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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 21

ΒΑΣΙΛΕΙΩΝ Α' ΚΑ'

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 flight to Nob and Gath shows holy provision under pressure while exposing the danger gathering behind him.

Translation & textual notes

The Greek text of 1 Kingdoms (1 Reigns = 1 Samuel) 21 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The LXX verse-numbering here runs one ahead of the Masoretic/English text: LXX 21:1 (David's departure and Jonathan's return to the city) corresponds to MT 20:42b, so that LXX 21:2–16 = MT/English 21:1–15. The chapter narrates two scenes at the opening of David's fugitive years. First, at NOB (LXX Νομβα) David comes alone to the priest Αβιμελεχ (MT Ahimelech) and, with a fabricated story of a royal commission, obtains the consecrated bread of the Presence

— οἱ ἄρτοι τῆς προθέσεως / τοῦ προσώπου (vv. 7), the loaves removed from before the LORD — the very episode Jesus invokes to justify his disciples' sabbath plucking of grain (Mark 2:25–26; Matt 12:3–4; Luke 6:3–4). Present at the sanctuary is Δωηκ ὁ Σύρος (MT Doeg the Edomite), Saul's chief herdsman (v. 8), whose denunciation will trigger the massacre of the priests in ch. 22. David also receives the sword of Γολιαθ the Philistine, kept wrapped behind the ephod (vv. 9–10). Second, David flees to Αγχους (MT Achish) king of Γεθ (Gath); recognized by Achish's servants as the hero of the victory-song (ἐπάταξεν Σαουλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυιδ ἐν μυριάσιν αὐτοῦ, v. 12 — the same refrain that ignited Saul's jealousy at 18:7), David takes fright (v. 13) and feigns madness, drumming on the city gates and letting his spittle run down his beard (v. 14), so that Achish dismisses him as an epileptic madman (ἄνδρα ἐπίλημπτον, vv. 15–16). The chapter is rich in LXX transliterations of unrendered Hebrew (νεεσσαραν, v. 8; Φελλανι Αλεμωνι, v. 3) and proper names (Νομβα, Αβιμελεχ, Δωηκ, Γολιαθ, Αγχους, Γεθ, Ηλα).

Discourse structure of the chapter

A · 21:1–2

David comes alone to Nob; Ahimelech's alarm

After parting from Jonathan (v. 1 = MT 20:42b), David arrives at the sanctuary-town of NOB and presents himself to the priest Αβιμελεχ. The priest is dismayed (ἐξέστη ... τῇ ἀπαντήσῃ αὐτοῦ) at David's solitary, unescorted appearance and questions him: 'Why are you alone and no one with you?' — setting up the deception that follows.

B · 21:3–7

The holy bread: David's pretext and the loaves of the Presence

David invents a secret royal mission to explain his solitude (vv. 3–4) and asks for five loaves. The priest replies that only consecrated bread is at hand, available if the young men are ritually pure from women (v. 5); David affirms their purity (v. 6). Αβιμελεχ then gives him the ἄρτοι τῆς προθέσεως — the bread of the Presence removed from before the LORD and replaced with hot bread (v. 7). This is the episode Jesus cites as precedent for mercy over ritual law (Mark 2:25–26; Matt 12:3–4; Luke 6:3–4).

C · 21:8–10

Doeg the Edomite present; the sword of Goliath

The narrator notes that Δωηκ ὁ Σύρος, Saul's chief herdsman, was detained at the sanctuary before the LORD that day (v. 8) — an ominous aside anticipating the priests' slaughter (ch. 22). David, weaponless because of the king's urgent errand, asks for a spear or sword (v. 9); the priest offers the only weapon present, the sword of Γολιαθ the Philistine whom David himself struck down, wrapped in a cloak behind the ephod, and David eagerly takes it (v. 10).

D · 21:11–16

Flight to Achish of Gath; David feigns madness

David flees Saul's reach and goes to Αγχους king of Γεθ (v. 11). Achish's servants identify him as the celebrated 'king of the land' of the victory-song (vv. 12). Gripped by fear (v. 13), David changes his behavior, feigning insanity — drumming on the gates and drooling into his beard (v. 14). Achish rebuffs his servants for bringing a raving epileptic into his presence (vv. 15–16), and David escapes Gath.

1 καὶ ἀνέστη Δαυιδ καὶ ἀπῆλθεν καὶ Ἰωναθαν εἰσῆλθεν εἰς τὴν πόλιν

And David arose and departed, and Jonathan went into the city.

