עמוס מול אמציה (עמוס ז:י-יז)
לֹא נָבִיא אָנֹכִי וְלֹא בֶן-נָבִיא

Amos v. Amaziah: Confrontation at Beit-El (Amos 7:10-17)

"I Am Neither a Prophet Nor the Son of a Prophet"

1) עמוס ז, י-יז

(י) וַיִּשְׁלַח אֲמַצְיָהוּ כֹּהֵן בֵּית-אֵל אֶל-יָרָבְעָם מֶלֶךְ-יִשְׂרָאֵל לֵאמֹר קָשַׁר עָלֶיךָ עָמוֹס בְּקֶרֶב בֵּית יִשְׂרָאֵל לֹא-תוּכַל הָאָרֶץ לְהָכִיל אֶת-כָּל-דְּבָרָיו: (יא) כִּי-כֹה אָמַר עָמוֹס בַּחֶרֶב יָמוּת יָרָבְעָם וְיִשְׂרָאֵל גָּלֹה יִגְלֶה מֵעַל אַדְמָתוֹ: ס (יב) וַיֹּאמֶר אֲמַצְיָהוּ אֶל-עָמוֹס חֹזֶה לֵךְ בְּרַח-לְךָ אֶל-אֶרֶץ יְהוּדָה וְאָכַל-שָׁם לֶחֶם וְשָׁם תִּנָּבֵא: (יג) וּבֵית-אֵל לֹא-תוֹסִיף עוֹד לְהִנָּבֵא כִּי מִקְדַּשׁ-מֶלֶךְ הוּא וּבֵית מַמְלָכָה הוּא: ס (יד) וַיַּעַן עָמוֹס וַיֹּאמֶר אֶל-אֲמַצְיָה לֹא-נָבִיא אָנֹכִי וְלֹא בֶן-נָבִיא אָנֹכִי כִּי-בוֹקֵר אָנֹכִי וּבוֹלֵס שִׁקְמִים: (טו) וַיִּקָּחֵנִי יְהוָה מֵאַחֲרֵי הַצֹּאן וַיֹּאמֶר אֵלַי יְהוָה לֵךְ הִנָּבֵא אֶל-עַמִּי יִשְׂרָאֵל: (טז) וְעַתָּה שְׁמַע דְּבַר-יְהוָה אַתָּה אֹמֵר לֹא תִנָּבֵא עַל-יִשְׂרָאֵל וְלֹא תַטִּיף עַל-בֵּית יִשְׂחָק: (יז) לָכֵן כֹּה-אָמַר יְהוָה אִשְׁתְּךָ בָּעִיר תִּזְנֶה וּבָנֶיךָ וּבְנֹתֶיךָ בַּחֶרֶב יִפֹּלוּ וְאַדְמָתְךָ בַּחֶבֶל תֵּחָלֵק וְאַתָּה עַל-אֲדָמָה טְמֵאָה תָּמוּת וְיִשְׂרָאֵל גָּלֹה יִגְלֶה מֵעַל אַדְמָתוֹ:

Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying: 'Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words. For thus Amos saith: Jeroboam shall die by the sword, And Israel shall surely be led away captive put of his land.' Also Amaziah said unto Amos: 'O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Beth-el, for it is the king's sanctuary, and it is a royal house.' Then answered Amos, and said to Amaziah: 'I was no prophet, neither was I a prophet's son; but I was a herdman, and a dresser of sycomore-trees; and the Lord took me from following the flock, and the Lord said unto me: Go, prophesy unto My people Israel. Now therefore hear thou the word of the Lord: Thou sayest: Prophesy not against Israel, And preach not against the house of Isaac; Therefore thus saith the Lord: Thy wife shall be a harlot in the city, And thy sons and thy daughters shall fall by the sword, And thy land shall be divided by line; And thou thyself shalt die in an unclean land, And Israel shall surely be led away captive out of his land'.

