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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 18

ΒΑΣΙΛΕΙΩΝ Α' ΙΗ'

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

David's success wins public favor but awakens Saul's jealous hostility and murderous fear.

Translation & textual notes

The Greek text of 1 Kingdoms 18 (= 1 Samuel 18) 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 one of the most striking 'gap chapters' of the Old Greek: the LXX of 1 Samuel 18 is dramatically SHORTER than the Masoretic Text, attesting an earlier, leaner Hebrew Vorlage. The Codex Vaticanus (B) text printed by Rahlfs lacks an entire series of verses present in the MT — vv. 1–5 are absent (the covenant of Jonathan and David, David's universal success, and his promotion over the army), vv. 10–11 are absent (the FIRST spear-throwing episode, where the evil spirit comes

upon Saul and he hurls his spear at David), and vv. 17–19 are absent (Saul's offer of his elder daughter Merab and her subsequent marriage to Adriel). The surviving verses therefore carry these exact, non-continuous numbers: 6, 7, 8, 9, 12, 13, 14, 15, 16, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29 — nineteen verses in all, and the numbering is NOT renumbered here but preserved as in the reference edition. What remains is a tight, coherent narrative: the women's antiphonal victory song crediting David with ten thousands against Saul's thousands (vv. 6–8), Saul's resulting jealousy and 'eyeing' of David (v. 9), his fear because κύριος (the LORD) was with David and David's σύνεσις ('insight, success') as a commander (vv. 12–16), and finally the Michal-marriage intrigue: Saul's scheme to set the bride-price at a hundred Philistine foreskins hoping David would fall in battle, David's overfulfilment of the price, the marriage, and Saul's hardening into David's permanent enemy (vv. 20–29). Lexically the chapter is marked by the leitmotif verbs συνίημι ('understand / act prudently / prosper', vv. 14, 15) and εὐλαβέομαι ('be wary / stand in dread', vv. 15, 29), and by the recurring εὐθύνω / κατευθύνω idiom 'it was straight/pleasing in his eyes' (vv. 20, 26). Transliterated indeclinable names — Δαυιδ, Σαουλ, Μελχολ (Michal), Ισραηλ — remain uninflected throughout, a hallmark of the translator's reverence for the Hebrew onomasticon.

Discourse structure of the chapter

A · 18:6–9

The women's victory song and Saul's jealous eye

On the return from the Philistine war the dancing women come out of all the cities of Israel with tambourines and cymbals (v. 6) and sing the antiphonal refrain crediting Saul with thousands but David with ten thousands (v. 7). The song is 'evil in the eyes of Saul' (v. 8): he hears in it the threat to his throne — 'to him they gave the ten-thousands, but to me the thousands.' From that day onward Saul keeps David under suspicious surveillance (ὑποβλεπόμενος, v. 9), the watchful jealousy that drives the rest of the chapter.

B · 18:12–16

Saul's fear and David's success as commander

Saul is afraid before David because κύριος is with him and has departed from Saul (v. 12). He removes David from his presence by appointing him chiliarch — a demotion disguised as a command, sending him out on campaign before the people (v. 13). But David prospers (συνίωv) in all his ways because the LORD is with him (v. 14); Saul sees his exceptional prudence and stands in dread of him (v. 15), while all Israel and Judah love David because he leads them out and in (v. 16). Saul's stratagem to remove David only enlarges David's standing.

C · 18:20–27

The Michal-marriage scheme: the bride-price of foreskins

Saul's daughter Michal (Μελχολ) loves David, and Saul, seeing an opening, plans to give her as a 'snare' so that the hand of the Philistines might be against David (vv. 20–21). Through his servants he flatters David into becoming the king's son-in-law (v. 22); David protests his poverty and low standing (v. 23). Saul then sets the bride-price not as a dowry but as a hundred Philistine foreskins, intending David to fall into Philistine hands (vv. 24–25). The plan pleases David (v. 26); he goes, strikes down a hundred Philistines, brings their foreskins to the king, and receives Michal as wife (v. 27) — the scheme backfires into David's triumph.

D · 18:28–29

Saul becomes David's continual enemy

Saul sees plainly that κύριος is with David and that all Israel loves him (v. 28). The recognition produces not repentance but deeper dread: Saul continues to stand in fear of David 'still' (ἔτι, v. 29) — in the MT this point develops into open enmity 'all the days,' but the Old Greek closes the chapter on the note of Saul's unrelieved, escalating wariness toward the man the LORD has favored.

6 καὶ ἐξῆλθον αἱ χορεύουσαι εἰς συνάντησιν Δαυιδ ἐκ πασῶν πόλεων Ἰσραηλ ἐν τυμπάνοις καὶ ἐν χαρμοσύνῃ καὶ ἐν κυμβάλοις

And the dancing women came out to meet David from all the cities of Israel with tambourines and with rejoicing and with cymbals.

New narrative scene (return from the Philistine war)

καὶ ἐξῆλθον

The chapter opens in medias res with καί-parataxis; because the LXX lacks MT vv. 1–5, this victory-celebration is the first surviving scene. The dancing women's procession sets up the song of v. 7 and the jealousy of v. 8 — the narrative engine of the whole chapter.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: the paratactic καί rendering Hebrew wāw-consecutive; it opens the surviving Old Greek narrative, the LXX having no equivalent to MT 18:1–5.

ἐξῆλθον

came out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb

→ verbal action or state

ἐξέρχομαι: 'go/come out'; renders נָצַח; the women come out of the cities to meet the returning army — a standard motif of public victory celebration (cf. Judg 11:34; Exod 15:20).

αἱ

the

Nominative

article (with substantival participle)

→ noun-phrase marking

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

χορεύουσαι

dancing women

Pres Act Ptcp Nom Fem Pl · χορεύω

substantival participle (subject of ἐξῆλθον)

→ verbal action or state

χορεύω: 'dance (in a ring/chorus)'; the substantival participle αἱ χορεύουσαι ('the dancing women') renders the Hebrew תולדות / participial sense; the dance with timbrels is the female celebratory form (cf. Miriam, Exod 15:20).

εἰς

to

preposition + accusative (purpose/direction)

→ spatial or relational framing

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

συνάντησιν

meeting

Accusative

accusative object of εἰς (idiom: 'to meet')

→ object specification

συνάντησις: 'a meeting / encounter'; the idiom εἰς συνάντησιν + gen. renders תִּקְרַח ('to meet'), a fixed LXX equivalent for going out to encounter someone (cf. Gen 14:17).

Δαυιδ

David

objective genitive of συνάντησιν (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX, here functioning as the genitive complement of συνάντησιν ('to meet David').

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

πασῶν

all

Genitive

attributive adjective (modifying πόλεων)

→ relational specification

πᾶς: 'all / every'; the feminine genitive plural πασῶν agrees with πόλεων, stressing the nationwide scope of the celebration.

πόλεων

cities

Genitive

genitive of source (object of ἐκ)

→ relational specification

πόλις: 'city'; renders יָיִשׁ; the women come from all the towns of Israel, marking the celebration as a national, not local, event.

Ισραηλ

Israel

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

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the genitive 'of Israel' qualifies πόλεων.

ἐν

with

preposition + dative (instrumental/accompaniment)

→ spatial or relational framing

ἐν: here instrumental ('with'), a Hebraism rendering עִי; introduces the musical accompaniment of the dance.

τυμπάνοις

tambourines

Dative

dative of instrument

→ sphere or reference

τύμπανον: 'hand-drum / timbrel / tambourine'; renders ἡθ; the characteristic instrument of women's victory songs (cf. Exod 15:20; Judg 11:34).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

with

preposition + dative (manner)

→ spatial or relational framing

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

χαρμοσύνη

rejoicing

Dative

dative of manner ('with joy')

→ sphere or reference

χαρμοσύνη: 'joy / gladness / festivity'; a noun of celebration; its placement between the two instruments may render a Hebrew term for festive song or simply the joyful character of the procession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

κymbάλοις

cymbals

Dative

dative of instrument

→ sphere or reference

κύμβαλον: 'cymbal'; renders the percussion instruments of celebration (cf. מִשְׁכָּסִּים in MT, 'three-stringed/musical instruments', which the LXX here construes as cymbals).

7 καὶ ἐξῆρχον αἱ γυναῖκες καὶ ἔλεγον ἐπάταξεν Σαουλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυιδ ἐν μυριάσιν αὐτοῦ

And the women led off, and they were saying, 'Saul struck down in his thousands, and David in his tens of thousands.'

Antiphonal victory song (content of the celebration)

καὶ ἐξῆρχον

The women's antiphonal refrain is the hinge of the whole chapter. The imperfects ἐξῆρχον / ἔλεγον depict the repeated, chant-like performance. The fatal contrast χιλιάσιν (thousands, Saul) vs. μυριάσιν (ten-thousands, David) is what Saul will quote back resentfully in v. 8.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆρχον

led off / began (the song)

Impf Act Indic 3 Pl · ἐξάρχω

main verb (imperfect of repeated/customary action)

→ verbal action or state

ἐξάρχω: 'lead off / strike up (a song) / sing antiphonally'; the technical verb for leading the responsorial chant; the imperfect depicts the ongoing call-and-response performance of the victory song.

αἱ
the

Nominative

article

→ noun-phrase marking

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

γυναῖκες

women

Nominative

subject

→ participant prominence

γυνή: 'woman'; here the celebrating women of v. 6, now identified as the singers of the refrain.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb (imperfect introducing the chant)

→ verbal action or state

λέγω (impf.): the imperfect ἔλεγον ('they kept saying') marks the refrain as repeatedly chanted, a customary feature of the antiphonal victory song.