Narrative transition: parting of David and Jonathan (= MT 20:42b)

καὶ ἀνέστη Δαυιδ

This verse, numbered 21:1 in the LXX, corresponds to MT 20:42b and closes the David–Jonathan covenant scene: the two friends separate, David to flight and Jonathan back to Saul's city. The double καί-parataxis (ἀνέστη ... ἀπῆλθεν ... εἰσῆλθεν) traces the diverging paths with terse narrative economy, opening the fugitive narrative.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)
→ 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 (narrative inception)
→ verbal action or state

ἀνίστημι (aor. ἀνέστη): 'rise up / set out'; renders קם ; in the historical books the verb frequently marks the start of a journey or decisive action; here it inaugurates David's fugitive wanderings.

Δαυιδ
David

subject (indeclinable proper noun)
→ participant identification

Δαυιδ: indeclinable transliteration of Hebrew דָּוִד ; uninflected throughout the LXX; context supplies the nominative case as subject of ἀνέστη.

καὶ
and

coordinate conjunction
→ discourse linkage or contrast

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

ἀπῆλθεν

departed

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (David's departure)

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; renders נָחָה; Nathan withdraws, his prophetic task complete, and the narrative turns to the unfolding of the sentence.

καὶ

and

coordinate conjunction (contrastive: the other path)

→ discourse linkage or contrast

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

Ἰωναθαν

Jonathan

subject (indeclinable proper noun)

→ participant identification

Ἰωναθαν: indeclinable transliteration of Hebrew יְהוֹנָתָן / יְהוֹנָדָב; Saul's son and David's covenant friend; context supplies nominative as subject of εἰσῆλθεν.

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Jonathan's return)

→ verbal action or state

εἰσέρχομαι: 'go in / enter'; renders נִיב; the subject is Bathsheba ('she came in to him'); the idiom εἰσέρχομαι πρὸς can carry sexual overtones (cf. Gen 6:4; 16:2 LXX), preparing for ἐκοιμήθη.

εἰς

into

preposition + accusative (direction of entry)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (destination)

→ object specification

πόλιν: meaning 'city'; it serves as accusative object of εἰς (destination).

2 καὶ ἔρχεται Δαυὶδ εἰς Νομβὰ πρὸς Αβιμελεχ τὸν ἱερέα καὶ ἐξέστη Αβιμελεχ τῇ ἀπαντήσῃ αὐτοῦ καὶ εἶπεν αὐτῷ τί ὅτι σὺ μόνος καὶ οὐθεὶς μετὰ σοῦ

And David comes to Nob, to Ahimelech the priest; and Ahimelech was alarmed at meeting him, and said to him, 'Why is it that you are alone and no one is with you?'

Scene-setting: David's arrival at the sanctuary of Nob

καὶ ἔρχεται Δαυὶδ

The historic present ἔρχεται ('comes') makes David's arrival vivid and immediate, shifting the narrative camera to Nob. The priest's alarm (ἐξέστη) and probing question establish the dramatic tension: David's solitary, unescorted appearance is abnormal for the king's son-in-law and commander, and demands explanation — the pretext David is about to supply.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (historic present)

→ verbal action or state

ἔρχομαι (pres. ἔρχεται): 'come / go'; renders נִבֵּי; the historic present amid surrounding aorists dramatizes David's arrival at Nob, drawing the reader into the scene.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

εἰς

to / into

preposition + accusative (destination)

→ spatial or relational framing

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

Νομβα

Nob

accusative object of εἰς (indeclinable place-name)

→ participant identification

Νομβα: indeclinable LXX transliteration of Hebrew נֹב (Nob), the priestly town near Jerusalem where the tabernacle and the bread of the Presence were kept; the place of David's deception and, in ch. 22, of the priests' massacre.

πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

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

Αβιμελεχ

Ahimelech

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Αβιμελεχ: LXX transliteration of Hebrew אֲבִימֶלֶךְ (Ahimelech; the LXX form assimilates toward the more familiar Abimelech), the priest of Nob, son of Ahitub; he aids David here and is slaughtered with the priests by Doeg in ch. 22.

τὸν

the

Accusative

article (in apposition to Αβιμελεχ)

→ noun-phrase marking

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

ἱερέα

priest

Accusative

accusative in apposition to Αβιμελεχ ('Ahimelech the priest')

→ object specification

ἱερεύς: 'priest'; renders יֹהֵב; the appositive identifies Ahimelech's office, which is essential to the scene — only a priest may dispense the consecrated bread and guard the ephod and sword.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξέστη

was alarmed / was astonished

Aor Act Indic 3 Sg · ἐξίστημι

main verb (priest's reaction)

→ verbal action or state

ἐξίστημι (aor. ἐξέστη): 'be amazed / be alarmed / be beside oneself'; renders ΤῚΠ ('tremble'); the priest's trembling at David's arrival registers the danger of receiving a man fleeing the king — fear, not mere surprise, colors the scene.