2) עמוס א, א-ב

(א) דִּבְרֵי עָמוֹס אֲשֶׁר-הָיָה בַנֹּקְדִים מִתְקוֹעַ אֲשֶׁר חָזָה עַל-יִשְׂרָאֵל בִּימֵי עֻזִּיָּה מֶלֶךְ-יְהוּדָה וּבִימֵי יָרָבְעָם בֶּן-יוֹאָשׁ מֶלֶךְ יִשְׂרָאֵל שְׁנָתַיִם לִפְנֵי הָרָעַשׁ: (ב) וַיֹּאמַר יְהוָה מִצִּיּוֹן יִשְׁאָג וּמִירוּשָׁלַם יִתֵּן קוֹלוֹ וְאָבְלוּ נְאוֹת הָרֹעִים וְיָבֵשׁ רֹאשׁ הַכַּרְמֶל:

The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.
He would say: "Hashem will roar from Zion and utter his voice from Jerusalem; and the pastures of the shepherds will mourn, and the top of Carmel will wither."

3) מל"א יב, כו-לג

(כו) וַיֹּאמֶר יָרָבְעָם בִּלְבּוֹ עַתָּה תָּשׁוּב הַמַּמְלָכָה לְבֵית דָּוִד: (כז) אִם־יַעֲלֶה הָעָם הַזֶּה לַעֲשׂוֹת זְבָחִים בְּבֵית־ה' בִּירוּשָׁלִַם וְשָׁב לֵב הָעָם הַזֶּה אֶל־אֲדֹנֵיהֶם אֶל־רַחַבְעָם מֶלֶךְ יְהוּדָה וְהָרְגֻנִי וְשָׁבוּ אֶל־רַחַבְעָם מֶלֶךְ־יְהוּדָה: (כח) וַיִּוָּעַץ הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֶגְלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם רַב־לָכֶם מֵעֲלוֹת יְרוּשָׁלִַם הִנֵּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ מִצְרָיִם: (כט) וַיָּשֶׂם אֶת־הָאֶחָד בְּבֵית־אֵל וְאֶת־הָאֶחָד נָתַן בְּדָן: (ל) וַיְהִי הַדָּבָר הַזֶּה לְחַטָּאת וַיֵּלְכוּ הָעָם לִפְנֵי הָאֶחָד עַד־דָּן: (לא) וַיַּעַשׂ אֶת־בֵּית בָּמוֹת וַיַּעַשׂ כֹּהֲנִים מִקְצוֹת הָעָם אֲשֶׁר לֹא־הָיוּ מִבְּנֵי לֵוִי: (לב) וַיַּעַשׂ יָרָבְעָם חָג בַּחֹדֶשׁ הַשְּׁמִינִי בַּחֲמִשָּׁה־עָשָׂר יוֹם כֶּחָג אֲשֶׁר בִּיהוּדָה וַיַּעַל עַל־הַמִּזְבֵּחַ כֵּן עָשָׂה בְּבֵית־אֵל לְזִבֵּחַ לָעֲגָלִים אֲשֶׁר־עָשָׂה וְהֶעֱמִיד בְּבֵית אֵל אֶת־כֹּהֲנֵי הַבָּמוֹת אֲשֶׁר עָשָׂה: (לג) וַיַּעַל עַל־הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה בְּבֵית־אֵל בַּחֲמִשָּׁה עָשָׂר יוֹם בַּחֹדֶשׁ הַשְּׁמִינִי בַּחֹדֶשׁ אֲשֶׁר־בָּדָא מִלִּבּוֹ וַיַּעַשׂ חָג לִבְנֵי יִשְׂרָאֵל וַיַּעַל עַל־הַמִּזְבֵּחַ לְהַקְטִיר:

(26) And Jeroboam said in his heart, "Now the kingdom will return to the house of David. (27) If this people will go up to offer sacrifices in the house of Hashem at Jerusalem, then the heart of this people will turn back to their lord, to Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah." (28) So the king consulted, and he made two calves of gold; and he said to them, "You have gone up long enough to Jerusalem; behold your gods, O Israel, which brought you up out of the land of Egypt." (29) And he set up one in Beth-el, and the other he set in Dan. (30) And this thing became a sin; for the people went to worship before the one, even to Dan. (31) And he made houses of high places, and he made priests from among all the people that were not of the sons of Levi. (32) And Jeroboam ordained a festival in the eighth month, on the fifteenth day of the month, like the festival that is in Judah, and he went up to the altar; so did he in Beth-el, to sacrifice to the calves that he had made; and he placed in Beth-el the priests of the high places that he had made. (33) And he went up to the altar which he had made in Beth-el on the fifteenth day of the eighth month, in the month which he had devised of his own heart; and he ordained a festival for the Children of Israel, and he went up to the altar, to burn incense.