ἐπάταξεν

struck down

Aor Act Indic 3 Sg · πατάσσω

main verb of the song (with double subject Saul/David)

→ verbal action or state

πατάσσω: 'strike / smite / slay'; renders תַּבַּח; the single verb governs both Saul (thousands) and David (ten-thousands), the gapped construction sharpening the numerical contrast.

Σαουλ

Saul

subject of ἐπάταξεν (indeclinable proper noun)

→ participant identification

Σαουλ: transliteration of Hebrew שָׁאֻל; indeclinable in the LXX; nominative subject (case-form unmarked).

ἐν
in

preposition + dative (measure/quantity)

→ spatial or relational framing

ἐν: here distributive/numerical ('in his thousands'), rendering תּ; the construction quantifies the slaughter.

χιλιάσιν

thousands

Dative

dative of measure (object of ἐν)

→ sphere or reference

χιλιάς: 'a thousand (as a unit)'; renders תּ; the lesser figure assigned to Saul, contrasted with David's μυριάσιν — the slight that ignites Saul's jealousy.

αὐτοῦ

his

Genitive

genitive of possession (with χιλιάσιν)

→ relational specification

αὐτός: 'his'; the possessive personalizes the tally — Saul's own thousands.

καὶ
and

coordinate conjunction (parallelism)

→ discourse linkage or contrast

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

Δαυιδ

David

subject of implied *ἐπάταξεν* (indeclinable)

→ participant identification

Δαυιδ: the second member of the antiphonal couplet; the verb *ἐπάταξεν* is gapped, so David too 'struck down' — but in tens of thousands.

ἐν

in

preposition + dative (measure)

→ spatial or relational framing

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

μυριάσιν

tens of thousands

Dative

dative of measure (object of ἐν)

→ sphere or reference

μυριάς: 'ten thousand / myriad'; renders תִּבְרִיךְ; the tenfold superiority assigned to David is the offense Saul cannot abide — the song appears to acclaim the younger man over the king.

αὐτοῦ

his

Genitive

genitive of possession (with μυριάσιν)

→ relational specification

αὐτός: 'his'; David's own ten-thousands, the climactic and politically dangerous half of the couplet.

8 καὶ πονηρὸν ἐφάνη τὸ ῥῆμα ἐν ὀφθαλμοῖς Σαουλ περὶ τοῦ λόγου τούτου καὶ εἶπεν τῷ Δαυιδ ἔδωκαν τὰς μυριάδας καὶ ἐμοὶ ἔδωκαν τὰς χιλιάδας

And the matter appeared evil in the eyes of Saul concerning this saying, and he said, 'To David they have given the ten-thousands, but to me they have given the thousands.'

Reaction: Saul's resentment at the song

καὶ πονηρὸν ἐφάνη

Saul's interior reaction is reported with the Hebraism 'it was evil in his eyes.' His paraphrase reverses the song's order (now David's ten-thousands first), foregrounding the wound; the τῷ Δαυιδ at the head of his speech is best read as the indirect object 'to David', the antithesis to ἐμοί ('to me').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πονηρὸν

evil

Nominative

predicate adjective (with ἐφάνη)

→ participant prominence

πονηρός: 'evil / bad / grievous'; renders נָרָא; the fronted predicate πονηρὸν stresses the offense — the song struck Saul as wicked/displeasing.

ἐφάνη

appeared / seemed

Aor Pass Indic 3 Sg · φαίνω

main verb (impersonal-like: 'it seemed')

→ verbal action or state

φαίνω (aor. pass. ἐφάνη): 'appear / seem'; with ἐν ὀφθαλμοῖς it renders the Hebrew idiom וַיֵּרָא בְּעֵינֵי ('it was evil in the eyes of'), expressing subjective displeasure.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ῥῆμα

matter / saying

Nominative

subject of ἐφάνη

→ participant prominence

ῥῆμα: 'word / matter / thing'; renders רָצָה, which spans both 'word' and 'affair'; here the women's refrain understood as a troubling 'matter'.

ἐν

in

preposition + dative (Hebraic idiom)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative (idiom: 'in the eyes of')

→ sphere or reference

ὀφθαλμός: 'eye'; the idiom ἐν ὀφθαλμοῖς + gen. ('in the eyes/estimation of') renders יְיָ, a recurring formula in this chapter (cf. vv. 20, 23, 26) for subjective judgment.

Σαουλ

Saul

genitive of relationship (indeclinable: 'of Saul')

→ participant identification

Σαουλ: indeclinable; here the possessor in the 'eyes of Saul' idiom.

περί

concerning

preposition + genitive (reference)

→ spatial or relational framing

περί + gen.: 'concerning / about'; specifies what displeased Saul — 'this saying'.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λόγου

saying / word

Genitive

genitive object of περί

→ relational specification

λόγος: 'word / saying / report'; here the substance of the women's refrain; paired with ῥῆμα above, a doubling characteristic of Hebraizing narrative.

τούτου

this

Genitive

demonstrative adjective (modifying λόγου)

→ relational specification

οὗτος: 'this'; the demonstrative points back to the refrain of v. 7.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces Saul's resentful interior speech, voicing the grievance the song has planted.

τῷ

to

Dative

article (dative of indirect object)

→ noun-phrase marking

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

Δαυιδ

David

dative of indirect object ('to David', with ἔδωκαν)

→ participant identification

Δαυιδ: indeclinable; with the article τῷ it functions as dative — 'to David they gave the ten-thousands', the antithesis to ἐμοί.

ἔδωκαν

they gave

Aor Act Indic 3 Pl · δίδωμι

main verb of quoted speech (impersonal 'they')

→ verbal action or state

δίδωμι: 'give'; the indefinite 3rd-plural ('they gave') refers to the singing women; Saul reads the song as a public assignment of glory.

τὰς

the

Accusative

article

→ noun-phrase marking

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

μυριάδας

ten-thousands

Accusative

direct object of ἔδωκαν

→ object specification

μυριάς: 'ten thousand'; Saul fronts David's larger figure, the very datum that galls him.

καὶ

but

coordinate conjunction (adversative force here)

→ discourse linkage or contrast

καί: here with adversative nuance ('but'), setting Saul's lesser share against David's.

ἐμοί

to me

Dative

dative of indirect object (emphatic, fronted)

→ participant reference or interest

ἐγώ (dat. ἐμοί): the emphatic, fronted 'to me' underscores Saul's wounded self-regard — he gets only the thousands.

ἔδωκαν

they gave

Aor Act Indic 3 Pl · δίδωμι

main verb (repeated for the second member)

→ verbal action or state

δίδωμι: the repetition of ἔδωκαν in both halves heightens the parallel and Saul's sense of slight.

τὰς

the

Accusative

article

→ noun-phrase marking

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

χιλιάδας

thousands

Accusative

direct object of the second ἔδωκαν

→ object specification

χιλιάς: 'a thousand'; Saul's lesser allotment; the bare numerical contrast (myriads vs. thousands) is, in Saul's mind, a verdict on his kingship — 'what more can he have but the kingdom?' (so MT's continuation).

9 καὶ ἦν Σαουλ ὑποβλεπόμενος τὸν Δαυιδ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπέκεινα

And Saul was eyeing David with suspicion from that day on and afterward.

Resultant state: Saul's settled jealousy καὶ ἦν ... ὑποβλεπόμενος

The periphrastic imperfect (ἦν + present participle ὑποβλεπόμενος) depicts Saul's suspicion as a durative, settled disposition rather than a single act. The temporal phrase ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπέκεινα ('from that day and beyond') marks a permanent turning point in the Saul–David relationship.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦν
was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic imperfect

→ participant reference

εἰμί (impf.): the auxiliary of the periphrastic construction ἦν ... ὑποβλεπόμενος ('was eyeing'), a Hebraizing periphrasis (הָיָה + participle) expressing continuous action.

Σαουλ
Saul

subject (indeclinable)

→ participant identification

Σαουλ: indeclinable; nominative subject (case-form unmarked).

ὕποβλεπόμενος
eyeing with suspicion

Pres Mid Ptcp Nom Masc Sg · ὑποβλέπομαι

participle of periphrastic imperfect (with ἦν)

→ verbal action or state

ὕποβλεπομαι: 'look askance at / eye with suspicion or envy'; the compound ὑπο- gives the sense of a sidelong, grudging glance; the vivid verb captures the onset of Saul's paranoid jealousy toward David.

τὸν
the

Accusative

article (with Δαυιδ as object)

→ noun-phrase marking

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

Δαυιδ
David

accusative object of ὑποβλεπόμενος (articular, indeclinable)

→ participant identification

Δαυιδ: indeclinable; the article τὸν marks it as the accusative object of the participle.

ἀπὸ
from

preposition + genitive (temporal source)

→ spatial or relational framing

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

τῆς
the

Genitive

article

→ noun-phrase marking

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

ἡμέρας
day

Genitive

genitive object of ἀπὸ (temporal)

→ relational specification

ἡμέρα: 'day'; the phrase ἀπὸ τῆς ἡμέρας ἐκείνης ('from that day') renders מִיּוֹמָהַּ הַהוּא, a standard formula marking a decisive turning point.

ἐκείνης
that

Genitive

demonstrative adjective (modifying ἡμέρας)

→ relational specification

ἐκεῖνος: 'that'; the day of the song becomes the dividing line in Saul's regard for David.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπέκεινα
onward / beyond

adverb (temporal extension)

→ clausal contribution

ἐπέκεινα: 'beyond / further on'; here temporal ('and onward'), rendering הָאֲחֵרִית; together with 'from that day' it stresses the permanence of Saul's jealous watchfulness.