Αβιμελεχ

Ahimelech

subject (indeclinable proper noun)

→ participant identification

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

τῇ

at the

Dative

article (dative of cause/opportunity)

→ noun-phrase marking

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

ἀπαντήσῃ

meeting

Dative

dative of cause ('at the meeting of him')

→ sphere or reference

ἀπάντησις: 'meeting / encounter'; renders תִּקְוָה; the dative τῇ ἀπαντήσῃ αὐτοῦ ('at meeting him') gives the cause of the priest's alarm — the very encounter with the lone fugitive.

αὐτοῦ

of him

Genitive

objective genitive (with ἀπαντήσῃ: 'meeting him')

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω (aor. εἶπεν): 'say'; introduces the priest's anxious question to David.

αὐτῷ

to him

Dative

dative of indirect object (recipient of speech)

→ 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 (recipient of speech).

τί

why / what

interrogative pronoun (introducing question)

→ participant reference

τίς, τί: interrogative pronoun; the idiom τί ὅτι ('why is it that?') renders Hebrew מַדּוּעַ; here it presses David to explain his abnormal solitude.

ὅτι

that

conjunction (in the idiom τί ὅτι = 'why')

→ discourse linkage or contrast

ὅτι: here paired with τί in the causal-interrogative idiom τί ὅτι ('why is it that ...?'), a Hebraism for הֵיכָּהֵּן / מַדּוּעַ.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: the emphatic second-person pronoun underscores the priest's incredulity — 'you, of all people, alone?'

μόνος

alone

Nominative

predicate adjective ('you are alone')

→ participant prominence

μόνος: 'alone / only'; renders לְבַדָּהּ; the abnormality of a royal officer traveling unescorted is precisely what alarms the priest and prompts David's fabricated explanation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐθεὶς

no one

Nominative

subject (negative pronoun: 'no one is with you')

→ participant reference

οὐθεὶς: 'no one / nobody'; the later Koine/Hellenistic by-form of οὐδεὶς (with -θ- for -δ-), common in the LXX; renders שׁוֹנֵן; reinforces μόνος — David has no companion at all.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετά (accompaniment: 'with you')

→ relational specification

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

- 3 καὶ εἶπεν Δαυιδ τῷ ἱερεῖ ὁ βασιλεὺς ἐντέταλταί μοι ῥῆμα σήμερον καὶ εἶπέν μοι μηδεὶς γνῶτω τὸ ῥῆμα περὶ οὗ ἐγὼ ἀποστέλλω σε καὶ ὑπὲρ οὗ ἐντέταλμαί σοι καὶ τοῖς παιδαρίοις διαμεμαρτύρημαι ἐν τῷ τόπῳ τῷ λεγομένῳ θεοῦ πίστις Φελλανι Αλεμωνι

And David said to the priest, 'The king has charged me with a matter today, and said to me, "Let no one know the matter for which I am sending you and concerning which I have given you orders"; and to the young men I have given solemn instruction at the place called "God's Faithfulness, Phellani Alemoni."'

David's deceptive pretext (response to the priest's question) καὶ εἶπεν Δαυιδ τῷ ἱερεῖ

David answers the priest's alarm with a fabricated tale of a secret royal commission so urgent and confidential that he travels alone and has appointed his (nonexistent) men a rendezvous. The repeated language of charge/command (ἐντέταλταί ... ἐντέταλμαι ... διαμεμαρτύρημαι) and secrecy (μηδεὶς γνῶτω) lends the lie verisimilitude. The verse closes with two untranslated Hebrew transliterations (Φελλανι Αλεμωνι), the LXX's way of handling the obscure place-designation MT renders 'such and such a place.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

τῷ

to the

Dative

article

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

dative of indirect object (addressee)

→ sphere or reference

ἱερεύς (dat. ἱερεῖ): 'priest'; Ahimelech as the addressee of David's pretext.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (Saul, invoked in the pretext)

→ participant prominence

βασιλεὺς: 'king'; renders מֶלֶךְ; David invokes Saul's royal authority to lend his fabricated errand official weight — the very king he is fleeing.

ἐντέταλταί

has charged / commanded

Pf Mid Indic 3 Sg · ἐντέλλομαι

main verb (perfect of standing commission)

→ verbal action or state

ἐντέλλομαι (pf. ἐντέταλται): 'command / charge / give orders'; renders תִּצַּו; the perfect presents the (fictitious) royal command as a still-binding order, explaining David's urgency and solitude.

μοι

me

Dative

dative of indirect object (recipient of the charge)

→ participant reference or interest

μοι: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (recipient of the charge).

ῥῆμα

a matter / word

Accusative

direct object (the matter charged)

→ object specification

ῥῆμα: 'word / thing / matter'; renders דָּבָר, which (like ῥῆμα here) covers both 'word' and 'affair/business'; the 'matter' is the supposed confidential royal mission.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; stresses the immediacy of the alleged commission, accounting for David's haste.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπέν

he said

Aor Act Indic 3 Sg · λέγω

main verb (reported royal speech within the pretext)

→ verbal action or state

λέγω (aor. εἶπεν): introduces the (invented) words of the king commanding secrecy.