4) מל"א יג

(א) וְהִנֵּה אִישׁ אֱלֹהִים בָּא מִיהוּדָה בִּדְבַר ה' אֶל־בֵּית־אֵל וְיָרָבְעָם עֹמֵד עַל־הַמִּזְבֵּחַ לְהַקְטִיר: (ב) וַיִּקְרָא עַל־הַמִּזְבֵּחַ בִּדְבַר ה' וַיֹּאמֶר מִזְבֵּחַ מִזְבֵּחַ כֹּה אָמַר ה' הִנֵּה־בֵן נוֹלָד לְבֵית־דָּוִד יֹאשִׁיָּהוּ שְׁמוֹ וְזָבַח עָלֶיךָ אֶת־כֹּהֲנֵי הַבָּמוֹת הַמְקַטְּרִים עָלֶיךָ וַעֲצְמוֹת אָדָם יִשְׂרְפוּ עָלֶיךָ: (ג) וְנָתַן בַּיּוֹם הַהוּא מוֹפֵת לֵאמֹר זֶה הַמּוֹפֵת אֲשֶׁר דִּבֶּר ה' הִנֵּה הַמִּזְבֵּחַ נִקָּרַע וְנִשְׁפַּךְ הַדֶּשֶׁן אֲשֶׁר־עָלָיו: (ד) וַיְהִי כִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ־הָאֱלֹהִים אֲשֶׁר קָרָא עַל־הַמִּזְבֵּחַ בְּבֵית־אֵל וַיִּשְׁלַח יָרָבְעָם אֶת־יָדוֹ מֵעַל הַמִּזְבֵּחַ לֵאמֹר תִּפְשֶׂהוּ וַתִּיבַשׁ יָדוֹ אֲשֶׁר שָׁלַח עָלָיו וְלֹא יָכֹל לַהֲשִׁיבָהּ אֵלָיו: (ה) וְהַמִּזְבֵּחַ נִקָּרַע וַיִּשָּׁפֵךְ הַדֶּשֶׁן מִן־הַמִּזְבֵּחַ כַּמּוֹפֵת אֲשֶׁר נָתַן אִישׁ הָאֱלֹהִים בִּדְבַר ה': (ו) וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר אֶל־אִישׁ הָאֱלֹהִים חַל־נָא אֶת־פְּנֵי ה' אֱלֹהֶיךָ וְהִתְפַּלֵּל בַּעֲדִי וְתָשֹׁב יָדִי אֵלַי וַיְחַל אִישׁ־הָאֱלֹהִים אֶת־פְּנֵי ה' וַתָּשָׁב יַד־הַמֶּלֶךְ אֵלָיו וַתְּהִי כְּבָרִאשֹׁנָה: (ז) וַיְדַבֵּר הַמֶּלֶךְ אֶל־אִישׁ הָאֱלֹהִים בֹּאָה־אִתִּי הַבַּיְתָה וְסָעֳדָה וְאֶתְּנָה לְךָ מַתָּת: (ח) וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ אִם־תִּתֶּן־לִי אֶת־חֲצִי בֵיתֶךָ לֹא אָבֹא עִמָּךְ וְלֹא־אֹכַל לֶחֶם וְלֹא אֶשְׁתֶּה־מַיִם בַּמָּקוֹם הַזֶּה: (ט) כִּי־כֵן צִוָּה אֹתִי בִּדְבַר ה' לֵאמֹר לֹא־תֹאכַל לֶחֶם וְלֹא תֶשְׁתֶּה־מַיִם וְלֹא תָשׁוּב בַּדֶּרֶךְ אֲשֶׁר הָלָכְתָּ: (י) וַיֵּלֶךְ בְּדֶרֶךְ אַחֵר וְלֹא־שָׁב בַּדֶּרֶךְ אֲשֶׁר בָּא בָהּ אֶל־בֵּית־אֵל: (יא) וְנָבִיא אֶחָד זָקֵן יֹשֵׁב בְּבֵית־אֵל וַיָּבוֹא בְנָיו וַיְסַפֵּר־לוֹ אֶת־כָּל־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה אִישׁ־הָאֱלֹהִים הַיּוֹם בְּבֵית־אֵל אֶת־הַדְּבָרִים אֲשֶׁר דִּבֶּר אֶל־הַמֶּלֶךְ וַיְסַפְּרוּם לַאֲבִיהֶם: (יב) וַיְדַבֵּר אֲלֵהֶם אֲבִיהֶם אֵי־זֶה הַדֶּרֶךְ הָלָךְ וַיִּרְאוּ בָנָיו אֶת־הַדֶּרֶךְ אֲשֶׁר הָלַךְ אִישׁ הָאֱלֹהִים אֲשֶׁר־בָּא מִיהוּדָה: (יג) וַיֹּאמֶר אֶל־בָּנָיו חִבְשׁוּ־לִי הַחֲמוֹר וַיַּחְבְּשׁוּ־לוֹ הַחֲמוֹר וַיִּרְכַּב עָלָיו: (יד) וַיֵּלֶךְ אַחֲרֵי אִישׁ הָאֱלֹהִים וַיִּמְצָאֵהוּ יֹשֵׁב תַּחַת הָאֵלָה וַיֹּאמֶר אֵלָיו הַאַתָּה אִישׁ־הָאֱלֹהִים אֲשֶׁר־בָּאתָ מִיהוּדָה וַיֹּאמֶר אָנִי: (טו) וַיֹּאמֶר אֵלָיו לֵךְ אִתִּי הַבַּיְתָה וֶאֱכֹל לָחֶם: (טז) וַיֹּאמֶר לֹא אוּכַל לָשׁוּב אִתָּךְ וְלָבוֹא אִתָּךְ וְלֹא־אֹכַל לֶחֶם וְלֹא־אֶשְׁתֶּה אִתְּךָ מַיִם בַּמָּקוֹם הַזֶּה: (יז) כִּי־דָבָר אֵלַי בִּדְבַר ה' לֹא־תֹאכַל לֶחֶם וְלֹא־תִשְׁתֶּה שָׁם מַיִם לֹא־תָשׁוּב לָלֶכֶת בְּדַרְךְ אֲשֶׁר־הָלַכְתָּ בָּהּ: (יח) וַיֹּאמֶר לוֹ גַּם־אֲנִי נָבִיא כָּמוֹךָ וּמַלְאָךְ דִּבֶּר אֵלַי בִּדְבַר ה' לֵאמֹר הֲשִׁבֵהוּ אִתְּךָ אֶל־בֵּיתֶךָ וְיֹאכַל לֶחֶם וְיִשְׁתְּ מַיִם כִּחֵשׁ לוֹ: (יט) וַיָּשָׁב אִתּוֹ וַיֹּאכַל לֶחֶם בְּבֵיתוֹ וַיִּשְׁתְּ מָיִם: (כ) וַיְהִי הֵם יֹשְׁבִים אֶל־הַשֻּׁלְחָן

וַיְהִי דְּבַר־ה' אֶל־הַנָּבִיא אֲשֶׁר הֱשִׁיבוֹ: (כא) וַיִּקְרָא אֶל־אִישׁ הָאֱלֹהִים אֲשֶׁר־בָּא מִיהוּדָה לֵאמֹר כֹּה אָמַר ה' יַעַן כִּי מָרִיתָ פִּי ה' וְלֹא שָׁמַרְתָּ אֶת־הַמִּצְוָה אֲשֶׁר צִוְּךָ ה' אֱלֹהֶיךָ: (כב) וַתָּשָׁב וַתֹּאכַל לֶחֶם וַתֵּשְׁתְּ מַיִם בַּמָּקוֹם אֲשֶׁר דִּבֶּר אֵלֶיךָ אַל־תֹּאכַל לֶחֶם וְאַל־תֵּשְׁתְּ מַיִם לֹא־תָבוֹא נִבְלָתְךָ אֶל־קֶבֶר אֲבֹתֶיךָ: (כג) וַיְהִי אַחֲרֵי אָכְלוֹ לֶחֶם וְאַחֲרֵי שְׁתוֹתוֹ וַיַּחֲבֹשׁ־לוֹ הַחֲמוֹר לַנָּבִיא אֲשֶׁר הֱשִׁיבוֹ: (כד) וַיֵּלֶךְ וַיִּמְצָאֵהוּ אַרְיֵה בַּדֶּרֶךְ וַיְמִיתֵהוּ וַתְּהִי נִבְלָתוֹ מְשֻׁלֶכֶת בַּדֶּרֶךְ וְהַחֲמוֹר עֹמֵד אֶצְלָהּ וְהָאַרְיֵה עֹמֵד אֶצֶל הַנְּבֵלָה: (כה) וְהִנֵּה אֲנָשִׁים עֹבְרִים וַיִּרְאוּ אֶת־הַנְּבֵלָה מְשֻׁלֶכֶת בַּדֶּרֶךְ וְאֶת־הָאַרְיֵה עֹמֵד אֶצֶל הַנְּבֵלָה וַיָּבֹאוּ וַיְדַבְּרוּ בָּעִיר אֲשֶׁר הַנָּבִיא הַזָּקֵן יֹשֵׁב בָּהּ: (כו) וַיִּשְׁמַע הַנָּבִיא אֲשֶׁר הֱשִׁיבוֹ מִן־הַדֶּרֶךְ וַיֹּאמֶר אִישׁ הָאֱלֹהִים הוּא אֲשֶׁר מָרָה אֶת־פִּי ה' וַיִּתְּנֵהוּ ה' לָאַרְיֵה וַיִּשְׁבְּרֵהוּ וַיְמִתֵהוּ כִּדְבַר ה' אֲשֶׁר דִּבֶּר־לוֹ: (כז) וַיְדַבֵּר אֶל־בָּנָיו לֵאמֹר חִבְשׁוּ־לִי אֶת־הַחֲמוֹר וַיַּחְבֹּשׁוּ: (כח) וַיֵּלֶךְ וַיִּמְצָא אֶת־נִבְלָתוֹ מְשֻׁלֶכֶת בַּדֶּרֶךְ וְהַחֲמוֹר וְהָאַרְיֵה עֹמְדִים אֵצֶל הַנְּבֵלָה לֹא־אָכַל הָאַרְיֵה אֶת־הַנְּבֵלָה וְלֹא שָׁבַר אֶת־הַחֲמוֹר: (כט) וַיִּשָּׂא הַנָּבִיא אֶת־נִבְלַת אִישׁ־הָאֱלֹהִים וַיִּנִּחֵהוּ אֶל־הַחֲמוֹר וַיְשִׁיבֵהוּ וַיָּבֹא אֶל־עִיר הַנָּבִיא הַזָּקֵן לִסְפֹּד וְלִקְבֹּרוֹ: (ל) וַיַּנַּח אֶת־נִבְלָתוֹ בְּקִבְרוֹ וַיִּסְפְּדוּ עָלָיו הוֹי אָחִי: (לא) וַיְהִי אַחֲרֵי קָבְרוֹ אֹתוֹ וַיֹּאמֶר אֶל־בָּנָיו לֵאמֹר בְּמֹתִי וּקְבַרְתֶּם אֹתִי בַּקֶּבֶר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבוּר בּוֹ אֵצֶל עַצְמֹתָיו הַנִּיחוּ אֶת־עַצְמֹתָי: (לב) כִּי הָיֹה יִהְיֶה הַדָּבָר אֲשֶׁר קָרָא בִּדְבַר ה' עַל־הַמִּזְבֵּחַ אֲשֶׁר בְּבֵית־אֵל וְעַל כָּל־בָּתֵּי הַבָּמוֹת אֲשֶׁר בְּעָרֵי שֹׁמְרוֹן:

(לג) אַחַר הַדָּבָר הַזֶּה לֹא־שָׁב יָרָבְעָם מִדַּרְכּוֹ הָרָעָה וַיָּשָׁב וַיַּעַשׂ מִקְצוֹת הָעָם כֹּהֲנֵי בָמוֹת הֶחָפֵץ יְמַלֵּא אֶת־יָדוֹ וַיְהִי כֹּהֲנֵי בָמוֹת: (לד) וַיְהִי בַּדָּבָר הַזֶּה לְחַטַּאת בֵּית יָרָבְעָם וּלְהַכְחִיד וּלְהַשְׁמִיד מֵעַל פְּנֵי הָאֲדָמָה:

(1) And, behold, a man of God came out of Judah to Beth-el, by the word of Hashem, and Jeroboam was standing by the altar to burn incense. (2) And he cried against the altar by the word of Hashem, and said, "O altar, altar. Thus says Hashem, 'Behold, a son shall be born to the house of David, Josiah by name; and he shall sacrifice upon you the priests of the high places that burn incense upon you, and they shall burn men's bones upon you.'" (3) And he gave a sign the same day saying, "This is the sign which Hashem has spoken. Behold, the altar shall be split, and the ashes that are upon it shall be poured out." (4) And it came to pass, when the king heard the saying of the man of God which he cried against the altar in Beth-el, that Jeroboam put forth his hand from the altar, saying, "Lay hold of him." And his hand which he put forth against him dried up, so that he could not draw it back to him. (5) The altar also was split, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of Hashem. (6) And the king answered and said to the man of God, "Entreat now the favor of Hashem your God, and pray for me, that my hand may be restored to me." And the man of God entreated Hashem, and the king's hand was restored to him and became as it was before. (7) And the king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward." (8) And the man of God said to the king, "If you will give me half your house, I will not go in with you and I will not eat bread or drink water in this place. (9) For so I was commanded by the word of Hashem, saying, 'You shall not eat bread, and you shall not drink water, and you shall not return by the way that you came.'" (10) So he went another way, and he did not return by the way that he came to Beth-el. (11) Now an old prophet dwelled in Beth-el; and one of his sons came and told him all the works that the man of God had done that day in Beth-el, and the words which he had spoken to the king, and they told them to their father. (12) And their father said to them, "Which way did he go?" For his sons had seen which way the man of God that came from Judah had gone. (13) And he said to his sons, "Saddle the donkey for me." So they saddled the donkey for him; and he rode upon it. (14) And he went after the man of God and found him sitting under a terebinth, and he said to him, "Are you the man of God that came from Judah?" And he said, "I am." (15) Then he said to him, "Come home with me and eat bread." (16) And he said, "I may not return with you or go in with you; I will not eat bread or drink water with you in this place. (17) For it was said to me by the word of Hashem, 'You shall not eat bread and you shall not drink water there, and you shall not turn back to go by the way that you came.'" (18) And he said to him, "I also am a prophet as you are; and an angel spoke to me by the word of Hashem, saying, 'Bring him back with you into your house, that he may eat bread and drink water.'" — He lied to him. — (19) So he went back with him and he ate bread in his house and drank water. (20) And it came to pass, as they sat at the table, that the word of Hashem came to the prophet that brought him back. (21) And he cried to the man of God that came from Judah, saying, "Thus says Hashem, 'Since you have rebelled against the word of Hashem and have not kept the commandment which Hashem your God commanded you, (22) but came back, and ate bread and drank water in the place of which He said to you, 'Eat no bread, and drink no water'; your carcass shall not come to the grave of your fathers.'" (23) And it came to pass, after he had eaten bread and after he had drunk, that he saddled the donkey for him, for the prophet whom he had brought back. (24) And when he had gone, a lion met him by the way and slew him; and his carcass was cast on the way, and the donkey stood by it; the lion also stood by the carcass. (25) And, behold, men passed by and saw the carcass cast on the way and the lion standing by the carcass; and they came and told of it in the city where the old prophet dwelled. (26) And when the prophet that brought him back from the way heard of it, he said, "It is the man of God who rebelled against the word of Hashem; therefore Hashem has delivered him to the lion which has torn him and slain him, according to the word of Hashem which He spoke to him." (27) And he spoke to his sons, saying, "Saddle the donkey for me." And they saddled it. (28) And he went and found his carcass cast on the way, and the donkey and the lion standing by the carcass; the lion had not eaten the carcass or torn the donkey. (29) And the prophet took up the carcass of the man of God, and laid it upon the donkey, and brought it back; and he came to the city of the old prophet to lament and to bury him. (30) And he laid his carcass in his own grave; and they made lamentation for him, "Alas, my brother!" (31) And it came to pass, after he had buried him, that he spoke to his sons, saying, "When I am dead, then bury me in the grave in which the man of God is buried; lay my bones beside his bones. (32) For the saying which he cried by the word of Hashem against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass." (33) After this thing Jeroboam did not return from his evil way, but again made from among all the people priests of the high places; whoever would, he consecrated him, that he might be one of the priests of the high places. (34) And by this thing there was sin to the house of Jeroboam, to cut it off, and to destroy it from off the face of the earth