12 καὶ ἐφοβήθη Σαουλ ἀπὸ προσώπου Δαυιδ

And Saul was afraid before David.

New unit: Saul's fear (the LXX lacks MT vv. 10–11) καὶ ἐφοβήθη Σαουλ

Because the Old Greek omits the first spear-throwing of MT vv. 10–11, this short clause follows directly on v. 9. Saul's fear (ἐφοβήθη) is the controlling emotion of the next section; in the MT it is grounded in the explicit statement that the LORD was with David but had departed from Saul, a theme the LXX carries in v. 14.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐφοβήθη
was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb

→ verbal action or state

φοβέομαι: 'fear / be afraid'; renders נִלֵּץ; the deponent/passive aorist marks the onset of Saul's dread of David — fear that will modulate into the wary εὐλαβέομαι of vv. 15, 29.

Σαουλ
Saul

subject (indeclinable)

→ participant identification

Σαουλ: indeclinable; nominative subject.

ἀπὸ
before / from

preposition + genitive (idiom: 'before the face of')

→ spatial or relational framing

ἀπό: in the idiom ἀπὸ προσώπου ('from before the face of') renders יְנִיחַ; with verbs of fear it expresses the object dreaded.

προσώπου
face / presence

Genitive

genitive object of ἀπό (idiom)

→ relational specification

πρόσωπον: 'face / presence'; the Hebraism ἀπὸ προσώπου renders יְנִיחַ, 'from before' — Saul fears David's very presence.

Δαυιδ
David

genitive of relationship (indeclinable: 'of David')

→ participant identification

Δαυιδ: indeclinable; the genitive object of προσώπου.

13 καὶ ἀπέστησεν αὐτὸν ἀπ' αὐτοῦ καὶ κατέστησεν αὐτὸν ἑαυτῷ χιλιάρχον καὶ ἐξεπορεύετο καὶ εἰσεπορεύετο ἔμπροσθεν τοῦ λαοῦ

And he removed him from himself and appointed him for himself a commander of a thousand; and he would go out and come in before the people.

Saul's stratagem: distancing David by commission καὶ ἀπέστησεν

Saul's removal of David (ἀπέστησεν) is a calculated distancing, but the appointment as χιλιάρχος and the 'going out and coming in before the people' (a Hebraism for military leadership) ironically increase David's public stature — the very outcome Saul fears. The imperfects ἐξεπορεύετο / εἰσεπορεύετο depict his customary command on campaign.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστησεν

removed

Aor Act Indic 3 Sg · ἀφίστημι

main verb

→ verbal action or state

ἀφίστημι (transitive aor.): 'remove / set apart / cause to depart'; Saul removes David from his immediate presence — outwardly a posting, inwardly an attempt to neutralize a rival.

αὐτὸν

him

Accusative

direct object (= David)

→ participant reference

αὐτός: 'him'; the accusative object referring to David.

ἀπ'

from

preposition + genitive (separation; elided before vowel)

→ spatial or relational framing

ἀπό: 'from'; with ἀφίστημι expresses the separation of David from Saul's presence.

αὐτοῦ

himself

Genitive

genitive object of ἀπ' (= Saul)

→ relational specification

αὐτός: 'him(self)'; reflexive in sense — David is removed from Saul's own circle.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέστησεν

appointed

Aor Act Indic 3 Sg · καθίστημι

main verb (with double accusative)

→ verbal action or state

καθίστημι: 'set / appoint / establish (in office)'; takes a double accusative (him ... as commander); renders יָדָן / מִשָּׁל in the sense of installing in rank.

αὐτὸν

him

Accusative

direct object (= David)

→ participant reference

αὐτός: 'him'; object of κατέστησεν.

ἑαυτῷ

for himself

Dative

dative of advantage/reflexive (= Saul)

→ sphere or reference

ἑαυτοῦ: reflexive pronoun; the dative ἑαυτῷ ('for himself') keeps David nominally under Saul's own command structure.

χιλίαρχον

commander of a thousand

Accusative

predicate accusative (office to which David is appointed)

→ object specification

χιλίαρχος: 'commander of a thousand / chiliarch'; renders חִלְיָאָרְךָ; the rank both honors and removes David — sending him out to war (where Saul perhaps hopes he will fall).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξεπορεύετο

would go out

Impf Mid Indic 3 Sg · ἐκπορεύομαι

main verb (imperfect of customary action)

→ verbal action or state

ἐκπορεύομαι: 'go out / march out'; the pair 'go out and come in' (ἐξεπορεύετο / εἰσεπορεύετο) is the Hebraism מֵצֵא וְבָרָח for leading troops on campaign (cf. v. 16; Num 27:17).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσεπορεύετο

would come in

Impf Mid Indic 3 Sg · εἰσπορεύομαι

main verb (imperfect of customary action)

→ verbal action or state

εἰσπορεύομαι: 'come/go in'; the second half of the 'go out and come in' idiom, denoting David's effective military leadership before the troops.

ἔμπροσθεν

before / at the head of

preposition + genitive (position: 'in front of')

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; renders מִלְפָּנָי; David leads from the front, increasing the people's regard for him.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of ἔμπροσθεν

→ relational specification

λαός: 'people'; here the army/troops David commands, whose love for him grows (v. 16).

14 καὶ ἦν Δαυιδ ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ συνίων καὶ κύριος μετ' αὐτοῦ

And David was acting prudently in all his ways, and the LORD was with him.

Theological explanation: David prospers because the LORD is with him καὶ ἦν ... συνίων

The periphrastic imperfect ἦν ... συνίων and the verbless clause κύριος μετ' αὐτοῦ together state the theological key of the chapter: David's success is the visible effect of the LORD's presence. συνίημι here blends 'understand / act wisely' and 'prosper', the dual sense of the Hebrew לָשָׁבַח.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic imperfect

→ participant reference

εἰμί (impf.): auxiliary in the periphrastic ἦν ... συνίων ('was prospering'), expressing David's continuous, habitual success.

Δαυιδ

David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable; nominative subject.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

πάσαις

all

Dative

attributive adjective (modifying ὁδοῖς)

→ sphere or reference

παῖς: 'all'; the feminine dative plural πάσαις agrees with ὁδοῖς — David prospers in every undertaking, without exception.

ταῖς

the

Dative

article

→ noun-phrase marking

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

ὁδοῖς

ways

Dative

dative of sphere (object of ἐν)

→ sphere or reference

ὁδός: 'way / road / course of action'; renders דֶּרֶךְ; the plural 'ways' = all of David's enterprises and conduct.

αὐτοῦ

his

Genitive

genitive of possession (with ὁδοῖς)

→ relational specification

αὐτός: 'his'; David's own ways.

συνίων

acting prudently / prospering

Pres Act Ptcp Nom Masc Sg · συνίημι

participle of periphrastic imperfect (with ἦν)

→ verbal action or state

συνίημι: 'understand / be prudent / act wisely (and so prosper)'; renders לִשְׂכַּחַת, which carries both 'have insight' and 'have success'; this verb is the leitmotif of David's rise (recurs in v. 15).

καὶ

and

coordinate conjunction (introducing verbless clause)

→ discourse linkage or contrast

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

κύριος

the LORD

Nominative

subject of verbless clause ('the LORD [was] with him')

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here unmistakably the divine name — the clause κύριος μετ' αὐτοῦ ('the LORD was with him') is the theological cause of David's συνίων and the ground of Saul's fear (v. 12).

μετ'

with

preposition + genitive (accompaniment; elided)

→ spatial or relational framing

μετά + gen.: 'with'; the formula 'the LORD with X' denotes divine favor and enabling presence (cf. Gen 39:2–3, 21 of Joseph).

αὐτοῦ

him

Genitive

genitive object of μετ' (= David)

→ relational specification

αὐτός: 'him'; the LORD is with David — the refrain that recurs at v. 28.

15 καὶ εἶδεν Σαουλ ὡς αὐτὸς συνίει σφόδρα καὶ εὐλαβεῖτο ἀπὸ προσώπου αὐτοῦ

And Saul saw that he was acting very prudently, and he stood in dread before him.

Saul's perception and intensified dread

καὶ εἶδεν Σαουλ

Saul's seeing (εἶδεν) of David's prudence produces not admiration but εὐλαβεῖτο — a wary, religious-tinged dread. The recurrence of συνίει (now of Saul's perception of it) ties this verse back to v. 14; the imperfect εὐλαβεῖτο depicts dread as Saul's continuing condition.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν
saw

Aor Act Indic 3 Sg · ὁράω

main verb (perception)

→ verbal action or state

ὁράω (aor. εἶδεν): 'see / perceive'; renders הִרְאָה; Saul's perception of David's success deepens his fear rather than allaying it.

Σαουλ
Saul

subject (indeclinable)

→ participant identification

Σαουλ: indeclinable; nominative subject.

ὥς
that / how

conjunction introducing object clause

→ discourse linkage or contrast

ὥς: here 'that / how', introducing the content of Saul's perception; renders / כִּי רָאָה.

αὐτός
he

Nominative

subject of συνίει (emphatic: David)

→ participant prominence

αὐτός: the intensive/emphatic nominative 'he himself' — David — subject of συνίει.

συνίει
was acting prudently

Impf Act Indic 3 Sg · συνίημι

verb of object clause

→ verbal action or state

συνίημι (impf.): 'understand / act prudently / prosper'; the leitmotif verb of v. 14 recurs; the imperfect with σφόδρα marks David's exceptional, sustained success that Saul cannot ignore.

σφόδρα
very / exceedingly

adverb of degree (intensifying συνίει)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; standard LXX rendering of תַּנְה; David acts prudently 'to an extreme degree' — the more so, the greater Saul's dread.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εὐλαβεῖτο
stood in dread

Impf Mid Indic 3 Sg · εὐλαβέομαι

main verb

→ verbal action or state

εὐλαβέομαι: 'be wary / cautious / stand in awe or dread'; a stronger, more reflective fear than φοβέομαι (v. 12); the verb (recurring in v. 29) frames Saul's emotion as an almost superstitious dread of the LORD-favored David.

ἀπὸ
before / from

preposition + genitive (idiom: 'before the face of')

→ spatial or relational framing

ἀπὸ: in ἀπὸ προσώπου, the Hebraism יְנַחֵם, expressing the object of dread.

προσώπου
face / presence

Genitive

genitive object of ἀπὸ (idiom)

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου αὐτοῦ = 'because of him / in his presence', echoing v. 12.

αὐτοῦ
him

Genitive

genitive of possession (= David)

→ relational specification

αὐτός: 'him'; David, the object of Saul's dread.

16 καὶ πᾶς Ἰσραηλ καὶ Ἰουδας ἠγάπα τὸν Δαυιδ ὅτι αὐτὸς ἐξεπορεύετο καὶ εἰσεπορεύετο πρὸ προσώπου τοῦ λαοῦ

And all Israel and Judah loved David, because he would go out and come in before the people.

Counterpoint: the people's love for David

καὶ πᾶς Ἰσραηλ

The narrator sets the people's love (ἠγάπα) over against Saul's dread (v. 15): the very leadership Saul resents is what endears David to all Israel and Judah. The ὅτι-clause grounds their love in David's military leadership, repeating the 'go out and come in' idiom of v. 13.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying Ἰσραηλ)

→ participant prominence

πᾶς: 'all'; πᾶς Ἰσραηλ ('all Israel') is a stock totalizing phrase; with Ἰουδας it embraces the whole nation, north and south.

Ἰσραηλ

Israel

subject (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; here the northern tribes / the nation as a whole, paired with Judah.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰουδας

Judah

Nominative

subject (declinable proper noun)

→ participant prominence

Ἰουδας: the tribe/territory of Judah; unlike the indeclinable place-names, Ἰουδας is here inflected as a first-declension masculine noun (nom. -ας); the pairing 'Israel and Judah' anticipates David's later kingship over both.

ἠγάπα

loved

Impf Act Indic 3 Sg · ἀγαπάω

main verb (singular with compound subject)

→ verbal action or state

ἀγαπάω: 'love / be devoted to'; renders בָּרַח; the singular verb with the compound subject treats Israel-and-Judah as one body; their love (recurring at v. 28) is the popular legitimation of David that so threatens Saul.

τὸν

the

Accusative

article (with object Δαυιδ)

→ noun-phrase marking

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

Δαυιδ

David

accusative object of ἠγάπα (articular, indeclinable)

→ participant identification

Δαυιδ: indeclinable; the article τὸν marks the accusative object.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground of the people's love — David's effective leadership.

αὐτός

he

Nominative

subject of ἐξεπορεύετο (emphatic)

→ participant prominence

αὐτός: emphatic 'he himself' — David personally led the troops.

ἐξεπορεύετο

would go out

Impf Mid Indic 3 Sg · ἐκπορεύομαι

verb of causal clause (customary imperfect)

→ verbal action or state

ἐκπορεύομαι: 'go out'; first half of the 'go out and come in' idiom (cf. v. 13) for military command.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσεπορεύετο

would come in

Impf Mid Indic 3 Sg · εἰσπορεύομαι

verb of causal clause (customary imperfect)

→ verbal action or state

εἰσπορεύομαι: 'come in'; the second half of the idiom; David's leading the army out and home safely is the basis of the people's devotion.

πρὸ

before

preposition + genitive (position: 'in front of')

→ spatial or relational framing

πρὸ + gen.: 'before / in front of'; with προσώπου renders 'ἡγῶν'; varies the ἔμπροσθεν of v. 13.

προσώπου

face / front

Genitive

genitive object of πρὸ (idiom: 'before the face of')

→ relational specification

πρόσωπον: 'face / front'; πρὸ προσώπου τοῦ λαοῦ = 'at the head of the people', i.e. David led from the front.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of relationship (with προσώπου)

→ relational specification

λαός: 'people'; here the troops/nation whom David led — and who therefore loved him.

20 καὶ ἠγάπησεν Μελχολ ἡ θυγάτηρ Σαουλ τὸν Δαυιδ καὶ ἀπηγγέλη Σαουλ καὶ ἠὲ θύνη ἐν ὀφθαλμοῖς αὐτοῦ

And Michal the daughter of Saul loved David, and it was reported to Saul, and it was right in his eyes.

New unit: the Michal subplot (the LXX lacks MT vv. 17–19)

καὶ ἠγάπησεν Μελχολ

With MT vv. 17–19 (the Merab offer) absent, the marriage subplot in the Old Greek begins directly with Michal's love. Her love (ἠγάπησεν) gives Saul his opening; the idiom ἠὲ θύνη ἐν ὀφθαλμοῖς αὐτοῦ ('it was straight/pleasing in his eyes') signals Saul's calculating approval — pleasing not for affection's sake but for the trap he now devises (v. 21).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἠγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

main verb

→ verbal action or state

ἀγαπάω: 'love'; renders מֵחַבֵּד; Michal's love for David is one of the rare biblical notices of a woman's love for a man, and it becomes the lever for Saul's scheme.

Μελχολ

Michal

subject (indeclinable proper noun)

→ participant identification

Μελχολ: transliteration of Hebrew מִיכָל (Michal); indeclinable in the LXX; Saul's younger daughter, who loves David and will be given to him as wife (v. 27).

ἡ

the

Nominative

article (with appositive θυγάτηρ)

→ noun-phrase marking

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

θυγάτηρ

daughter

Nominative

nominative in apposition to Μελχολ

→ participant prominence

θυγάτηρ: 'daughter'; renders תִּבְיָה; the appositive 'the daughter of Saul' underscores the dynastic stakes — marrying her makes David the king's son-in-law.

Σαουλ

of Saul

genitive of relationship (indeclinable)

→ participant identification

Σαουλ: indeclinable; genitive 'of Saul' qualifying θυγάτηρ.

τὸν

the

Accusative

article (with object Δαυιδ)

→ noun-phrase marking

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

Δαυιδ

David

accusative object of ἠγάπησεν (articular, indeclinable)

→ participant identification

Δαυιδ: indeclinable; the article τὸν marks the accusative object.

καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀπαγγέλη it was reported Aor Pass Indic 3 Sg · ἀπαγγέλλω <i>main verb (impersonal passive)</i> → verbal action or state ἀπαγγέλλω (aor. pass.): 'report / announce'; the impersonal passive 'it was reported to Saul' (dative Σαουλ) renders the Hebrew passive/impersonal; the news of Michal's love reaches the king.	Σαουλ to Saul <i>dative of indirect object (indeclinable)</i> → participant identification Σαουλ: indeclinable; here functioning as dative ('to Saul'), the recipient of the report.	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
ἡθύνθη it was right / pleasing Aor Pass Indic 3 Sg · εὐθύνω <i>main verb (impersonal)</i> → verbal action or state εὐθύνω (aor. pass. ἡθύνθη): 'make straight'; in the idiom εὐθύνω ἐν ὀφθαλμοῖς ('be straight/pleasing in the eyes') renders יָשָׁר בְּעֵינָיו ('it was right in the eyes of'); the matter pleases Saul — but as opportunity, not affection (cf. v. 26 εὐθύνθη).	ἐν in <i>preposition + dative (Hebraic idiom)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (Hebraic idiom).	ὀφθαλμοῖς eyes Dative <i>dative (idiom: 'in the eyes of')</i> → sphere or reference ὀφθαλμός: 'eye'; the idiom ἐν ὀφθαλμοῖς αὐτοῦ ('in his eyes') for subjective approval; recurs throughout the chapter (vv. 8, 23, 26).	αὐτοῦ his Genitive <i>genitive of possession (= Saul)</i> → relational specification αὐτός: 'his'; Saul's eyes — the matter pleased him because it served his design.

21 καὶ εἶπεν Σαουλ δώσω αὐτὴν αὐτῷ καὶ ἔσται αὐτῷ εἰς σκάνδαλον καὶ ἦν ἐπὶ Σαουλ χεὶρ ἀλλοφύλων

And Saul said, 'I will give her to him, and she shall be to him for a snare.' And the hand of the Philistines was against Saul.

Saul's malicious intention disclosed

καὶ εἶπεν Σαουλ

Saul's quoted resolve exposes the trap: the marriage is a σκάνδαλον ('snare') by which the Philistines may destroy David. The closing narratorial clause 'the hand of the Philistines was against Saul' grounds the scheme — Saul is at war with the Philistines and means to use that war as the instrument of David's death.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces Saul's private resolve, revealing the malign motive behind the marriage offer.

Σαουλ

Saul

subject (indeclinable)

→ participant identification

Σαουλ: indeclinable; nominative subject.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb of quoted speech

→ verbal action or state

δίδωμι: 'give'; the future δώσω expresses Saul's settled intention to give Michal to David — the bait of the trap.

αὐτήν

her

Accusative

direct object (= Michal)

→ participant reference

αὐτός: 'her'; the accusative object referring to Michal.

αὐτῷ

to him

Dative

dative of indirect object (= David)

→ participant reference or interest

αὐτός: 'to him'; David, the recipient of the marriage offer.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

she shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of quoted speech

→ verbal action or state

εἰμί (fut. ἔσται): 'will be'; with εἰς + acc. it forms the Hebraism 'become for / serve as' (לְהִיָּתוּר) — Michal will 'become a snare' to David.

αὐτῷ

to him

Dative

dative of (dis)advantage (= David)

→ participant reference or interest

αὐτός: 'to/for him'; David, to whom Michal will prove a snare in Saul's design.

εἰς

for

preposition + accusative (Hebraism: 'as/for')

→ spatial or relational framing

εἰς: in the 'become for' idiom (לְהִיָּתוּר), marking the predicate result.

σκάνδαλον

snare / stumbling-block

Accusative

predicate accusative (with εἰς)

→ object specification

σκάνδαλον: meaning 'snare'; it serves as predicate accusative (with εἰς).

καὶ

and

narrative conjunction (introducing explanatory clause)

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (verbless-style explanatory clause)

→ participant reference

εἰμί (impf.): 'was'; states the background condition — ongoing hostilities with the Philistines that Saul means to exploit.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'against'; with χεῖρ denotes hostile pressure — the Philistine 'hand' was against Saul.

Σαουλ

Saul

accusative object of ἐπί (indeclinable)

→ participant identification

Σαουλ: indeclinable; here the object of ἐπί ('against Saul').

χεῖρ

hand

Nominative

subject of ἦν

→ participant prominence

χεῖρ: 'hand'; the idiom 'the hand of X' (τῷ) denotes power/hostile force; the Philistine threat is the very weapon Saul hopes to turn against David.

ἀλλοφύλων

of foreigners / Philistines

Genitive

genitive of possession (with χεῖρ)

→ relational specification

ἀλλόφυλος: lit. 'of another tribe / foreigner'; the standard LXX rendering of פְּלִשְׁתִּים ('Philistines') in Samuel-Kings; the genitive plural 'of the Philistines' qualifies χεῖρ.

22 καὶ ἐνετείλατο Σαουλ τοῖς παισὶν αὐτοῦ λέγων λαλήσατε ὑμεῖς λάθρα τῷ Δαυιδ λέγοντες ἰδοὺ ὁ βασιλεὺς θέλει ἐν σοὶ καὶ πάντες οἱ παῖδες αὐτοῦ ἀγαπῶσιν σε καὶ σὺ ἐπιγάμβρευσον τῷ βασιλεῖ

And Saul commanded his servants, saying, 'Speak secretly to David, saying, "Behold, the king delights in you, and all his servants love you; so you, become the king's son-in-law."'

Saul's covert instruction to his servants

καὶ ἐνετείλατο Σαουλ

Saul executes the scheme through intermediaries and secrecy (λάθρα). The flattering message — the king delights in you, all love you — is designed to overcome David's reluctance to marry into royalty (cf. his protest in v. 23). The double participial framing (λέγων ... λέγοντες) is a Hebraizing layering of speech.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb

→ verbal action or state

ἐντέλλομαι: 'command / charge / give orders'; renders עָצַו; Saul issues a covert directive to his retainers to recruit David into the marriage.

Σαουλ

Saul

subject (indeclinable)

→ participant identification

Σαουλ: indeclinable; nominative subject.

τοῖς

the

Dative

article (with παισίν)

→ noun-phrase marking

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

παισίν

servants

Dative

dative of indirect object (recipients of the command)

→ sphere or reference

παῖς: 'servant / attendant / courtier'; renders עֲבָדָיו; here Saul's court officials, the agents of his intrigue.

αὐτοῦ

his

Genitive

genitive of possession (with παισίν)

→ relational specification

αὐτός: 'his'; Saul's own servants.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

participle of speech (Hebraism: נֹמַן)

→ verbal action or state

λέγω (ptcp.): the participle λέγων introducing direct discourse is the standard LXX calque of Hebrew נֹמַן ('saying').

λαλήσατε

speak

Aor Act Impv 2 Pl · λαλέω

main verb of Saul's command (imperative)

→ verbal action or state

λαλέω: 'speak'; renders דַּבַּר; the plural imperative addresses the servants charged with approaching David.

ὕμεῖς

you (pl.)

Nominative

subject (emphatic, redundant with imperative)

→ participant reference

οὐ (pl. ὕμεῖς): the emphatic 'you yourselves' singles out the servants as Saul's instruments.

λάθρα

secretly

adverb of manner

→ clausal contribution

λάθρα: 'secretly / privately'; the secrecy conceals Saul's hostile intent behind a friendly overture (cf. κρυφῇ at Exod 11:2).

τῷ

the

Dative

article (dative with Δαυιδ)

→ noun-phrase marking

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

Δαυιδ

David

dative of indirect object ('to David', articular, indeclinable)

→ participant identification

Δαυιδ: indeclinable; with τῷ functions as dative — the one to be addressed.

λέγοντες

saying

Pres Act Ptcp Nom Masc Pl · λέγω

participle of speech (second layer of direct discourse)

→ verbal action or state

λέγω (ptcp. pl.): a second λέγοντες nests the servants' message inside Saul's command — the Hebraizing double 'saying' layers the quotation.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders הִנֵּה; a discourse marker calling David's attention to the flattering news.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject of θέλει

→ participant prominence

βασιλεύς: 'king'; renders מֶלֶךְ; 'the king' = Saul, here referred to in the third person in the servants' scripted overture.

θέλει

delights / wishes

Pres Act Indic 3 Sg · θέλω

main verb of the message

→ verbal action or state

θέλω: 'wish / be pleased with / delight in!'; the construction θέλει ἐν σοί ('delights in you') is a Hebraism (אֶנְיוּךָ), expressing the king's supposed favor toward David.

ἐν

in

preposition + dative (Hebraism with θέλω)

→ spatial or relational framing

ἐν: in the idiom θέλω ἐν ('delight in'), rendering אֶנְיוּךָ.

σοί

you

Dative

dative object of θέλει ἐν (= David)

→ participant reference or interest

σύ (dat. σοί): 'you'; David, the object of the king's professed delight.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (modifying παῖδες)

→ participant prominence

παῖς: 'all!'; reinforces the flattery — not just the king but his whole court loves David.

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of ἀγαπῶσιν

→ participant prominence

παῖς: 'servant / courtier'; the king's officials — the very men delivering this message claim collective affection for David.

αὐτοῦ

his

Genitive

genitive of possession (with παῖδες)

→ relational specification

αὐτός: 'his!'; the king's servants.

ἀγαπῶσιν

love

Pres Act Indic 3 Pl · ἀγαπάω

main verb of the message

→ verbal action or state

ἀγαπάω: 'love'; the present tense asserts a standing affection of the court for David, part of the persuasive flattery.

σε

you

Accusative

direct object of ἀγαπῶσιν (= David)

→ participant reference

σύ (acc. σε): 'you'; David, object of the courtiers' professed love.

καὶ

and so

coordinate conjunction (consequential)

→ discourse linkage or contrast

καί: here with mild consequential force ('and so'), introducing the appeal that follows from the flattery.

σύ

you

Nominative

subject (emphatic, with imperative)

→ participant reference

σύ: emphatic 'you (for your part)', urging David to act on the king's favor.

ἐπιγάμβρευσον

become son-in-law

Aor Act Impv 2 Sg · ἐπιγαμβρεύω

main verb of the appeal (imperative)

→ verbal action or state

ἐπιγαμβρεύω: 'become a son-in-law / ally by marriage'; renders the Hithpael הִתְקַדְּשָׁה ('make oneself a son-in-law'); the key verb of the marriage subplot (recurs vv. 23, 26, 27).

τῷ

the

Dative

article (dative with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative object of ἐπιγάμβρευσον ('become son-in-law to the king')

→ sphere or reference

βασιλεύς: 'king'; the dative complement of ἐπιγαμβρεύω — David is urged to ally himself by marriage to Saul.

23 καὶ ἐλάλησαν οἱ παῖδες Σαουλ εἰς τὰ ὦτα Δαυιδ τὰ ῥήματα ταῦτα καὶ εἶπεν Δαυιδ εἰ κοῦφον ἐν ὀφθαλμοῖς ὑμῶν ἐπιγαμβρεῦσαι βασιλεῖ κἀγὼ ἀνὴρ ταπεινὸς καὶ οὐχὶ ἔνδοξος

And the servants of Saul spoke these words into the ears of David, and David said, 'Is it a light thing in your eyes to become son-in-law to a king? For I am a lowly man, and not held in honor!'

Execution of the message and David's demurral

καὶ ἐλάλησαν οἱ παῖδες

The servants deliver the message (εἰς τὰ ὦτα, 'into the ears', the Hebraism for private speech), and David demurs with self-deprecation: marriage into royalty is no light thing for a poor, undistinguished man. David's protest of low status (ἀνὴρ ταπεινός) sets up Saul's counter-proposal of a martial bride-price in v. 25.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησαν

spoke

Aor Act Indic 3 Pl · λαλέω

main verb

→ verbal action or state

λαλέω: 'speak'; the servants carry out Saul's command of v. 22, conveying the flattering overture to David.

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject

→ participant prominence

παῖς: 'servant / courtier'; Saul's agents, now executing the secret instruction.

Σαουλ

of Saul

genitive of relationship (indeclinable)

→ participant identification

Σαουλ: indeclinable; genitive 'of Saul' qualifying παῖδες.

εἰς

into

preposition + accusative (idiom: 'into the ears')

→ spatial or relational framing

εἰς: in the idiom 'speak into the ears of' (λαλέω εἰς τὰ ὦτα), rendering יְהִיגֵד לְךָ — private, confidential speech.

τὰ

the

Accusative

article (with ὦτα)

→ noun-phrase marking

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

ὦτα

ears

Accusative

accusative object of εἰς

→ object specification

οὔς (pl. ὦτα): 'ear'; the idiom 'into the ears of David' marks the message as private/secret (cf. λάθρα in v. 22).

Δαυιδ

of David

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

→ participant identification

Δαυιδ: indeclinable; genitive qualifying ὦτα.

τὰ

the

Accusative

article (with ῥήματα)

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object of ἐλάλησαν

→ object specification

ῥῆμα: 'word / saying'; renders יְהִיגֵד; 'these words' = the message of v. 22.

ταῦτα

these

Accusative

demonstrative adjective (modifying ῥήματα)

→ object specification

οὗτος: 'these'; pointing to the flattering overture just commanded.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces David's reply — a modest demurral.

Δαυιδ

David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable; nominative subject.

εἰ

is it (a light thing)?

interrogative/conditional particle (introducing a question)

→ discourse linkage or contrast

εἰ: here introduces a (rhetorical) question, a Hebraism rendering the interrogative הֲ / a deliberative clause — 'is it a small matter...?'

κοῦφον

light / a small thing

Nominative

predicate adjective (substantival: 'a light matter')

→ participant prominence

κοῦφος: 'light / trifling / easy'; renders הַלְהַלֵּךְ ('a light/easy thing'); David asks whether becoming royal son-in-law is so trivial a matter — given his poverty.

ἐν

in

preposition + dative (Hebraic idiom)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative (idiom: 'in your eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; the recurring idiom ἐν ὀφθαλμοῖς ('in the eyes/estimation of'); David appeals to the servants' own judgment.

ὕμῶν

your

Genitive

genitive of possession (with ὀφθαλμοῖς)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the servants whom David addresses.

ἐπιγαμβρεῦσαι

to become son-in-law

Aor Act Inf · ἐπιγαμβρεύω

exegetical infinitive (explaining κοῦφον)

→ verbal action or state

ἐπιγαμβρεύω: 'become a son-in-law'; the infinitive is the logical subject of κοῦφον ('is it a light thing — to become son-in-law?'); same verb as v. 22.

βασιλεῖ

to a king

Dative

dative complement of ἐπιγαμβρεῦσαι

→ sphere or reference

βασιλεῦς: 'king'; anarthrous here — 'to a king', stressing the elevated rank David feels unworthy of.

κἀγώ

and I / for I

Nominative

subject (crasis of καὶ ἐγώ; explanatory)

→ participant prominence

κἀγώ: crasis of καὶ ἐγώ ('and I'); here with explanatory/concessive force — 'seeing that I am a lowly man'; the emphatic pronoun underscores David's humble self-assessment.

άνήρ

man

Nominative

predicate nominative (with implied 'am')

→ participant prominence

άνήρ: 'man'; renders אִישׁ ; the predicate 'a lowly man' explains David's hesitation.

ταπεινός

lowly / poor

Nominative

predicate adjective (modifying ἀνήρ)

→ participant prominence

ταπεινός: 'lowly / humble / of low estate'; renders שָׁרָף ('poor') / הִלָּךְ ('lightly esteemed'); David protests his low social and economic standing.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐχὶ

not

negative adverb (emphatic)

→ clausal contribution

οὐχί: emphatic 'not'; strengthened form of οὐ, sharpening David's denial of any claim to honor.

ἐνδοξος

honored / distinguished

Nominative

predicate adjective (with implied 'am')

→ participant prominence

ἐνδοξος: 'held in honor / glorious / distinguished'; renders תָּרַב; David disclaims the social distinction a royal marriage would presume — a humility the narrator's audience knows is misplaced.

24 καὶ ἀπήγγειλαν οἱ παῖδες Σαουλ αὐτῷ κατὰ τὰ ῥήματα ταῦτα ἃ ἐλάλησεν Δαυιδ

And the servants of Saul reported to him according to these words which David spoke.

Servants relay David's reply back to Saul

καὶ ἀπήγγειλαν οἱ παῖδες

A brief connecting verse: the servants report David's demurral back to the king, prompting Saul's counter-move in v. 25. The relative clause ἃ ἐλάλησεν Δαυιδ ties the report exactly to David's words of v. 23.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγγειλαν

reported

Aor Act Indic 3 Pl · ἀπαγγέλλω

main verb

→ verbal action or state

ἀπαγγέλλω: 'report / bring back word'; the servants relay David's response to Saul, closing the communication loop.

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject

→ participant prominence

παῖς: 'servant / courtier'; Saul's agents.

Σαουλ

of Saul

genitive of relationship (indeclinable)

→ participant identification

Σαουλ: indeclinable; genitive 'of Saul'.

αὐτῷ

to him

Dative

dative of indirect object (= Saul)

→ participant reference or interest

αὐτός: 'to him'; Saul, the recipient of the report.

κατὰ

according to

*preposition + accusative
(standard/correspondence)*

→ spatial or relational framing

κατά + acc.: 'according to'; introduces the content reported — exactly David's words.

τὰ

the

Accusative

article (with ῥήματα)

→ noun-phrase marking

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

ῥήματα

words

Accusative

accusative object of κατά

→ object specification

ῥῆμα: 'word / saying'; here David's words of self-deprecation from v. 23.

ταῦτα

these

Accusative

demonstrative adjective (modifying ῥήματα)

→ object specification

οὗτος: 'these'; pointing to David's reply.

ἃ

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὅς (acc. pl. n. ἃ): 'which'; the relative clause specifies the words as those David himself had spoken.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ verbal action or state

λαλέω: 'speak'; the relative clause ἃ ἐλάλησεν Δαυιδ ('which David spoke') guarantees the report's fidelity to David's actual words.

Δαυιδ

David

subject of ἐλάλησεν (indeclinable)

→ participant identification

Δαυιδ: indeclinable; nominative subject of the relative clause.

25 καὶ εἶπεν Σαουλ τάδε ἐρεῖτε τῷ Δαυιδ οὐ βούλεται ὁ βασιλεὺς ἐν δόματι ἀλλ' ἢ ἐν ἑκατὸν ἀκροβυστίαις ἀλλοφύλων ἐκδικῆσαι εἰς ἐχθροὺς τοῦ βασιλέως καὶ Σαουλ ἐλογίσατο αὐτὸν ἐμβαλεῖν εἰς χεῖρας τῶν ἀλλοφύλων

And Saul said, 'Thus you shall say to David: "The king does not wish for a gift, but only for a hundred foreskins of the Philistines, to take vengeance on the king's enemies."' But Saul reckoned to cast him into the hands of the Philistines.

Saul's counter-proposal: the lethal bride-price καὶ εἶπεν Σαουλ

Saul meets David's poverty with a non-monetary bride-price: not a δόμα ('gift/dowry') but a hundred Philistine foreskins — a martial feat. The closing narratorial aside (Σαουλ ἐλογίσατο ... ἐμβαλεῖν εἰς χεῖρας τῶν ἀλλοφύλων) unmasks the murderous intent: the 'price' is a death-sentence in disguise.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces Saul's counter-instruction to his servants.

Σαουλ

Saul

subject (indeclinable)

→ participant identification

Σαουλ: indeclinable; nominative subject.

τάδε

thus / these things

Accusative

demonstrative pronoun (object of ἐρεῖτε)

→ participant reference

ὅδε (acc. pl. n. τάδε): 'these things / thus'; τάδε ἐρεῖτε ('thus you shall say') is a messenger-formula echoing prophetic τάδε λέγει, here put in Saul's mouth.

ἐρεῖτε

you shall say

Fut Act Indic 2 Pl · λέγω

main verb (future as command)

→ verbal action or state

λέγω (fut. ἐρεῖτε): 'you will/shall say'; the future used imperatively, directing the servants what to relay to David.

τῷ

the

Dative

article (dative with Δαυιδ)

→ noun-phrase marking

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

Δαυιδ

David

dative of indirect object ('to David', articular, indeclinable)

→ participant identification

Δαυιδ: indeclinable; with τῷ functions as dative.

οὐ

not

negative adverb (with βούλεται)

→ participant reference

οὐ: 'not'; negates βούλεται — the king does not want a monetary gift.

βούλεται

wishes

Pres Mid Indic 3 Sg · βούλομαι

main verb of the message

→ verbal action or state

βούλομαι: 'wish / want / desire'; the king professes to want no dowry-gift, only a martial token — the deceptive framing of the death-trap.

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 βούλεται

→ participant prominence

βασιλεύς: 'king'; Saul, spoken of in the third person in the scripted message.

ἐν

in / for

preposition + dative (object of desire, Hebraism)

→ spatial or relational framing

ἐν: with βούλομαι ('want in/for'), a Hebraizing construction marking the thing desired.

δόματι

gift / dowry

Dative

dative object of βούλεται ἐν

→ sphere or reference

δόματι: meaning 'gift'; it serves as dative object of βούλεται ἐν.

ἀλλ

but

adversative conjunction (elided ἀλλά)

→ discourse linkage or contrast

ἀλλά: 'but'; with ἦ forms the strong exceptive 'but rather / except', setting the real demand against the rejected one.

ἢ

than / except

particle (with ἀλλά: exceptive 'but only')

→ discourse linkage or contrast

ἢ: 'than / or'; in the combination ἀλλ ἢ ('but only / except') it introduces the sole condition Saul will accept.

ἐν

in / for

preposition + dative (the alternative price)

→ spatial or relational framing

ἐν: parallel to the earlier ἐν δόματι — the desired thing is now 'in a hundred foreskins'.

ἐκατὸν

a hundred

numeral (modifying ἀκροβυστίαις; indeclinable cardinal)

→ measure or count

ἐκατόν: 'a hundred'; the indeclinable cardinal sets the steep, deadly price — a hundred Philistine foreskins.

ἀκροβυστίαις

foreskins

Dative

dative (the demanded price, with ἐν)

→ sphere or reference

ἀκροβυστία: 'foreskin / uncircumcision'; renders תִּלְגָּז; the foreskins of the (uncircumcised) Philistines serve as proof of kills — a token requiring David to engage them in lethal combat.

ἀλλοφύλων

of Philistines

Genitive

genitive of source/possession (with ἀκροβυστίαις)

→ relational specification

ἀλλόφυλος: 'foreigner / Philistine'; the LXX's standard term for מִצְרַיִם; the foreskins of the uncircumcised Philistines are the required price.

ἐκδικῆσαι

to take vengeance

Aor Act Inf · ἐκδικέω

infinitive of purpose

→ verbal action or state

ἐκδικέω: 'avenge / exact vengeance'; renders מָצַד; the stated purpose dresses the lethal task in patriotic colors — vengeance on the king's enemies.

εἰς

on / against

preposition + accusative (object of vengeance)

→ spatial or relational framing

εἰς: 'against / upon'; marks the objects of the vengeance — the king's enemies.

ἐχθρούς

enemies

Accusative

accusative object of ἐκδικῆσαι εἰς

→ object specification

ἐχθρός: 'enemy'; renders עֲנִי; the Philistines as the king's foes — though Saul's true target is David himself.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king's

Genitive

genitive of possession (with ἐχθρούς)

→ relational specification

βασιλεύς: 'king'; 'the king's enemies' = Saul's enemies, the Philistines.

καὶ

but

narrative conjunction (introducing narratorial aside)

→ discourse linkage or contrast

καί: here introducing the narrator's exposure of Saul's true intent ('but Saul reckoned...').

Σαουλ

Saul

subject (indeclinable)

→ participant identification

Σαουλ: indeclinable; nominative subject of the disclosing clause.

ἐλογίσατο

reckoned / planned

Aor Mid Indic 3 Sg · λογίζομαι

main verb

→ verbal action or state

λογίζομαι: meaning 'reckoned'; it carries the action, process, or state of the clause; here it functions as main verb.

αὐτόν

him

Accusative

accusative subject of the infinitive ἐμβαλεῖν (= David)

→ participant reference

αὐτός: 'him'; David, the object of Saul's lethal calculation.

ἐμβαλεῖν

to cast / throw

Aor Act Inf · ἐβάλλω

complementary infinitive (object of ἐλογίσατο)

→ verbal action or state

ἐβάλλω: 'throw in / cast into'; the idiom 'cast into the hands of' (ἐμβαλεῖν εἰς χεῖρας) = deliver up to; Saul plans to deliver David into Philistine hands to die.

εἰς

into

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

→ spatial or relational framing

εἰς: 'into'; in the idiom 'into the hands of' (εἰς χεῖρας), rendering תָּבַח — handing over to an enemy's power.

χεῖρας

hands

Accusative

accusative object of εἰς (idiom)

→ object specification

χείρ: 'hand'; 'into the hands of the Philistines' = into their deadly power; the inversion of v. 21's 'the hand of the Philistines was against Saul'.

τῶν

the

Genitive

article (with ἀλλοφύλων)

→ noun-phrase marking

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

ἄλλοφύλων

of the Philistines

Genitive

genitive of possession (with χειρας)

→ relational specification

ἄλλοφυλος: 'Philistine'; 'the hands of the Philistines' — the agency through which Saul hopes David will die.

26 καὶ ἀπαγγέλλουσιν οἱ παῖδες Σαουλ τῷ Δαυιδ τὰ ῥήματα ταῦτα καὶ εὐθύνθη ὁ λόγος ἐν ὀφθαλμοῖς Δαυιδ ἐπιγαμβρεῦσαι τῷ βασιλεῖ

And the servants of Saul reported these words to David, and the word was right in the eyes of David, to become son-in-law to the king.

David accepts the bride-price terms καὶ ἀπαγγέλλουσιν οἱ παῖδες

The historic present ἀπαγγέλλουσιν enlivens the report. The proposal now 'is right in David's eyes' (εὐθύνθη ἐν ὀφθαλμοῖς Δαυιδ) — the same idiom used of Saul in v. 20, but here with dramatic irony: what pleases David is precisely the task Saul designed to kill him. David accepts; the trap is sprung — on Saul.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπαγγέλλουσιν

report

Pres Act Indic 3 Pl · ἀπαγγέλλω

main verb (historic present)

→ verbal action or state

ἀπαγγέλλω: 'report / announce'; the historic present ἀπαγγέλλουσιν heightens the immediacy of the scene as the servants bring Saul's terms to David.

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject

→ participant prominence

παῖδες: meaning 'servants'; it serves as subject.

Σαουλ

of Saul

genitive of relationship (indeclinable)

→ participant identification

Σαουλ: indeclinable; genitive 'of Saul'.

τῷ

the

Dative

article (dative with Δαυιδ)

→ noun-phrase marking

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

Δαυιδ

to David

dative of indirect object (articular, indeclinable)

→ participant identification

Δαυιδ: indeclinable; with τῷ functions as dative — recipient of the report.

τὰ

the

Accusative

article (with ῥήματα)

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object of ἀπαγγέλλουσιν

→ object specification

ῥήματα: meaning 'words'; it serves as direct object of ἀπαγγέλλουσιν.

ταῦτα

these

Accusative

demonstrative adjective (modifying ῥήματα)

→ object specification

οὗτος: 'these'; pointing to Saul's stated terms.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εὐθύνθη

was right / pleasing

Aor Pass Indic 3 Sg · εὐθύνω

main verb (impersonal idiom)

→ verbal action or state

εὐθύνω (aor. pass.): 'make straight'; in the idiom εὐθύνω ἐν ὀφθαλμοῖς ('be right/pleasing in the eyes') renders רָשָׁה בְּעֵינַי; the same idiom as v. 20, now with dramatic irony — the deadly task pleases David.

ὁ

the

Nominative

article (with λόγος)

→ noun-phrase marking

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

λόγος

word / matter

Nominative

subject of εὐθύνθη

→ participant prominence

λόγος: meaning 'word'; it serves as subject of εὐθύνθη.

ἐν

in

preposition + dative (Hebraic idiom)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative (idiom: 'in the eyes of')

→ sphere or reference

ὀφθαλμός: 'eye'; the recurring idiom ἐν ὀφθαλμοῖς ('in the eyes of'); here David's judgment, ironically delighted by the lethal terms.

Δαυιδ

of David

genitive of relationship (indeclinable)

→ participant identification

Δαυιδ: indeclinable; the possessor in the 'eyes of David' idiom.

ἐπιγαμβρεῦσαι

to become son-in-law

Aor Act Inf · ἐπιγαμβρεύω

exegetical infinitive (explaining ὁ λόγος)

→ verbal action or state

ἐπιγαμβρεύω: 'become a son-in-law'; the infinitive specifies what pleased David — the prospect of allying with the king by marriage; the chapter's leitmotif verb (vv. 22, 23, 27).

τῷ

the

Dative

article (dative with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative complement of ἐπιγαμβρεῦσαι

→ sphere or reference

βασιλεῖ: 'king'; the dative object — David accepts becoming son-in-law to the king.

27 καὶ ἀνέστη Δαυιδ καὶ ἐπορεύθη αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ καὶ ἐπάταξεν ἐν τοῖς ἄλλοφύλοις ἑκατὸν ἄνδρας καὶ ἀνήνεγκεν τὰς ἀκροβυστίας αὐτῶν τῷ βασιλεῖ καὶ ἐπιγαμβρεύεται τῷ βασιλεῖ καὶ δίδωσιν αὐτῷ τὴν Μελχολ θυγατέρα αὐτοῦ αὐτῷ εἰς γυναῖκα

And David arose and went, he and his men, and struck down among the Philistines a hundred men, and brought their foreskins to the king; and he became son-in-law to the king, and he gave him Michal his daughter to him as wife.

David overfulfills the price; the marriage is concluded καὶ ἀνέστη Δαυιδ

A rapid sequence of verbs (ἀνέστη ... ἐπορεύθη ... ἐπάταξεν ... ἀνήνεγκεν) traces David's triumphant execution of the task; the shift to historic presents (ἐπιγαμβρεύεται, δίδωσιν) brings the marriage vividly to the foreground. Saul's lethal scheme yields the opposite of its intent: David survives, the price is paid, and he gains the king's daughter.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη
arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb

→ verbal action or state

ἀνίστημι (intrans. aor.): 'rise / get up / set out'; renders 𐤁𐤓𐤕; the 'arose and went' pairing marks decisive, prompt action — David eagerly undertakes the task.

Δαυιδ
David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable; nominative subject.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔπορεύθη
went

Aor Pass Indic 3 Sg · πορεύομαι

main verb

→ verbal action or state

πορεύομαι (aor. pass. dep.): 'go / travel / journey'; renders 𐤍𐤔𐤕; the messenger sets out from the front to Jerusalem with Joab's report.

αὐτὸς
he himself

Nominative

intensive pronoun (in apposition to subject)

→ participant reference

αὐτός: intensive 'he himself', emphasizing David's personal leadership of the expedition.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ
the

Nominative

article (with ἄνδρες)

→ noun-phrase marking

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

ἄνδρες
men

Nominative

subject (joined to αὐτός: 'he and his men')

→ participant prominence

ἄνῃρ: 'man'; David's followers/warriors who accompany him on the raid.

αὐτοῦ
his

Genitive

genitive of possession (with ἄνδρες)

→ relational specification

αὐτός: 'his'; David's own men.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάταξεν
struck down

Aor Act Indic 3 Sg · πατάσσω

main verb

→ verbal action or state

πατάσσω: 'strike / slay'; the same verb as the women's song (v. 7); David now literally 'strikes down' Philistines, fulfilling the deadly bride-price.

ἐν

among

preposition + dative (locative/partitive)

→ spatial or relational framing

ἐν: here 'among / in (the ranks of)', a
Hebraizing construction (א) with πατάσσω
— 'struck among the Philistines'.

τοῖς

the

Dative

article (with ἀλλοφύλοις)

→ noun-phrase marking

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

ἀλλοφύλοις

Philistines

Dative

dative object of ἐν

→ sphere or reference

ἀλλόφυλος: 'Philistine'; the enemy among
whom David inflicts the required
casualties.

ἐκατὸν

a hundred

*numeral (modifying ἄνδρας; indeclinable
cardinal)*

→ measure or count

ἐκατόν: 'a hundred'; David fulfills exactly
the demanded number (in the MT he
doubles it to two hundred); the Old Greek
here states a hundred — the precise price
Saul named.

ἄνδρας

men

Accusative

direct object of ἐπάταξεν

→ object specification

ἄνῃρ: 'man'; the hundred Philistine men
slain to provide the foreskins.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνήνεγκεν

brought up / brought

Aor Act Indic 3 Sg · ἀναφέρω

main verb

→ verbal action or state

ἀναφέρω: 'carry up / bring up'; renders
הָבִיאוּ; David brings the bones up from
Jabesh (in the lower Jordan valley) to
Benjamin for burial.

τὰς

the

Accusative

article (with ἀκροβυστίας)

→ noun-phrase marking

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

ἀκροβυστίας

foreskins

Accusative

direct object of ἀνήνεγκεν

→ object specification

ἀκροβυστία: 'foreskin'; the gruesome
tokens demanded as bride-price (v. 25),
now delivered in full.

αὐτῶν

their

Genitive

genitive of possession (with ἀκροβυστίας)

→ relational specification

αὐτός: 'their'; the slain Philistines'
foreskins.

τῷ

the

Dative

article (dative with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

*dative of indirect object (recipient of the
foreskins)*

→ sphere or reference

βασιλεὺς: 'king'; Saul, to whom David
brings the proof of the completed price.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιγαμβρεύεται
becomes son-in-law

Pres Mid Indic 3 Sg · ἐπιγαμβρεύω

main verb (historic present)

→ verbal action or state

ἐπιγαμβρεύω: 'become a son-in-law'; the historic present dramatizes the realization of what the whole subplot pursued — David is now the king's son-in-law (cf. vv. 22, 23, 26).

τῷ
the

Dative

article (dative with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ
king

Dative

dative complement of ἐπιγαμβρεύεται

→ sphere or reference

βασιλεῦς: 'king'; David becomes son-in-law to Saul.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

δίδωσιν
gives

Pres Act Indic 3 Sg · δίδωμι

main verb (historic present)

→ verbal action or state

δίδωμι: 'give'; subject is Saul — he gives Michal to David, fulfilling (against his will) the promise of v. 21; the historic present keeps the action immediate.

αὐτῷ
to him

Dative

dative of indirect object (= David)

→ participant reference or interest

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

τὴν
the

Accusative

article (with Μελχολ)

→ noun-phrase marking

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

Μελχολ
Michal

accusative object of δίδωσιν (articular, indeclinable)

→ participant identification

Μελχολ: indeclinable; with τὴν functions as accusative — the daughter given to David in marriage.

θυγατέρα
daughter

Accusative

accusative in apposition to Μελχολ

→ object specification

θυγάτηρ: 'daughter'; the appositive 'his daughter' reasserts the dynastic significance of the union (cf. v. 20).

αὐτοῦ
his

Genitive

genitive of possession (= Saul's daughter)

→ relational specification

αὐτός: 'his'; Saul's daughter.

αὐτῷ
to him

Dative

dative of indirect object (resumptive: = David)

→ participant reference or interest

αὐτός: 'to him'; a resumptive dative reduplicating the recipient (a Hebraizing redundancy), reinforcing that Michal is given to David.

εἰς

as / for

preposition + accusative (Hebraism: 'as a wife')

→ spatial or relational framing

εἰς: in the idiom 'give X for/as a wife' (תָּשָׂא), marking the predicate result of δίδωσιν.

γυναῖκα

wife

Accusative

predicate accusative (with εἰς)

→ object specification

γυνή: 'woman / wife'; the idiom εἰς γυναῖκα ('as a wife') renders תָּשָׂא; the marriage is consummated, and Saul's snare has failed.

28 καὶ εἶδεν Σαουλ ὅτι κύριος μετὰ Δαυὶδ καὶ πᾶς Ἰσραὴλ ἠγάπα αὐτόν

And Saul saw that the LORD was with David, and that all Israel loved him.

Saul's recognition: the LORD with David, Israel's love

καὶ εἶδεν Σαουλ

The verse gathers the chapter's two great themes — κύριος μετὰ Δαυὶδ (v. 14) and the people's love (v. 16) — into Saul's own perception. His seeing (εἶδεν) of both the divine favor and the popular devotion sets up the final note of intensified dread (v. 29).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (perception)

→ verbal action or state

ὁράω (aor. εἶδεν): 'see / perceive'; Saul comes to recognize plainly what the narrator has told the reader since v. 14 — the LORD is with David.

Σαουλ

Saul

subject (indeclinable)

→ participant identification

Σαουλ: indeclinable; nominative subject.

ὅτι

that

conjunction introducing object clause

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of Saul's perception (a double clause: the LORD with David, and Israel's love).

κύριος the LORD Nominative <i>subject of verbless clause ('the LORD [was] with David')</i> → participant prominence κύριος: the LXX rendering of the Tetragrammaton יהוה; here unmistakably the divine name; the verbless clause κύριος μετὰ Δαυιδ echoes v. 14 and is the theological crux Saul cannot overcome.	μετὰ with <i>preposition + genitive (accompaniment)</i> → spatial or relational framing μετὰ + gen.: 'with'; the formula of divine favor (cf. v. 14).	Δαυιδ David <i>genitive object of μετὰ (indeclinable)</i> → participant identification Δαυιδ: indeclinable; the one with whom the LORD is present.	καὶ and <i>coordinate conjunction (second clause of perception)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
πᾶς all Nominative <i>attributive adjective (modifying Ἰσραηλ)</i> → participant prominence πᾶς: 'all'; πᾶς Ἰσραηλ ('all Israel'), echoing v. 16, totalizes the nation's love for David.	Ἰσραηλ Israel <i>subject of ἠγάπα (indeclinable)</i> → participant identification Ἰσραηλ: indeclinable; the nation as a whole, devoted to David.	ἠγάπα loved Impf Act Indic 3 Sg · ἀγαπάω <i>verb of the second object clause (customary imperfect)</i> → verbal action or state ἀγαπάω: 'love'; the imperfect ἠγάπα (as in v. 16) marks Israel's settled affection for David — the popular legitimacy that, with divine favor, seals Saul's dread.	αὐτόν him Accusative <i>direct object of ἠγάπα (= David)</i> → participant reference αὐτός: 'him'; David, the object of all Israel's love.

29 καὶ προσέθετο εὐλαβεῖσθαι ἀπὸ Δαυιδ ἔτι

And he continued to stand in dread of David still.

Closing note: Saul's deepening, unrelieved dread καὶ προσέθετο εὐλαβεῖσθαι

The chapter closes on Saul's escalating dread. The Hebraism προσέθετο + infinitive ('he added to fear' = 'he feared still more / continued to fear') renders וַיִּתֵּן ; with the final ἔτι ('still / yet more') it leaves the reader with Saul locked into a fear of David that, in the MT, hardens into lifelong enmity. The Old Greek ends the chapter here, without the MT's further additions.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

προσέθετο

continued / did yet more

Aor Mid Indic 3 Sg · προστίθῃμι

main verb (Hebraistic auxiliary with infinitive)

→ verbal action or state

προστίθῃμι (mid.): 'add / proceed to do again'; the construction προσέθετο + infinitive is the standard LXX calque of Hebrew לָּךְ הִוָּדַעְתִּי ('continue/do still more to...'); here 'he continued/increased to stand in dread of David'.

εὐλαβεῖσθαι

to stand in dread

Pres Mid Inf · εὐλαβέομαι

complementary infinitive (with προσέθετο)

→ verbal action or state

εὐλαβέομαι: 'be wary / stand in dread'; the same verb as v. 15; the present infinitive depicts Saul's dread as a continuing condition, now intensified.

ἀπὸ

of / from

preposition + genitive (object of dread, Hebraism)

→ spatial or relational framing

ἀπό: with εὐλαβέομαι ('be in dread of') marks the object feared, rendering / יִמְדָּ.

Δαυιδ

David

genitive object of ἀπό (indeclinable)

→ participant identification

Δαυιδ: indeclinable; the object of Saul's continuing dread.

ἔτι

still / yet more

adverb (temporal/intensive)

→ clausal contribution

ἔτι: 'still / yet / further'; renders תֵּנָּךְ; the final word leaves Saul's dread of David open-ended and intensifying — the seed of the relentless persecution that follows in the chapters ahead.

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.