μοι

to me

Dative

dative of indirect object

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object.

μηδεῖς

no one

Nominative

subject of γνῶτω (negative pronoun with imperative)

→ participant reference

μηδεῖς: 'no one'; the μη- form pairs with the imperative γνῶτω; renders *שׁוּן ... לֹא*; the demand for total secrecy explains why David is alone and why the priest should ask no further.

γνῶτω

let know

Aor Act Impv 3 Sg · γινώσκω

main verb (third-person prohibitive imperative)

→ verbal action or state

γινώσκω (aor. impv. γνῶτω): 'know / come to know'; the third-person imperative with μηδεῖς forms a prohibition — 'let no one know'; the secrecy motif is the linchpin of David's cover story.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

matter

Accusative

direct object of γνῶτω (the secret matter)

→ object specification

ῥῆμα: meaning 'matter'; it serves as direct object of γνῶτω (the secret matter).

περὶ

concerning

preposition + genitive (reference)

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (reference).

οὗ

which

Genitive

relative pronoun (object of περὶ)

→ relational specification

ὅς: relative pronoun; περὶ οὗ ('concerning which') links the secret matter to the errand on which David is supposedly sent.

ἐγὼ

I

Nominative

subject (emphatic pronoun, in the king's reported words)

→ participant reference

ἐγὼ: emphatic 'I' in the quoted royal speech — the king as the one sending David.

ἀποστέλλω

I send

Pres Act Indic 1 Sg · ἀποστέλλω

verb of relative clause (the sending)

→ verbal action or state

ἀποστέλλω: 'send / dispatch (on a mission)'; renders *נִשְׁלָח*; the present presents David's (fictitious) dispatch as a current, ongoing assignment.

σε

you

Accusative

direct object of ἀποστέλλω

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀποστέλλω.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὕπέρ

concerning / for

preposition + genitive (reference, parallel to περί)

→ spatial or relational framing

ὕπέρ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (reference, parallel to περί).

οὗ

which

Genitive

relative pronoun (object of ὑπέρ)

→ relational specification

οὗ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of ὑπέρ).

ἐντέταλμαί

I have charged

Pf Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause (king's standing command)

→ verbal action or state

ἐντέλλομαι (pf. ἐντέταλμαι): 'command / charge'; the first-person perfect in the king's reported speech mirrors the third-person ἐντέταλται above, sealing the fiction of a binding royal order.

σοι

you

Dative

dative of indirect object (recipient of the charge)

→ participant reference or interest

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

καὶ

and

narrative conjunction (David resumes his own speech)

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

παιδαρίοις

young men / servants

Dative

dative of indirect object (those instructed)

→ sphere or reference

παιδάριον: 'lad / young man / servant'; diminutive of παῖς; renders רַעֲוֵי; David claims to have appointed his (fictitious) attendants a rendezvous — accounting for their absence.

διαμεμαρτύρημαι

I have solemnly instructed / charged

Pf Mid Indic 1 Sg · διαμαρτύρομαι

main verb (David's standing instruction to his men)

→ verbal action or state

διαμαρτύρομαι (pf. διαμεμαρτύρημαι): 'testify solemnly / charge earnestly / give solemn instruction'; the intensive δια- compound conveys a binding, witnessed charge; David claims to have set his men a secret meeting-place, completing his explanation for being alone.

ἐν

in / at

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπῳ

place

Dative

dative of place (the rendezvous)

→ sphere or reference

τόπος: 'place / location'; renders מִקְוָה; the appointed meeting-place, designated by the cryptic name that follows.

τῷ

the

Dative

article (with participle λεγομένῳ)

→ noun-phrase marking

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

λεγομένῳ

called / named

Pres Pass Ptcp · Dat Sg M · λέγω

attributive participle (modifying τόπων: 'the place called ...')

→ verbal action or state

λέγω (pres. pass. ptcp. λεγομένῳ): 'being called / named'; the attributive participle introduces the place-name; a standard LXX way of naming a site ('the place called ...').

θεοῦ

of God

Genitive

genitive (with πίστις: 'God's faithfulness')

→ relational specification

θεός (gen. θεοῦ): 'God'; here in the place-designation θεοῦ πίστις ('faithfulness of God'), apparently a Greek gloss on, or expansion of, the obscure Hebrew, before the bare transliterations follow.

πίστις

faithfulness

Nominative

predicate noun (the designation 'God's Faithfulness')

→ participant prominence

πίστις: 'faith / faithfulness / trust'; here component of the cryptic place-name θεοῦ πίστις; the LXX seems to render or gloss the obscure Hebrew designation MT leaves as 'such and such a place' (יִמְלֶךְ יִבְרָאֵל).

Φελλανι

Phellani

indeclinable transliteration (place-designation)

→ participant identification

Φελλανι: untranslated transliteration of Hebrew פֶּלְלָנִי ('a certain one / so-and-so'); the LXX carries over the Hebrew indefinite designation rather than rendering it, leaving the place deliberately vague.

Αλεμωνι

Alemoni

indeclinable transliteration (place-designation)

→ participant identification

Αλεμωνι: untranslated transliteration of Hebrew אֶלֶמוֹנִי ('such-and-such / anonymous'); paired with Φελλανι it reproduces the Hebrew idiom אֶלֶמוֹנִי יִבְרָאֵל ('a certain unnamed place'); the LXX transliterates rather than translating the obscure phrase.

4 καὶ νῦν εἰ εἰσὶν ὑπὸ τὴν χεῖρά σου πέντε ἄρτοι δὸς εἰς χεῖρά μου τὸ εὑρεθέν

And now, if there are five loaves under your hand, give into my hand whatever is found.

Transition to request: the practical petition for bread καὶ νῦν

The discourse-marker καὶ νῦν ('and now') pivots from the pretext (v. 3) to the concrete request. David asks for five loaves 'under your hand' (a Hebraic idiom for what is available), softening the demand to 'whatever is found.' This sets up the priest's reply that only consecrated bread is on hand — the heart of the episode Jesus will cite.

καὶ
and

coordinate conjunction (in the idiom καὶ νῦν)

→ discourse linkage or contrast

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

νῦν
now

discourse-transition adverb ('and now')

→ adverbial qualification

νῦν: 'now'; the formula καὶ νῦν renders כִּתְּנָה, a standard Hebrew transition from premise to request or exhortation — here from David's cover story to his actual petition for food.

εἰ
if

conditional conjunction (introducing protasis)

→ discourse linkage or contrast

εἰ: 'if'; introduces a real condition — David tactfully premises his request on the availability of the loaves rather than demanding outright.

εἰσὶν
there are

Pres Act Indic 3 Pl · εἰμί

verb of conditional clause (existential)

→ verbal action or state

εἰμί (pres. εἰσὶν): 'are / there are'; existential use in the protasis: 'if there are ... loaves on hand!'

ὑπὸ
under

preposition + accusative (Hebraic idiom: 'at hand')

→ spatial or relational framing

ὑπὸ + acc.: 'under'; the phrase ὑπὸ τὴν χεῖρά σου ('under your hand') is a Hebraism (כִּתְּנָה) meaning 'in your possession / available to you.'

τὴν
the

Accusative

article

→ noun-phrase marking

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

χεῖρά
hand

Accusative

accusative object of ὑπὸ (idiom: 'under your hand' = available)

→ object specification

χεῖρ: 'hand'; in the idiom ὑπὸ τὴν χεῖρά σου it denotes possession/availability; renders כֶּתֶף; recurs in vv. 9 (David's empty hands) and as 'into my hand' below.

σου
your

Genitive

genitive of possession

→ relational specification

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

πέντε
five

indeclinable numeral (modifying ἄρτοι)

→ measure or count

πέντε: 'five'; indeclinable cardinal; renders חֲמִשָּׁה; the specific number suits David's claim of a small party of men to feed.

ἄρτοι
loaves

Nominative

subject of εἰσὶν ('if five loaves are...')

→ participant prominence

ἄρτος: 'bread / loaf'; renders לֶחֶם; the request for ordinary loaves will be answered only by the holy bread of the Presence (v. 7) — the crux of the chapter and of Jesus' citation.

δός
give

Aor Act Impv 2 Sg · δίδωμι

main verb (imperative: the apodosis)

→ verbal action or state

δίδωμι (aor. impv. δός): 'give'; renders נָתַן; the urgent imperative forms the apodosis of the condition — 'if there are loaves, give them.'

εἰς
into

preposition + accusative (Hebraic idiom: 'into my hand')

→ spatial or relational framing

εἰς + acc.: 'into'; εἰς χεῖρά μου ('into my hand') is a Hebraism (כִּיְיָדִי) for 'to me / into my possession'; balances ὑπὸ τὴν χεῖρά σου above.

χεῖρά

hand

Accusative

accusative object of εἰς (idiom: 'into my hand')

→ object specification

χεῖρά: meaning 'hand'; it serves as accusative object of εἰς (idiom: 'into my hand').

μου

my

Genitive

genitive of possession

→ relational specification

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

τὸ

the

Accusative

article (substantivizing the participle εὑρεθέν)

→ noun-phrase marking

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

εὑρεθέν

what is found

Aor Pass Ptcp · Acc Sg N · εὕρισκω

substantival participle (direct object of δός; 'whatever is found')

→ verbal action or state

εὕρισκω (aor. pass. ptcp. εὑρεθέν): 'find'; the substantivized neuter τὸ εὑρεθέν ('the thing found / whatever is at hand') tactfully leaves the quantity and kind to the priest — opening the way for the offer of the consecrated bread.

5 καὶ ἀπεκρίθη ὁ ἱερεὺς τῷ Δαυιδ καὶ εἶπεν οὐκ εἰσὶν ἄρτοι βέβηλοι ὑπὸ τὴν χεῖρά μου ὅτι ἀλλ' ἡ ἄρτοι ἅγιοι εἰσὶν εἰ πεφυλαγμένα τὰ παιδάριά ἐστιν ἀπὸ γυναικός καὶ φάγεται

And the priest answered David and said, 'There are no common loaves under my hand, but only holy loaves; if the young men have kept themselves from a woman, then they may eat.'

Priest's reply: only holy bread is available, conditioned on purity

καὶ ἀπεκρίθη ὁ ἱερεὺς

The priest's answer raises the central tension of the episode: no profane (βέβηλοι) bread is on hand, only the holy (ἅγιοι) loaves of the Presence. He makes their consumption conditional on the men's ritual purity from sexual contact (ἀπὸ γυναικός) — the very kind of cultic restriction Jesus' citation (Mark 2:25–26 and par.) sets in tension with human need.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (response-introducing)

→ verbal action or state

ἀποκρίνομαι (aor. pass. dep. ἀπεκρίθη): 'answer / reply'; renders תָּעַן; the deponent passive form is the standard LXX/Koine aorist; introduces the priest's response.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject (Ahimelech)

→ participant prominence

ἱερεὺς: 'priest'; Ahimelech, the one authorized to dispense or withhold the consecrated bread.

τῷ

to the / to

Dative

article (with Δαυιδ)

→ noun-phrase marking

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

Δαυιδ

David

dative of indirect object (indeclinable; case shown by article τῷ)

→ noun-phrase marking

Δαυιδ: indeclinable; the article τῷ marks the dative ('to David').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing, pleonastic with ἀπεκρίθη)

→ verbal action or state

λέγω (aor. εἶπεν): the pairing ἀπεκρίθη ... καὶ εἶπεν ('answered and said') is a Hebraism (תָּעַן ... נִשְׁמַע) common throughout LXX narrative.

οὐκ

not

negation (with εἰσὶν)

→ clausal qualification or emphasis

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

εἰσὶν

there are

Pres Act Indic 3 Pl · εἰμί

main verb (existential denial: 'there are no...')

→ verbal action or state

εἰμί (pres. εἰσὶν): existential; the priest denies the availability of ordinary bread.

ἄρτοι

loaves

Nominative

subject (with βέβηλοι)

→ participant prominence

ἄρτος: 'loaf / bread'; cf. v. 4; here qualified as βέβηλοι ('common').

βέβηλοι

common / profane

Nominative

attributive adjective (modifying ἄρτοι)

→ participant prominence

βέβηλος: 'profane / common / unconsecrated'; renders בָּטָל; the technical cultic opposite of ἅγιος ('holy'); the priest has no ordinary bread, only the sacred loaves — the distinction on which the whole episode turns.

ὕπὸ

under

preposition + accusative (Hebraic idiom: 'at hand')

→ spatial or relational framing

ὕπὸ + acc.: in the idiom ὑπὸ τὴν χεῖρά μου ('under my hand' = in my possession), echoing David's words in v. 4.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρά

hand

Accusative

accusative object of ὑπό (idiom)

→ object specification

χεῖρά: meaning 'hand'; it serves as accusative object of ὑπό (idiom).

μου

my

Genitive

genitive of possession

→ relational specification

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

ὅτι

but / for

conjunction (introducing the exceptive clause)

→ discourse linkage or contrast

ὅτι: here in the combination ὅτι ἀλλ' ἢ, a heavy Hebraizing exceptive construction ('except only / but rather'), rendering יְדִּן; sets the holy bread against the lacking common bread.

ἀλλ'

but

adversative particle (in exceptive idiom ἀλλ' ἢ)

→ discourse linkage or contrast

ἀλλά (elided ἀλλ'): 'but'; combined with ἢ in the LXX exceptive idiom ἀλλ' ἢ ('except / but only'), rendering יְדִּן.

ἢ

than / except

particle (completing exceptive idiom ἀλλ' ἢ)

→ discourse linkage or contrast

ἢ: 'or / than'; in ἀλλ' ἢ it forms the exceptive 'but only / except'; a Hebraism marking the holy loaves as the sole available bread.

ἄρτοι

loaves

Nominative

subject (with ἅγιοι)

→ participant prominence

ἄρτοι: meaning 'loaves'; it serves as subject (with ἅγιοι).

ἅγιοι

holy

Nominative

attributive adjective (modifying ἄρτοι)

→ participant prominence

ἅγιος: 'holy / consecrated / set apart'; renders שְׁטִיף; the loaves are sacred, reserved by Lev 24:5–9 for the priests alone — which is precisely why David's eating of them becomes the locus classicus for mercy superseding ritual restriction (Mark 2:25–26 and par.).

εἰσίν

they are

Pres Act Indic 3 Pl · εἰμί

copula (with ἄρτοι ἅγιοι)

→ verbal action or state

εἰμί (pres. εἰσίν): copula affirming the loaves' holy status.

εἰ

if

conditional conjunction (introducing purity condition)

→ discourse linkage or contrast

εἰ: 'if'; introduces the priest's condition for allowing David's men to eat the holy bread — ritual abstinence from women.

πεφυλαγμένα

kept / having kept themselves

Pf Mid/Pass Ptcp · Nom Pl N · φυλάσσω

predicative participle (periphrastic with ἔστιν: 'have been kept pure')

→ verbal action or state

φυλάσσω (pf. mid./pass. ptcp. πεφυλαγμένα): 'guard / keep'; in the periphrasis πεφυλαγμένα ... ἔστιν it conveys a settled state — 'have kept themselves (pure)'; the neuter plural agrees with the neuter τὰ παιδάρια; the reflexive sense ('abstained') concerns ritual purity from sexual contact (cf. Exod 19:15).

τὰ

the

Nominative

article

→ noun-phrase marking

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

παιδάρια

young men / servants

Nominative

subject (neuter plural)

→ participant prominence

παιδάριον: 'lad / young man / attendant'; David's supposed companions; their ritual state determines whether they may share the holy bread.

ἐστίν

is / are

Pres Act Indic 3 Sg · εἰμί

copula of periphrasis (with πεφυλαγμένα; singular verb with neuter plural subject)

→ verbal action or state

εἰμί (pres. ἐστίν): the singular verb with the neuter plural subject τὰ παιδάρια follows the regular Greek rule (neuter plural takes singular verb); forms the periphrastic perfect with πεφυλαγμένα.

ἀπό

from

preposition + genitive (separation: abstinence)

→ spatial or relational framing

ἀπό: 'from'; here of abstinence/separation — kept 'from a woman' (sexual purity).

γυναικός

a woman

Genitive

genitive object of ἀπό (source of impurity abstained from)

→ relational specification

γυνή (gen. γυναικός): 'woman / wife'; renders נָשִׁי; abstinence ἀπό γυναικός denotes the ritual purity required for contact with holy things (cf. Exod 19:15; Lev 15:18).

καί

and / then

coordinate conjunction (apodosis link: 'then')

→ discourse linkage or contrast

καί: here introduces the apodosis of the condition ('if ... then they may eat'), a Hebraizing use of waw.

φάγεται

he/they may eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (apodosis: permission to eat)

→ verbal action or state

ἐσθίω (fut. mid. φάγεται, from the suppletive root φαγ-): 'eat'; the future expresses permission consequent on the purity condition; the singular generalizes ('one may eat') even with the plural subject in view.

6 καὶ ἀπεκρίθη Δαυιδ τῷ ἱερεῖ καὶ εἶπεν αὐτῷ ἄλλα ἀπὸ γυναικὸς ἀπεσχήμεθα ἐχθὲς καὶ τρίτην ἡμέραν ἐν τῷ ἐξελθεῖν με εἰς ὁδὸν γέγονε πάντα τὰ παιδάρια ἡγνισμένα καὶ αὕτη ἡ ὁδὸς βέβηλος διότι ἁγιασθήσεται σήμερον διὰ τὰ σκεύη μου

And David answered the priest and said to him, 'Indeed we have kept from a woman for the past three days; when I set out on the journey, all the young men were purified; and though this journey itself is profane, yet it will be sanctified today because of my vessels.'

David's affirmation of purity (meeting the priest's condition)

καὶ ἀπεκρίθη Δαυιδ

David asserts that his men meet the purity requirement: they have abstained from women for three days, and were consecrated (ἡγνισμένα) at the journey's outset. The somewhat opaque final clause distinguishes the 'profane' (βέβηλος) ordinary journey from the present sanctified occasion 'because of my vessels' (διὰ τὰ σκεύη) — language suggesting holy equipment or the sacred character of the mission, completing David's case for receiving the holy bread.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη
answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (response-introducing)

→ verbal action or state

ἀποκρίνομαι (aor. ἀπεκρίθη): 'answer'; cf. v. 5; David rejoins the priest.

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

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

τῷ
the

Dative

article

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

dative of indirect object (addressee)

→ sphere or reference

ἱερεύς (dat. ἱερεῖ): Ahimelech as addressee.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing, pleonastic)

→ verbal action or state

λέγω (aor. εἶπεν): part of the Hebraizing ἀπεκρίθη ... καὶ εἶπεν idiom.

αὐτῷ

to him

Dative

dative of indirect object

→ 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.

ἀλλὰ

indeed / yes

affirmative particle (emphatic assent)

→ discourse linkage or contrast

ἀλλὰ: normally adversative ('but'), here with affirmative/asseverative force ('indeed / certainly'), confirming the purity condition — 'yes, we have abstained.'

ἀπό

from

preposition + genitive (separation: abstinence)

→ spatial or relational framing

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

γυναικός

a woman

Genitive

genitive object of ἀπό (abstinence)

→ relational specification

γυνή (gen. γυναικός): cf. v. 5; David affirms abstinence from women, the purity required for the holy bread.

ἀπεσχήμεθα

we have kept away / abstained

Pf Mid Indic 1 Pl · ἀπέχω

main verb (David's affirmation of purity)

→ verbal action or state

ἀπέχω (pf. mid. ἀπεσχήμεθα): 'hold off / abstain / keep away from'; the middle ('keep oneself away') with ἀπό denotes deliberate abstinence; the perfect marks a state of purity persisting up to the present moment.

ἐχθές

yesterday

adverb of time (in the idiom 'yesterday and the third day')

→ clausal contribution

ἐχθές: 'yesterday'; the phrase ἐχθές καὶ τρίτην ἡμέραν ('yesterday and the day before') is a Hebraism (עַד מָחָר לְמָחָר) idiomatically meaning 'for the past few days / recently.'

καὶ

and

coordinate conjunction (within time idiom)

→ discourse linkage or contrast

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

τρίτην

third

Accusative

attributive adjective (with ἡμέραν: 'the third day')

→ object specification

τρίτος: 'third'; in the idiom τρίτην ἡμέραν, part of the Hebraism for 'recently / these last days'; accusative of extent of time.

ἡμέραν

day

Accusative

accusative of time (extent)

→ object specification

ἡμέρα: 'day'; the accusative of extent in the time-idiom; renders יוֹם.

ἐν

in / when

preposition + dative (with articular infinitive: temporal)

→ spatial or relational framing

ἐν: with the articular infinitive τῷ ἐξελθεῖν ('when I set out'), a temporal construction rendering the Hebrew infinitive construct with אֲ.

τῷ

the

Dative

article (with infinitive ἐξελθεῖν)

→ noun-phrase marking

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

ἐξελθεῖν

to set out / going out

Aor Act Inf · ἐξέρχομαι

articular infinitive (temporal: 'when I went out')

→ verbal action or state

ἐξέρχομαι (aor. inf. ἐξελθεῖν): 'go out / set out'; in ἐν τῷ ἐξελθεῖν με ('when I set out') the articular infinitive with accusative subject (με) forms a temporal clause locating the men's consecration at the journey's start.

με

I / me

Accusative

accusative subject of the infinitive ἐξελθεῖν

→ participant reference

με: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive ἐξελθεῖν.

εἰς

on / into

preposition + accusative (direction)

→ spatial or relational framing

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

ὁδὸν

a journey / way

Accusative

accusative object of εἰς (the journey embarked on)

→ object specification

ὁδός: 'way / road / journey'; renders הַדֶּרֶךְ; here the journey/mission, contrasted below as βέβηλος ('profane') yet rendered sanctified.

γέγονε

have been / became

Pf Act Indic 3 Sg · γίνομαι

main verb (periphrastic with ἡγνισμένα; singular with neuter plural subject)

→ verbal action or state

γίνομαι (pf. γέγονε): 'become / come to be'; with the participle ἡγνισμένα it forms a periphrastic perfect ('have been consecrated'); the singular verb agrees with the neuter plural πάντα τὰ παιδάρια by the regular rule.

πάντα

all

Nominative

attributive adjective (with τὰ παιδάρια)

→ participant prominence

πᾶς: 'all'; emphasizes that every one of the men is in the required state of purity.

τὰ

the

Nominative

article

→ noun-phrase marking

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

παιδάρια

young men

Nominative

subject (neuter plural)

→ participant prominence

παιδάριον: 'young man / attendant'; David's supposed company, declared consecrated.

ἡγνισμένα

purified / consecrated

Pf Mid/Pass Ptcp · Nom Pl N · ἡγνίζω

predicative participle (periphrastic with γέγονε)

→ verbal action or state

ἡγνίζω (pf. mid./pass. ptcp. ἡγνισμένα): 'purify / consecrate ritually'; renders $\Psi\Upsilon\tilde{\rho}$ $\Gamma\tilde{\eta}\tilde{\nu}$ /; the periphrastic perfect γέγονε ... ἡγνισμένα asserts the men's accomplished and persisting consecration, satisfying the priest's condition.

καὶ

and / though

coordinate conjunction (concessive nuance)

→ discourse linkage or contrast

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

αὐτή

itself

Nominative

intensive pronoun (with ