reference

πόλις: 'city'; renders יְרִיכָה; the appositional 'the city which the LORD chose' invokes the Deuteronomic election-of-place theology underlying the temple.

ἣν

which

Accusative

relative pronoun (object of ἐξελέξατο)

→ participant reference

ὃς, ἥ, ὅ: the feminine accusative ἣν refers to πόλει, object of the verb of choosing.

ἐξελέξατο

chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

verb of relative clause (divine election of the city)

→ constative aorist (the once-for-all act of election)

ἐκλέγομαι: 'choose / select'; renders נִבְחַרְתִּי; the middle voice ('chose for himself') fits the divine election of Jerusalem as the dwelling for the divine name (cf. Deut 12:5; 3 Kgdms 8:44, 48).

κύριος

LORD

Nominative

subject of ἐξελέξατο (divine agent of election)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יְהוָה; here the subject of the election of Jerusalem, the theological anchor of the verse's appositional clause.

θέσθαι

to put

Aor Mid Inf · τίθημι

infinitive of purpose (with ἐξελέξατο: 'chose ... to put')

→ verbal action or state

τίθημι: 'put / place / set'; the middle aorist infinitive θέσθαι expresses the purpose of the election — 'to set his name there'; renders the Deuteronomic כִּשְׁתָּ / שָׁכַן יְהוָה ('to put / cause his name to dwell').

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of θέσθαι ('to put his name')

→ object specification

ὄνομα: 'name'; renders שֵׁם; the 'name'-theology designates Jerusalem/the temple as the place of YHWH's covenantal presence and worship.

αὐτοῦ

his

Genitive

genitive of possession (YHWH's name)

→ relational specification

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

ἐκεῖ

there

adverb of place (locating the name)

→ adverbial qualification

ἐκεῖ: 'there'; renders שָׁם; the resumptive 'there' (alongside the relative ἣν) is a Hebraism reflecting the resumptive pronoun of the Hebrew relative clause ('the city which ... there').

ἐκ

out of

preposition + genitive (selection from a whole)

→ spatial or relational framing

ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (selection from a whole).

πασῶν

all

Genitive

attributive adjective (modifying φυλῶν)

→ relational specification

πᾶς: 'all'; the feminine genitive plural πασῶν agrees with φυλῶν; 'out of all the tribes of Israel' underlines the singular election of Jerusalem from among the whole nation.

φυλῶν

tribes

Genitive

genitive of source (with ἐκ: 'out of the tribes')

→ relational specification

φυλή: 'tribe'; renders שבט; the election 'out of all the tribes of Israel' makes Jerusalem the cultic center for the whole people even after the political schism.

τοῦ

of

Genitive

article (with Ἰσραηλ)

→ noun-phrase marking

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

Ἰσραηλ

Israel

genitive (with φυλῶν; indeclinable proper noun)

→ participant identification

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here 'all the tribes of Israel' denotes the whole covenant people from whom Jerusalem is chosen.

καὶ

and

coordinate conjunction (introducing queen-mother notice)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Nominative

subject of an implied copula ('the name ... was Naamah')

→ participant prominence

ὄνομα: here in the queen-mother formula 'and the name of his mother was Naamah,' a fixed element of the Judahite regnal notices.

τῆς

the

Genitive

article (with μητρός)

→ noun-phrase marking

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

μητρός

mother

Genitive

genitive of possession (of his mother')

→ relational specification

μήτηρ: 'mother'; renders מִלְכָּה; the queen-mother (gebirah) notice is a standard feature of the Judahite accession formulae, reflecting her status at court.

αὐτοῦ

his

Genitive

genitive of relationship (Rehoboam's mother)

→ relational specification

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

Νααμα

Naamah

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

→ participant identification

Νααμα: transliteration of Hebrew נַחֲמָה ('pleasant'); indeclinable in the LXX; Rehoboam's mother, identified as an Ammonite — a foreign-wife notice that obliquely explains the apostasy of vv. 22–24.

ἡ

the

Nominative

article (with the gentilic Αμμωνίτις)

→ noun-phrase marking

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

Αμμωνίτις

Ammanite

Nominative

gentilic noun in apposition to Νααμα ('the Ammanite')

→ participant prominence

Αμμωνίτις: 'Ammonitess / Ammanite woman'; feminine gentilic (declinable) of the Ammonites (Hebrew עַמּוֹנִיָּת); Naamah's foreign origin links the Solomonic foreign-marriage apostasy (ch. 11) to Rehoboam's reign.

22 καὶ ἐποίησεν Ροβοαμ τὸ πονηρὸν ἐνώπιον κυρίου καὶ παρεζήλωσεν αὐτὸν ἐν πᾶσιν οἷς ἐποίησαν οἱ πατέρες αὐτοῦ καὶ ἐν ταῖς ἁμαρτίαις αὐτῶν αἷς ἤμαρτον

And Rehoboam did the evil thing before the LORD, and provoked him to jealousy by all the things their fathers had done and by their sins which they had committed.

Theological indictment (Deuteronomistic evaluation of the reign) καὶ ἐποίησεν Ροβοαμ

The verse turns from accession data to moral evaluation with the formulaic ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου ('did the evil thing before the LORD'), the standard Deuteronomistic verdict on a king's reign. The articular τὸ πονηρὸν ('the evil') names a recognized category of covenant infidelity. παρεζήλωσεν ('provoked to jealousy') anticipates the specific cultic abominations catalogued in vv. 23–24.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (Deuteronomistic evaluation formula)

→ constative aorist (summary verdict on the reign)

ποιέω: 'do / make'; renders ἔψα; the phrase ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου is the fixed LXX rendering of שָׁעַל לְפָנֵי יְהוָה, the recurring Deuteronomistic condemnation of a king's reign.

Ροβοαμ

Rehoboam

subject (indeclinable proper noun)

→ participant identification

Ροβοαμ: the king as moral agent of the indictment; though the cultic acts of vv. 23–24 are committed by the people, the king is held responsible as covenant head.

τὸ

the

Accusative

article (substantivizing πονηρὸν)

→ noun-phrase marking

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

πονηρόν

evil thing

Accusative

substantivized adjective (direct object: 'the evil')

→ object specification

πονηρός: 'evil / wicked'; the substantivized neuter τὸ πονηρόν ('the evil thing') renders נָפֶלֶת; the article marks it as the recognized category of cultic-covenantal evil condemned throughout Kings.

ἐνώπιον

before

preposition + genitive (evaluative: 'in the sight of')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; Hebraism rendering עֵינֵי יְיָ ('in the eyes of'); the evil is reckoned by the divine evaluation, not merely human judgment.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον (Tetragrammaton)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the genitive after ἐνώπιον identifies YHWH as the offended party whose evaluation defines the 'evil.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παρεζήλωσεν

provoked to jealousy

Aor Act Indic 3 Sg · παραζηλόω

main verb (intensifying the indictment)

→ constative aorist (the act of provocation)

παραζηλόω: 'provoke to jealousy / make jealous'; renders נִאָפֶּה (Piel/Hiphal); the language of divine jealousy (cf. Deut 32:21) frames Judah's idolatry as covenantal infidelity against the jealous God (Exod 20:5); the same verb underlies Paul's argument at Rom 10:19; 11:11.

αὐτόν

him

Accusative

direct object (YHWH, object of provocation)

→ participant reference

αὐτός: the accusative pronoun refers to κύριος; YHWH is the one provoked to jealousy by Judah's cultic apostasy.

ἐν

by

preposition + dative (instrumental/causal: 'by all the things')

→ spatial or relational framing

ἐν + dative: here instrumental, 'by / through'; a Hebraism (בְּ of means) marking the deeds by which YHWH was provoked.

πᾶσιν

all

Dative

substantivized adjective (dative: 'by all [the things]')

→ sphere or reference

πᾶς: 'all'; the neuter dative plural πᾶσιν is the antecedent of the relative οἷς — 'in all [the things] which their fathers did.'

οἷς

which

Dative

relative pronoun (attracted to the case of πᾶσιν)

→ participant reference or interest

ὅς, ἥ, ὅ: the relative οἷς is attracted into the dative case of its antecedent πᾶσιν (case-attraction, common in the LXX); logically the object of ἐποίησαν.

ἐποίησαν

did

Aor Act Indic 3 Pl · ποιέω

verb of relative clause (the fathers' deeds)

→ constative aorist (past actions of the ancestors)

ποιέω: the plural ἐποίησαν refers to the deeds of the preceding generations, whose sins Judah now surpasses or repeats.

οἱ

the

Nominative

article (with πατέρες)

→ noun-phrase marking

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

πατέρες

fathers

Nominative

subject of ἐποίησαν ('their fathers')

→ participant prominence

πατήρ: 'father'; renders אָבִים; 'their fathers' denotes the prior generations of Israel/Judah whose accumulated sins now reach their culmination under Rehoboam.

αὐτοῦ

his

Genitive

genitive of relationship (Rehoboam's / the people's fathers)

→ relational specification

αὐτός: the singular 'his' (Rehoboam's) gives way to the plural 'their' in the next clause, the referent shifting from the king to the people collectively.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

by

preposition + dative (instrumental: 'by their sins')

→ spatial or relational framing

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

ταῖς

the

Dative

article (with ἁμαρτίαις)

→ noun-phrase marking

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

ἁμαρτίαις

sins

Dative

dative of means ('by their sins')

→ sphere or reference

ἁμαρτία: 'sin / offense'; renders / ἁμαρτία; the second instrumental phrase names the specific sins (idolatrous cult) by which YHWH was provoked.

αὐτῶν

their

Genitive

genitive of possession (the people's sins)

→ relational specification

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

αἷς

which

Dative

relative pronoun (attracted to the dative of ἁμαρτίαις)

→ participant reference or interest

ὅς, ἡ, ὅ: the relative αἷς is again case-attracted to its antecedent ἁμαρτίαις; the cognate construction ἁμαρτίαις αἷς ἥμαρτον ('the sins which they sinned') is a Hebraizing internal-object idiom.

ἥμαρτον

they sinned

Aor Act Indic 3 Pl · ἥμαρτάνω

verb of relative clause (cognate with ἁμαρτίαις)

→ constative aorist (the sins as committed acts)

ἥμαρτάνω: 'sin / miss the mark'; renders ἁμαρτία; the figura etymologica ἁμαρτίαις αἷς ἥμαρτον reflects the Hebrew cognate construction וַיִּשְׁאָרְךָ אֶת־חַטֹּאתֶיךָ, intensifying the culpability of the people's sin.

23 καὶ ὠκοδόμησαν ἑαυτοῖς ὑψηλὰ καὶ στήλας καὶ ἄλση ἐπὶ πάντα βουνὸν ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου συσκίου

And they built for themselves high places and pillars and sacred groves on every high hill and under every shady tree.

Specification of the apostasy (the catalogue of illicit cult-objects) καὶ ὠκοδόμησαν

The verse specifies the 'evil' and 'sins' of v. 22 with the classic Deuteronomistic triad of illicit cult — high places (ὕψηλά), pillars (στήλας), and sacred poles/Asherim (ἄλση) — situated by the stereotyped formula 'on every high hill and under every shady tree' (ἐπὶ πάντα βουνὸν ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου συσκίου), the standard idiom for the proscribed Canaanite cult-sites (cf. Deut 12:2; 4 Kgdms 17:10).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὠκοδόμησαν
they built

Aor Act Indic 3 Pl · οἰκοδομέω

main verb (the people as builders of the illicit cult)

→ constative aorist (the building of cult-sites)

οἰκοδομέω: 'build'; renders ִבְּנִיּוּ; the plural subject shifts to the people, who 'build for themselves' (ἑαυτοῖς) the apparatus of forbidden worship — the act that constitutes the 'evil' of v. 22.

ἑαυτοῖς
for themselves

Dative

reflexive pronoun (dative of advantage: 'for themselves')

→ participant reference or interest

ἑαυτοῦ: reflexive pronoun; the dative ἑαυτοῖς ('for themselves') renders the Hebrew ethical dative ִלָּפְנֵי, stressing that this self-devised cult is a presumptuous human initiative, not divine command.

ὑψηλὰ
high places

Accusative

substantivized adjective (direct object: 'high places')

→ object specification

ὑψηλός: 'high / lofty'; the substantivized neuter plural ὑψηλά ('high [places]') renders ַמְּצִיטָּה ('high places'), the local cult-shrines repeatedly condemned in Kings as rivals to the Jerusalem temple.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

στήλας
pillars

Accusative

direct object (coordinate with ὑψηλά)

→ object specification

στήλη: 'pillar / standing-stone'; renders מַסֵּבֹת (massebot), the sacred standing-stones of Canaanite worship, prohibited at Deut 16:22; the second member of the illicit-cult triad.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἄλση

sacred groves

Accusative

direct object (coordinate with ὑψηλά, στήλας)

→ object specification

ἄλσος: 'grove / sacred grove'; the LXX's standard rendering of אֲשֵׁרִים (Asherim — cultic wooden poles dedicated to the goddess Asherah); the translation 'grove' reflects the LXX's interpretation of the wooden cult-symbols; the third member of the triad.

ἐπὶ
on

preposition + accusative (location of cult-sites)

→ spatial or relational framing

ἐπὶ + acc.: 'on / upon'; introduces the stereotyped locale formula for illicit worship.

πάντα
every

Accusative

attributive adjective (modifying βουνόν)

→ object specification

πᾶς: 'every / all'; the distributive 'on every high hill' marks the pervasiveness of the apostasy across the land.

βουνόν
hill

Accusative

accusative object of ἐπὶ ('on every hill')

→ object specification

βουνός: 'hill / mound'; renders הַבְּרָגִים; the elevated sites were favored for cultic activity; the phrase 'on every high hill' is part of the fixed Deuteronomistic condemnation idiom.

ὑψηλόν
high

Accusative

attributive adjective (modifying βουνόν)

→ object specification

ὑψηλός: 'high / lofty'; here adjectival with βουνόν ('high hill'), distinct from the substantival ὑψηλά ('high places') earlier in the verse; renders הַבְּרָגִים.

καὶ
and

coordinate conjunction (joining the paired locale phrases)

→ discourse linkage or contrast

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

ὑποκάτω
under

preposition + genitive (location: 'under every tree')

→ spatial or relational framing

ὑποκάτω: 'underneath / under'; with the genitive renders ΠΙΝΗ; 'under every shady tree' completes the merism (hilltop / tree-shade) for the proscribed cult-sites.

παντός
every

Genitive

attributive adjective (modifying ξύλου)

→ relational specification

πᾶς: 'every'; the genitive παντός agrees with ξύλου; 'under every shady tree' parallels 'on every high hill', marking the saturation of the land with illicit shrines.

ξύλου
tree

Genitive

genitive object of ὑποκάτω ('under every tree')

→ relational specification

ξύλον: 'wood / tree'; renders γῦ; the leafy tree provided the shaded locale for cultic rites; part of the standard 'high hill / green tree' condemnation formula.

συσκίου

shady

Genitive

attributive adjective (modifying ξύλου: 'shady tree')

→ relational specification

σύσκιος: 'thickly shaded / leafy'; renders לִשְׁכֵּי ('luxuriant, green'); the 'shady/leafy tree' is the recurring LXX rendering for the tree-shrine sites of the Canaanizing cult (cf. Deut 12:2; Jer 2:20).

24 καὶ σύνδεσμος ἐγενήθη ἐν τῇ γῇ καὶ ἐποίησαν ἀπὸ πάντων τῶν βδελυγμάτων τῶν ἐθνῶν ὧν ἐξῆρεν κύριος ἀπὸ προσώπου υἱῶν Ισραηλ

And a cult-bond arose in the land, and they practiced according to all the abominations of the nations which the LORD had removed from before the sons of Israel.

Climax of the apostasy notice (the abominations of the dispossessed nations)

καὶ σύνδεσμος ἐγενήθη

The catalogue climaxes with σύνδεσμος ('a binding / league'), the LXX's rendering where the MT reads שְׁדֵד ('male cult-prostitute') — the translator apparently read or interpreted the consonants in the sense of קִשְׁר ('conspiracy'). The verse then generalizes: Judah imitated 'all the abominations of the nations' YHWH had dispossessed before Israel, casting the apostasy as a reversal of the conquest — Judah now does the very things for which the Canaanites were driven out.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

σύνδεσμος

cult-bond

Nominative

subject of ἐγενήθη ('a bond arose')

→ participant prominence

σύνδεσμος: 'bond / fastening / league, conspiracy'; here the LXX stands where the MT reads שָׂדֵד ('male cult-prostitute'); the Greek translator apparently associated the consonants with ῥῥῥ ('conspiracy / league'), yielding σύνδεσμος; in context it denotes the organized cultic abomination (sacred prostitution) established in the land.

ἐγενήθη

arose

Aor Pass Indic 3 Sg · γίνομαι

main verb ('came to be / arose in the land')

→ constative aorist (the establishment of the cultic practice)

γίνομαι (aor. pass.): 'come to be / arise / happen'; renders ἦλθεν; the passive ἐγενήθη describes the emergence of the cultic σύνδεσμος as an accomplished fact within the land.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with γῇ)

→ noun-phrase marking

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

γῇ

land

Dative

dative of place ('in the land')

→ sphere or reference

γῇ: 'land / earth'; renders γῆ; 'in the land' — the promised land itself, now defiled by the very abominations for which its former inhabitants were expelled.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐποίησαν

they practiced

Aor Act Indic 3 Pl · ποιέω

main verb ('they did / practiced [according to]')

→ constative aorist (Judah's imitation of the nations)

ποιέω: 'do / make / practice'; with the partitive ἀπό ('according to / after the manner of all') it denotes imitative practice — Judah reproducing the cultic 'abominations' of the dispossessed nations.

ἀπό

according to

preposition + genitive (partitive/imitative: 'after all the abominations')

→ spatial or relational framing

ἀπό: here in a partitive-imitative sense ('[some / after the manner] of all the abominations'), a Hebraizing construction; Judah's practice conforms to the Canaanite cultic pattern.

πάντων

all

Genitive

attributive adjective (modifying βδελυγμάτων)

→ relational specification

πᾶς: 'all'; the totalizing 'all the abominations' underscores the comprehensiveness of Judah's apostasy — nothing of the proscribed cult was omitted.

τῶν

the

Genitive

article (with βδελυγμάτων)

→ noun-phrase marking

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

βδελυγμάτων

abominations

Genitive

genitive object of ἀπό ('of the abominations')

→ relational specification

βδέλυγμα: 'abomination / detestable thing'; renders תועבות; the standard LXX term for idolatrous cultic practices that are loathsome to YHWH (cf. Deut 18:9–12); here summarizing the high places, pillars, Asherim, and cult-prostitution of vv. 23–24.

τῶν

of the

Genitive

article (with ἐθνῶν)

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive of source/possession ('of the nations')

→ relational specification

ἔθνος: 'nation / gentile people'; renders יג; 'the nations' are the Canaanite peoples whose abominations Israel was warned not to imitate (Deut 18:9) and for which they were dispossessed.

ᾧ

which

Genitive

relative pronoun (object of ἐξῆρεν; genitive by attraction to ἐθνῶν)

→ relational specification

ὃς, ἡ, ὅ: the relative ᾧ (logically the accusative object of ἐξῆρεν, referring to the nations) is case-attracted to the genitive of its antecedent ἐθνῶν.

ἐξῆρεν

removed

Aor Act Indic 3 Sg · ἐξαίρω

verb of relative clause (the dispossession of the nations)

→ constative aorist (the past act of dispossession at the conquest)

ἐξαίρω: 'remove / take away / destroy'; renders השמיד / הוֹרִישׁ; recalls YHWH's dispossession of the Canaanite nations before Israel — the very judgment Judah now invites upon itself by adopting their abominations.

κύριος

the LORD

Nominative

subject of ἐξῆρεν (Tetragrammaton)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the subject of the dispossession; the irony is pointed — the God who removed the nations for these abominations is now provoked by his own people's identical sins.

ἀπὸ

from

preposition + genitive (separation: 'from before')

→ spatial or relational framing

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

προσώπου

face / before

Genitive

genitive object of ἀπό (Hebraism: 'from the face of')

→ relational specification

πρόσωπον: 'face / presence'; the phrase ἀπὸ προσώπου ('from before / from the face of') is a Hebraism rendering מִפְּנֵי; idiomatic for dispossession 'before' the advancing Israelites.

υἱῶν

of the sons

Genitive

genitive of relationship ('of the sons of Israel')

→ relational specification

υἱός: 'son'; 'the sons of Israel' (υἱοὶ Ἰσραὴλ) is the standard LXX designation of the covenant people, renders בְּנֵי יִשְׂרָאֵל, before whom the nations were removed.

Ἰσραὴλ

Israel

genitive (with υἱῶν; indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; in 'the sons of Israel' it denotes the whole covenant nation as beneficiary of the conquest now imperiled by apostasy.

25 καὶ ἐγένετο ἐν τῷ ἐνιαυτῷ τῷ πέμπτῳ βασιλεύοντος Ροβοαμ ἀνέβη Σουσακιμ βασιλεὺς Αἰγύπτου ἐπὶ Ἱερουσαλημ

And it came to pass in the fifth year of Rehoboam's reign that Shishak king of Egypt came up against Jerusalem.

Narrative transition to the Egyptian invasion (judgment enacted) καὶ ἐγένετο

The macarism-like temporal formula καὶ ἐγένετο ('and it came to pass') with the genitive absolute βασιλεύοντος Ροβοαμ ('Rehoboam reigning') is a classic LXX Hebraism (יְהִי + temporal clause) introducing a decisive new event. The fifth-year dating and the invasion of Σουσακιμ (Shishak/Sheshonq I of Egypt) present the foreign assault as the historical enactment of the judgment implied by the apostasy of vv. 22–24.

καὶ
and

narrative conjunction (with ἐγένετο: temporal formula)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal temporal formula)

→ constative aorist (narrative onset of a new event)

γίνομαι (aor. mid.): the impersonal καὶ ἐγένετο renders the Hebrew narrative formula יְהִי ('and it happened / came to pass'), a standard LXX device marking a temporal setting for a significant event.

ἐν

in

preposition + dative (temporal: 'in the year')

→ spatial or relational framing

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

τῷ

the

Dative

article (with ἐνιαυτῷ)

→ noun-phrase marking

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

ἐνιαυτῷ

year

Dative

dative of time ('in the year')

→ sphere or reference

ἐνιαυτός: 'year'; renders חָנָה; the temporal dative fixes the date of Shishak's invasion within Rehoboam's reign.

τῷ

the

Dative

article (with πέμπτῳ, second-attributive position)

→ noun-phrase marking

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

πέμπτῳ

fifth

Dative

ordinal adjective (modifying ἐνιαυτῷ: 'the fifth year')

→ sphere or reference

πέμπτος: 'fifth'; ordinal numeral; renders תַּיִשְׁמִינִי; the fifth regnal year of Rehoboam dates the invasion (cf. 2 Chr 12:2), correlated with Sheshonq I's Palestinian campaign.

βασιλεύοντος

reigning

Pres Act Part Gen Sg Masc · βασιλεύω

genitive absolute participle (with Ροβοαμ: 'Rehoboam reigning')

→ imperfective participle (reign in progress at the time)

βασιλεύω: the present participle in the genitive-absolute construction βασιλεύοντος Ροβοαμ ('while Rehoboam was reigning') marks the temporal background to the invasion; a common LXX rendering of a Hebrew infinitival or temporal clause.

Ροβοαμ

of Rehoboam

subject of the genitive-absolute participle (indeclinable proper noun)

→ participant identification

Ροβοαμ: indeclinable; the genitive-absolute subject ('Rehoboam reigning'); morphologically unmarked but functioning as genitive in the construction.

ἀνέβη

came up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb of the apodosis (the invasion proper)

→ constative aorist (the act of invasion)

ἀναβαίνω: 'go up / come up'; renders הָלַךְ; the verb of military advance 'came up against' (ἀνέβη ... ἐπὶ) is standard idiom for an attacking army marching on a city.

Σουσακιμ

Shishak

subject of ἀνέβη (indeclinable proper noun)

→ participant identification

Σουσακιμ: transliteration of Hebrew שִׁשְׁקִי (Shishak), the Egyptian pharaoh Sheshonq I (founder of the Twenty-second Dynasty); indeclinable; his campaign against Judah is attested in his Karnak relief.

βασιλεύς

king

Nominative

nominative in apposition to Σουσακιμ

→ participant prominence

βασιλεύς: 'king'; renders מֶלֶךְ; the appositional title identifies Shishak as the Egyptian sovereign, the agent of YHWH's chastening of Judah.

Αἰγύπτου

of Egypt

Genitive

genitive of relationship (with βασιλεύς: 'king of Egypt')

→ relational specification

Αἴγυπτος (gen. Αἰγύπτου): standard LXX form of Hebrew מִצְרַיִם; the genitive specifies Shishak's realm; Egypt, the old house of bondage, again threatens the covenant people.

ἐπὶ

against

preposition + accusative (hostile direction: 'against')

→ spatial or relational framing

ἐπὶ + acc.: 'against'; with ἀναβαίνω marks the hostile objective of the campaign, Jerusalem.

Ιερουσαλημ

Jerusalem

accusative object of ἐπὶ (indeclinable place-name)

→ participant identification

Ιερουσαλημ: indeclinable; the target of Shishak's assault — the very city YHWH chose for his name (v. 21), now exposed to plunder because of Judah's apostasy.

26 καὶ ἔλαβεν πάντας τοὺς θησαυροὺς οἴκου κυρίου καὶ τοὺς θησαυροὺς οἴκου τοῦ βασιλέως καὶ τὰ δόρατα τὰ χρυσᾶ ἃ ἔλαβεν Δαυιδ ἐκ χειρὸς τῶν παίδων Αδρααζαρ βασιλέως Σουβα καὶ εἰσήνεγκεν αὐτὰ εἰς Ἱερουσαλημ τὰ πάντα ἔλαβεν ὅπλα τὰ χρυσᾶ

And he took all the treasures of the house of the LORD and the treasures of the king's house, and the gold spears which David had taken from the hand of the servants of Hadadezer king of Zobah and brought into Jerusalem — all these he took, the gold shields.

Result of the invasion (the plundering of temple and palace) καὶ ἔλαβεν

The invasion's outcome is the stripping of the sacred and royal treasuries. The thrice-repeated ἔλαβεν ('he took'), framing the verse, hammers the totality of the loss. The relative clause on the gold spears/shields links the plunder back to David's Aramean victories (cf. 2 Kgdms 8:7), so that the wealth Solomon's father had won from Hadadezer of Zobah is now carried off to Egypt — a reversal of Israel's imperial high-water mark.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν
he took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Shishak's seizure of the treasures)

→ constative aorist (act of plunder)

λαμβάνω: 'take / seize / carry off'; renders תִּקַּח; the verb of plunder governs the entire catalogue of seized treasures; its threefold repetition in the verse stresses the comprehensiveness of the spoliation.

πάντας
all

Accusative

attributive adjective (modifying θησαυρούς)

→ object specification

πᾶς: 'all'; the masculine accusative πάντας emphasizes that the temple treasury was emptied — nothing was left.

τοὺς
the

Accusative

article (with θησαυρούς)

→ noun-phrase marking

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

θησαυρούς

treasures

Accusative

direct object of ἔλαβεν

→ object specification

θησαυρός: 'treasure / treasury / storehouse'; renders תִּרְצֹן / רְצֹן; here the accumulated wealth of the Solomonic temple, now plundered by Egypt.

οἴκου

of the house

Genitive

genitive of possession ('of the house of the LORD')

→ relational specification

οἶκος: 'house / temple'; renders תֵּיב; οἶκος κυρίου ('house of the LORD') is the standard LXX designation of the Jerusalem temple.

κυρίου

of the LORD

Genitive

genitive of possession (Tetragrammaton)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; οἶκος κυρίου is the temple — its plundering is the gravest loss, the sacred wealth of YHWH's house removed because of Judah's sin.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with θησαυρούς)

→ noun-phrase marking

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

θησαυρούς

treasures

Accusative

direct object (coordinate: the palace treasury)

→ object specification

θησαυρός: the second 'treasures' denotes the royal palace treasury, plundered alongside the temple — both sacred and royal wealth are stripped.

οἴκου

of the house

Genitive

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

→ relational specification

οἶκος: here οἶκος τοῦ βασιλέως ('house of the king') = the royal palace, distinct from the temple just named.

τοῦ

of the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of possession ('of the king')

→ relational specification

βασιλεύς: 'king'; renders מֶלֶךְ; the royal palace whose treasury, like the temple's, is emptied by Shishak.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with δόρατα)

→ noun-phrase marking

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

δόρατα

spears

Accusative

direct object (coordinate: the gold spears/shields)

→ object specification

δόρυ (pl. δόρατα): 'spear / lance'; here the LXX renders the gold ceremonial arms (Hebrew מִגְדָּלֹת, 'shields,' in the parallel; cf. v. 26b ὅπλα) taken by David; the term shades toward 'shields/weapons of state' — the prestige armory of the Davidic court.

τὰ

the

Accusative

article (attributive, with χρυσᾶ)

→ noun-phrase marking

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

χρυσᾶ

golden

Accusative

attributive adjective (modifying δόρατα: 'the gold spears')

→ object specification

χρυσοῦς: 'made of gold'; renders בָּזָז; the gold of the ceremonial arms is precisely what makes them prized plunder — and what Rehoboam must replace with bronze (v. 27).

ἃ

which

Accusative

relative pronoun (object of ἔλαβεν, referring to the spears)

→ participant reference

ὅς, ἡ, ὅ: the neuter accusative plural ἃ refers to τὰ δόρατα, introducing the historical note on David's acquisition of them.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

verb of relative clause (David's original capture of the arms)

→ constative aorist (David's past acquisition)

λαμβάνω: the second ἔλαβεν, with David as subject, recalls the original seizure of the gold arms from the Arameans (cf. 2 Kgdms 8:7); the lexical echo of Shishak's 'taking' frames Judah's loss as the undoing of David's gains.

Δαυιδ

David

subject of the relative-clause ἔλαβεν (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; the founder of the dynasty whose hard-won spoils are now surrendered to Egypt.

ἐκ

from

preposition + genitive (source of David's capture)

→ spatial or relational framing

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

χειρός

hand

Genitive

genitive object of ἐκ (Hebraism: 'from the hand of')

→ relational specification

χείρ: 'hand'; ἐκ χειρός ('from the hand of') is a Hebraism rendering יָדָיו, idiomatic for taking something from someone's possession or power.

τῶν

of the

Genitive

article (with παίδων)

→ noun-phrase marking

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

παίδων

servants

Genitive

genitive of relationship ('the servants of Hadadezer')

→ relational specification

παῖς: 'servant / attendant'; renders שָׂרָפָה; here the officers/retainers of Hadadezer from whom David seized the gold arms.

Αδρααζαρ

Hadadezer

genitive of relationship (indeclinable proper noun)

→ participant identification

Αδρααζαρ: transliteration of Hebrew אֲדָרָאזָר (Hadadezer), the Aramean king of Zobah defeated by David (2 Kgdms 8:3–8); indeclinable in the LXX.

βασιλέως

king

Genitive

genitive in apposition to Αδρααζαρ ('king of Zobah')

→ relational specification

βασιλεύς: 'king'; the appositional title identifies Hadadezer as the Aramean sovereign of Zobah.

Σουβα

of Zobah

genitive of relationship (indeclinable place-name)

→ participant identification

Σουβα: transliteration of Hebrew צוֹבָה (Zobah), an Aramean kingdom north of Damascus; indeclinable in the LXX.

καὶ

and

coordinate conjunction (continuing the relative clause)

→ discourse linkage or contrast

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

εἰσήνεγκεν

brought in

Aor Act Indic 3 Sg · εἰσφέρω

verb of relative clause (David brought the arms to Jerusalem)

→ constative aorist (David's bringing of the spoils to the capital)

εἰσφέρω: 'bring in / carry into'; renders נָשָׂא; David brought the captured gold arms into Jerusalem, where they remained until Shishak carried them off — the verb of importing now reversed by the export of plunder.

αὐτὰ

them

Accusative

direct object of εἰσήνεγκεν (the gold arms)

→ participant reference

αὐτός: the neuter accusative plural refers to τὰ δόρατα τὰ χρυσᾶ, the gold arms David brought to Jerusalem.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

accusative object of εἰς (indeclinable place-name)

→ participant identification

Ιερουσαλημ: indeclinable; David's destination for his spoils, now the source from which Shishak removes them.

τὰ

the

Accusative

article (with πάντα, summarizing object)

→ noun-phrase marking

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

πάντα

all things

Accusative

substantivized adjective (resumptive summary object: 'all these')

→ object specification

πᾶς: 'all'; the resumptive τὰ πάντα ('all these things') gathers up the whole catalogue of plundered items before the final verb, a Hebraizing recapitulation.

ἔλαβεν

he took

Aor Act Indic 3 Sg · λαμβάνω

main verb (resumptive summary of the plunder)

→ constative aorist (summary of the total seizure)

λαμβάνω: the third ἔλαβεν, with Shishak again the subject, closes the verse by summarizing the totality of the spoliation — 'all these he took.'

ὅπλα

shields

Accusative

direct object in apposition to τὰ πάντα ('the gold shields')

→ object specification

ὅπλον: 'weapon / shield / armor'; here the gold ceremonial shields (Hebrew יָלֶדְתָּ, 'shields of gold,' 1 Kgs 14:26); the term clarifies the δόρατα above as parade-armor, the prestige equipment whose loss Rehoboam must remedy with bronze.

τὰ

the

Accusative

article (attributive, with χρυσᾶ)

→ noun-phrase marking

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

χρυσᾶ

golden

Accusative

attributive adjective (modifying ὅπλα: 'the gold shields')

→ object specification

χρυσοῦς: 'made of gold'; the final word names the shields as gold — the very feature that dooms them to plunder and that Rehoboam can only replace in baser bronze (v. 27).

27 καὶ ἐποίησεν Ροβοαμ ὁ βασιλεὺς ὅπλα χαλκᾶ ἀντ' αὐτῶν καὶ ἐπέθεντο ἐπ' αὐτὸν οἱ ἡγούμενοι τῶν παρατρεχόντων οἱ φυλάσσοντες τὸν πυλῶνα οἴκου τοῦ βασιλέως

And Rehoboam the king made bronze shields in their place, and the commanders of the runners who guard the gateway of the king's house were put in charge of them.

Rehoboam's response to the plunder (substitution and safekeeping)

καὶ ἐποίησεν Ροβοαμ ὁ βασιλεὺς

Rehoboam's countermeasure — bronze shields ἀντ' αὐτῶν ('in place of' the gold) — is a quietly humiliating index of Judah's diminished glory: the same ἐποίησεν ('made') that introduced his apostasy (v. 22) now introduces his impoverished imitation of Solomonic splendor. The shields are entrusted to the royal runners (παρατρέχοντες), the palace guard, who keep them in the guardroom and bear them ceremonially (v. 28).

καὶ
and

narrative 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 (Rehoboam's manufacture of replacement shields)

→ constative aorist (the act of making)

ποιέω: 'make / do'; renders πῦψ; Rehoboam 'makes' bronze shields to replace the plundered gold — a reduced echo of Solomon's golden craftsmanship (cf. 3 Kgdms 10:16–17).

Ροβοαμ
Rehoboam

subject (indeclinable proper noun)

→ participant identification

Ροβοαμ: indeclinable; the king as agent of the bronze-for-gold substitution.

ὁ
the

Nominative

article (with the appositional title βασιλεύς)

→ noun-phrase marking

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

βασιλεὺς
king

Nominative

nominative in apposition to Ροβοαμ ('Rehoboam the king')

→ participant prominence

βασιλεὺς: 'king'; the title underscores the irony — the king of Judah, heir of Solomon's gold, is reduced to commissioning bronze.

ὅπλα
shields

Accusative

direct object of ἐποίησεν

→ object specification

ὅπλον: 'shield / weapon'; the replacement ceremonial shields, now of bronze, matching the form but not the value of the plundered gold ones.

χαλκᾶ
bronze

Accusative

attributive adjective (modifying ὅπλα: 'bronze shields')

→ object specification

χαλκοῦς: 'made of bronze / copper'; renders πῦπ; the substitution of bronze (χαλκᾶ) for gold (χρυσᾶ, v. 26) is the verse's pointed measure of Judah's decline under judgment.

ἀντ'

in place of

preposition + genitive (substitution: 'instead of')

→ spatial or relational framing

ἀντί: 'instead of / in place of'; with the genitive marks the bronze shields as substitutes for the lost gold ones; the elided form ἀντ' precedes the vowel of αὐτῶν.

αὐτῶν

them

Genitive

genitive object of ἀντί (the plundered gold shields)

→ relational specification

αὐτός: the genitive plural refers to the gold shields taken by Shishak (v. 26); the bronze stand 'in place of them.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπέθεντο

were put in charge

Aor Mid Indic 3 Pl · ἐπιτίθημι

main verb (the guards take charge of the shields)

→ constative aorist (the committal of the shields to the guard)

ἐπιτίθημι (mid.): 'set upon / lay upon / put in charge'; here ἐπέθεντο ἐπ' αὐτόν renders the appointment of the guard-commanders over the shields (cf. MT 'committed them to the hands of the chiefs of the guard'); the middle marks their being entrusted with the responsibility.

ἐπ'

over

preposition + accusative (with ἐπέθεντο: charge over)

→ spatial or relational framing

ἐπί + acc.: with ἐπιτίθημι in the sense of being set 'over / in charge of' the shields; the elided ἐπ' precedes the vowel of αὐτόν.

αὐτόν

it

Accusative

accusative object of ἐπ' (the shield-store, collective)

→ participant reference

αὐτός: the masculine singular accusative is best taken collectively/distributively of the shields' safekeeping ('they were set over it'); the guard-commanders assume responsibility for the armory.

οἱ

the

Nominative

article (with the substantival participle ἡγούμενοι)

→ noun-phrase marking

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

ἡγούμενοι

commanders

Pres Mid Part Nom Pl Masc · ἡγέομαι

substantival participle (subject of ἐπέθεντο: 'the commanders')

→ imperfective participle (those exercising command)

ἡγέομαι: 'lead / command / go before'; the substantival present participle οἱ ἡγούμενοι ('the leaders / commanders') denotes the officers in charge of the palace runners; renders ἡγῶν ('chiefs').

τῶν

of the

Genitive

article (with the participle παρατρεχόντων)

→ noun-phrase marking

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

παραιρέχόντων

runners

Pres Act Part Gen Pl Masc · παραιρέχω

substantival participle (genitive: 'of the runners')

→ imperfective participle (those who run alongside)

παραιρέχω: 'run alongside / run beside'; the substantival participle οἱ παραιρέχοντες ('the runners') is the LXX term for the royal bodyguard/couriers (Hebrew מְרַצְּגִים, 'runners') who attend the king; the genitive marks them as the body the ἡγούμενοι command.

οἱ

the ones

Nominative

article (with the participle φυλάσσοντες; resumptive)

→ noun-phrase marking

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

φυλάσσοντες

who guard

Pres Act Part Nom Pl Masc · φυλάσσω

attributive participle (describing the runners: 'who guard the gate')

→ imperfective participle (ongoing guard-duty)

φυλάσσω: 'guard / keep watch'; the attributive participle οἱ φυλάσσοντες ('those who guard') describes the runners' function at the palace gate; renders מְרַצְּגִים.

τὸν

the

Accusative

article (with πυλῶνα)

→ noun-phrase marking

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

πυλῶνα

gateway

Accusative

direct object of φυλάσσοντες ('guard the gateway')

→ object specification

πυλῶν: 'gateway / portal / vestibule'; renders מַעְבָּר / מַעְבָּד; the entrance to the palace which the runners guard, and where the ceremonial shields are deployed when the king passes (v. 28).

οἴκου

of the house

Genitive

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

→ relational specification

οἶκος: 'house / palace'; here οἶκος τοῦ βασιλέως, the royal residence whose gate the runners guard.

τοῦ

of the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of possession ('of the king')

→ relational specification

βασιλεύς: 'king'; the palace whose entrance is guarded; the runners are the king's own household guard.

28 καὶ ἐγένετο ὅτε εἰσεπορεύετο ὁ βασιλεὺς εἰς οἶκον κυρίου καὶ ἦρον αὐτὰ οἱ παρατρέχοντες καὶ ἀπηρείδοντο αὐτὰ εἰς τὸ θεε τῶν παρατρεχόντων

And it came to pass, whenever the king entered the house of the LORD, the runners would carry them, and they would return them to the guardroom of the runners.

Iterative routine (the ceremonial use of the bronze shields) καὶ ἐγένετο ὅτε

The καὶ ἐγένετο ὅτε construction with the imperfects εἰσεπορεύετο, ἦρον, ἀπηρείδοντο describes a customary, repeated routine: whenever the king processed to the temple, the runners bore the bronze shields and afterward returned them to their guardroom. The transliterated Hebraism τὸ θεε (Hebrew נִדָּן, 'guard-chamber') is left untranslated by the Greek, a tell-tale sign of the translator preserving a technical architectural term.

καὶ
and

narrative conjunction (with ἐγένετο: temporal formula)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal temporal formula introducing a routine)

→ constative aorist (framing an iterative custom)

γίνομαι (aor. mid.): the impersonal καὶ ἐγένετο ὅτε ('and it came to pass, whenever') frames the habitual routine that follows; renders יָהָיָה with iterative force here.

ὅτε

whenever

temporal conjunction (iterative: 'whenever')

→ discourse linkage or contrast

ὅτε: 'when / whenever'; with the following imperfects it carries iterative/customary force ('every time the king went in'), describing a recurring ceremonial practice.

εἰσεπορεύετο

entered

Impf Mid Indic 3 Sg · εἰσπορεύομαι

verb of the temporal clause (iterative imperfect: 'used to enter')

→ customary imperfect (repeated entries)

εἰσπορεύομαι: 'enter / go in'; the imperfect denotes habitual, repeated action — each time the king went into the temple; renders נָכַח.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject of εἰσπορεύετο

→ participant prominence

βασιλεύς: 'king'; Rehoboam, whose ceremonial processions to the temple occasioned the display of the bronze shields.

εἰς

into

preposition + accusative (direction of entry)

→ spatial or relational framing

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

οἶκον

house

Accusative

accusative object of εἰς ('into the house')

→ object specification

οἶκος: 'house / temple'; οἶκος κυρίου, the temple, the destination of the king's ceremonial entry.

κυρίου

of the LORD

Genitive

genitive of possession (Tetragrammaton)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; οἶκος κυρίου designates the Jerusalem temple to which the king processed.

καὶ

and

narrative conjunction (apodosis after the temporal clause)

→ discourse linkage or contrast

καί: here introducing the apodosis after the ὅτε-clause, a Hebraizing apodotic καὶ ('then the runners would bear them').

ἦρον

would carry

Impf Act Indic 3 Pl · αἶρω

main verb of the apodosis (iterative imperfect: 'used to bear')

→ customary imperfect (repeated bearing of the shields)

αἶρω: 'lift / take up / carry'; the imperfect ἦρον denotes the recurring act — each procession, the runners would take up the bronze shields and bear them before the king.

αὐτὰ

them

Accusative

direct object of ἦρον (the bronze shields)

→ participant reference

αὐτός: the neuter accusative plural refers to the ὅπλα χαλκᾶ, the bronze shields of v. 27.

οἱ

the

Nominative

article (with the substantival participle παρατρέχοντες)

→ noun-phrase marking

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

παρατρέχοντες

runners

Pres Act Part Nom Pl Masc · παρατρέχω

substantival participle (subject of ἦρον: 'the runners')

→ imperfective participle (the royal couriers/guards)

παρατρέχω: 'run beside'; the substantival οἱ παρατρέχοντες ('the runners') are the royal bodyguard who bear the shields; renders מְצַיְדִים.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπερείδοντο

would return

Impf Mid Indic 3 Pl · ἀπερίδω

main verb (iterative imperfect: 'used to set back')

→ customary imperfect (repeated returning of the shields)

ἀπερίδω (mid.): 'rest / set down / lay back'; the middle imperfect ἀπερείδοντο describes the runners returning the shields to their place after each procession — the recurring counterpart to ἦρον.

αὐτὰ

them

Accusative

direct object of ἀπηρείδοντο (the bronze shields)

→ participant reference

αὐτός: the neuter accusative plural again refers to the bronze shields, now returned to storage.

εἰς

into

preposition + accusative (direction: 'into the guardroom')

→ spatial or relational framing

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

τὸ

the

Accusative

article (with the transliterated noun θεε)

→ noun-phrase marking

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

θεε

guardroom

accusative object of εἰς (transliterated indeclinable noun)

→ clausal contribution

θεε: an untranslated transliteration of Hebrew נִדָּן ('guard-chamber / cell'; cf. the gate-chambers of Ezek 40:7); the Greek translator preserves the technical architectural term rather than rendering it, marking the guardroom where the runners stored the shields; indeclinable.

τῶν

of the

Genitive

article (with the participle παρατρεχόντων)

→ noun-phrase marking

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

παρατρεχόντων

runners

Pres Act Part Gen Pl Masc · παρατρέχω

substantival participle (genitive of possession: 'of the runners')

→ imperfective participle (the royal guard)

παρατρέχω: the genitive substantival participle marks the guardroom as belonging to the runners — 'the guardroom of the runners,' their station within the palace complex.

29 καὶ τὰ λοιπὰ τῶν λόγων Ροβοαμ καὶ πάντα ἃ ἐποίησεν οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα

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

Deuteronomistic source-citation formula (regnal closure begins) καὶ τὰ λοιπὰ τῶν λόγων

The verse deploys the stereotyped Deuteronomistic source-citation formula τὰ λοιπὰ τῶν λόγων ... οὐκ ἰδοὺ ταῦτα γεγραμμένα ('the rest of the acts ... are these not written'), a rhetorical question referring the reader to an external royal chronicle. The idiom λόγοι τῶν ἡμερῶν ('words/events of the days' = annals/chronicle) renders the Hebrew יְמֵי הַיָּמִין and gives the canonical book of Chronicles its Hebrew title.

καὶ
and

narrative conjunction (introducing the closure formula)

→ discourse linkage or contrast

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

τὰ
the

Nominative

article (with the substantival λοιπά)

→ noun-phrase marking

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

λοιπὰ
rest

Nominative

substantivized adjective (topic: 'the rest [of the acts]')

→ participant prominence

λοιπός: 'remaining / rest'; the substantival neuter plural τὰ λοιπά ('the remaining things') renders הַיְשָׁרִים ('the rest of'); a fixed element of the Deuteronomistic regnal-closure formula.

τῶν
of the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

acts

Genitive

genitive (partitive: 'of the acts/words of Rehoboam')

→ relational specification

λόγος: 'word / matter / deed'; in the idiom λόγοι ('words') = 'acts / affairs / deeds'; renders יָרְבֹּדַי; 'the rest of the acts of Rehoboam' points to deeds not narrated here.

Ροβοαμ

of Rehoboam

genitive of relationship (indeclinable proper noun)

→ participant identification

Ροβοαμ: indeclinable; the king whose remaining acts are referred to the chronicle.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Nominative

substantivized adjective (topic: 'all [that he did]')

→ participant prominence

πᾶς: 'all'; the neuter plural πάντα ('all things') with the relative ἃ embraces the totality of Rehoboam's deeds beyond those recorded.

ἃ

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅς, ἣ, ὅ: the neuter accusative plural ἃ ('which') is the object of ἐποίησεν, 'all that he did.'

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause ('all that he did')

→ constative aorist (the sum of his deeds)

ποιέω: 'do / make'; the summary 'all that he did' is part of the standard formula referring the reader to the fuller royal annals.

οὐκ

not

negative particle (introducing rhetorical question: 'are these not ...?')

→ discourse linkage or contrast

οὐ: the negative in the rhetorical-question formula οὐκ ἰδοὺ ... γεγραμμένα ('behold, are these not written?') expects an affirmative answer — yes, they are recorded in the chronicle.

ἰδοὺ

behold

presentative particle ('behold')

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; the presentative particle heightens the rhetorical question, directing attention to the external source where the king's full record stands.

ταῦτα

these things

Nominative

demonstrative pronoun (subject of the implied copula with γεγραμμένα)

→ participant reference

οὗτος: the demonstrative ταῦτα ('these things') sums up the 'rest of the acts'; subject of the periphrastic 'are written.'

γεγραμμένα

written

Perf Pass Part Nom Pl Neut · γράφω

predicate participle (periphrastic perfect with implied εἰσίν: 'are written')

→ resultative perfect (standing recorded)

γράφω (perf. pass. ptc.): 'write'; the perfect passive participle γεγραμμένα ('having been written / standing written') with an implied copula forms a periphrastic perfect — the deeds 'are recorded' (and remain so) in the royal chronicle; renders the Hebrew passive of בָּתַּר.

ἐν

in

preposition + dative (location of the record)

→ spatial or relational framing

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

βιβλίῳ

book

Dative

dative of place ('in the book')

→ sphere or reference

βιβλίον: 'book / scroll / document'; renders סֵפֶר; the 'book of the chronicles of the kings of Judah,' a (now-lost) official annal repeatedly cited by the Deuteronomistic historian.

λόγων

of the acts

Genitive

genitive (with βιβλίω: 'book of the words/acts')

→ relational specification

λόγος: in λόγοι τῶν ἡμερῶν ('words/events of the days') = 'annals / chronicle'; the idiom renders מִלְחָמָה, the Hebrew title of the books of Chronicles.

τῶν

of the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

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

ἡμερῶν

of the days

Genitive

genitive (with λόγων: 'the events of the days' = annals)

→ relational specification

ἡμέρα: 'day'; λόγοι τῶν ἡμερῶν ('the matters of the days') is the standard idiom for a chronicle/annal; renders מִלְחָמָה.

τοῖς

of the

Dative

article (with βασιλεῦσιν; dative of reference)

→ noun-phrase marking

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

βασιλεῦσιν

kings

Dative

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

→ sphere or reference

βασιλεύς: 'king'; the dative τοῖς βασιλεῦσιν ('for/of the kings') is a Hebraizing dative of possession rendering מֶלְכֵי (of the kings of Judah'), naming the chronicle's subject-matter.

Ιουδα

of Judah

genitive of relationship (indeclinable proper noun)

→ participant identification

Ιουδα: indeclinable; 'the kings of Judah' — the southern dynastic line whose annal is here cited, distinct from the parallel chronicle of the kings of Israel.

30 καὶ πόλεμος ἦν ἀνὰ μέσον Ροβοαμ καὶ ἀνὰ μέσον Ιεροβοαμ πάσας τὰς ἡμέρας

And there was war between Rehoboam and Jeroboam all their days.

Summary notice of ongoing conflict (regnal closure continues)

καὶ πόλεμος ἦν

A brief summary notice of the perpetual hostility between the two kingdoms. The doubled ἀνὰ μέσον ... ἀνὰ μέσον ('between ... and between') is a Hebraism rendering בֵּין ... בֵּין; the phrase πάσας τὰς ἡμέρας ('all the days') marks the conflict between Rehoboam and Jeroboam as continuous throughout their reigns — the lasting wound of the schism of ch. 12.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

πόλεμος
war

Nominative

subject of ἦν ('there was war')

→ participant prominence

πόλεμος: 'war / battle / conflict'; renders מִלְחָמָה; the standing state of hostility between the two kingdoms after the schism, recorded as a fixed feature of both reigns.

ἦν
was

Impf Act Indic 3 Sg · εἰμί

main verb (existential imperfect: 'there was')

→ durative imperfect (ongoing state of war)

εἰμί (impf.): 'be / exist'; the imperfect ἦν marks the war as a continuous, ongoing state ('there kept being war'), reinforced by πάσας τὰς ἡμέρας.

ἀνά
between

preposition (in the idiom ἀνά μέσον: 'between')

→ spatial or relational framing

ἀνά: in the fixed phrase ἀνά μέσον ('in the midst of / between'); part of the Hebraizing 'between ... and between' construction.

μέσον
midst

Accusative

accusative in the prepositional idiom ἀνά μέσον ('between')

→ spatial or relational framing

μέσος: 'middle / midst'; ἀνά μέσον renders בֵּין ('between'); the substantival μέσον completes the idiom marking the parties to the conflict.

Ροβοαμ
Rehoboam

object of ἀνά μέσον (indeclinable proper noun)

→ participant identification

Ροβοαμ: indeclinable; the southern king, one party to the perpetual war.

καὶ
and

coordinate conjunction (joining the two parties)

→ discourse linkage or contrast

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

ἀνά
between

preposition (repeated ἀνά μέσον: Hebraism 'and between')

→ spatial or relational framing

ἀνά: the repeated ἀνά μέσον reflects the Hebrew doubled בֵּין ... בֵּין ('between ... and between'), a standard idiom naming two opposing parties.

μέσον
midst

Accusative

accusative in the repeated idiom ἀνά μέσον

→ object specification

μέσος: the second μέσον completes the doubled 'between' construction marking Jeroboam as the opposing party.

Ιεροβοαμ
Jeroboam

object of the second ἀνά μέσον (indeclinable proper noun)

→ participant identification

Ιεροβοαμ: transliteration of Hebrew יְרֹבָאָם (Jeroboam I son of Nebat); indeclinable; the first king of the northern kingdom of Israel, Rehoboam's perpetual adversary.

πάσας
all

Accusative

attributive adjective (modifying ἡμέρας)

→ object specification

πᾶς: 'all'; πάσας τὰς ἡμέρας ('all the days') marks the war as continuous throughout the reigns of both kings.

τὰς
the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time ('all the days')

→ object specification

ἡμέρα: 'day'; the accusative of duration
πάσας τὰς ἡμέρας renders מְיָדָיָהּ לְכָל ('all
the days'), marking the war's
uninterrupted continuance.

31 καὶ ἐκοιμήθη Ροβοαμ μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ καὶ ἐβασίλευσεν Αβιου υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And Rehoboam slept with his fathers, and is buried with his fathers in the city of David; and Abia his son reigned in his place.

Death-and-succession formula (final regnal closure)

καὶ ἐκοιμήθη Ροβοαμ

The chapter ends with the stereotyped death-burial-succession formula: ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ ('slept with his fathers,' the LXX euphemism for death), burial in the city of David, and the accession of the heir 'in his place' (ἀντ' αὐτοῦ). The historic present θάπτεται ('is buried') vivifies the burial notice. The successor Αβιου (Abijam/Abia) carries the Davidic line forward into ch. 15.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

slept

Aor Pass Indic 3 Sg · κοιμάω

main verb (death formula: 'slept with his fathers')

→ constative aorist (the event of death)

κοιμάω (aor. pass. 'fall asleep'): the formula ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ ('he slept with his fathers') renders מָצַב יְהוָה, the standard Deuteronomistic euphemism for a king's (peaceful) death and joining of the ancestral dead.

Ροβοαμ

Rehoboam

subject of ἐκοιμήθη (indeclinable proper noun)

→ participant identification

Ροβοαμ: indeclinable; the king whose death and burial close the chapter.

μετὰ

with

preposition + genitive (accompaniment: 'with his fathers')

→ spatial or relational framing

μετὰ + gen.: 'with'; in the death-formula 'slept with his fathers,' denoting the gathering of the king to the ancestral dead.

τῶν

the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετὰ ('with his fathers')

→ relational specification

πατήρ: 'father / ancestor'; renders בָּאֲבֹתָא; 'his fathers' are the dynastic forebears with whom the king is gathered in death.

αὐτοῦ

his

Genitive

genitive of relationship (Rehoboam's fathers)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θάπτεται

is buried

Pres Pass Indic 3 Sg · θάπτω

main verb (burial notice; historic present)

→ historic present (vivid narration of the burial)

θάπτω: 'bury'; the historic present θάπτεται ('is buried') vivifies the burial notice within a past-tense narrative; renders the Hebrew passive/Niphal of קָבַר ('was buried').

μετὰ

with

preposition + genitive (accompaniment: 'with his fathers')

→ spatial or relational framing

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

τῶν

the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετὰ (burial 'with his fathers')

→ relational specification

πατήρ: the repeated 'with his fathers' now governs the burial — interment in the ancestral royal tombs in the city of David.

αὐτοῦ his Genitive <i>genitive of relationship</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.	ἐν in <i>preposition + dative (place of burial)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (place of burial).	πόλει city Dative <i>dative of place ('in the city of David')</i> → sphere or reference πόλις: 'city'; πόλις Δαυιδ ('the city of David') = the Davidic quarter of Jerusalem, site of the royal tombs; renders תִּירָעָי.	Δαυιδ of David <i>genitive of relationship (indeclinable proper noun)</i> → participant identification Δαυιδ: indeclinable; 'the city of David' marks the dynastic burial-place, anchoring Rehoboam in the Davidic line.
καὶ and <i>coordinate conjunction (introducing the succession notice)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐβασίλευσεν reigned Aor Act Indic 3 Sg · βασιλεύω <i>main verb (succession formula)</i> → ingressive aorist (the heir's accession) βασιλεύω: 'become king / reign'; the ingressive aorist in the succession formula marks the accession of the heir who reigns 'in his place' (ἀντ' αὐτοῦ).	Αβιου Abia <i>subject of ἐβασίλευσεν (indeclinable proper noun)</i> → participant identification Αβιου: the LXX form of the name of Rehoboam's successor (Hebrew אֲבִיָּה, Abijah / אֲבִיָּה, Abijah); indeclinable here; his reign is narrated in 3 Kgdms 15:1–8.	υἱός son Nominative <i>nominative in apposition to Αβιου ('his son')</i> → participant prominence υἱός: 'son'; renders בֶּן; the dynastic succession from father to son maintains the unbroken Davidic line.
αὐτοῦ his Genitive <i>genitive of relationship ('his son')</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship ('his son').	ἀντ' in place of <i>preposition + genitive (succession: 'in place of him')</i> → spatial or relational framing ἀντί: 'instead of / in place of'; in the succession formula ἀντ' αὐτοῦ ('in his place') renders יִתְּיָת, marking the orderly dynastic transfer of the throne.	αὐτοῦ him Genitive <i>genitive object of ἀντί ('in place of him')</i> → relational specification αὐτός: the genitive pronoun refers to Rehoboam; his son Abia succeeds 'in his place,' closing the regnal panel.	

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.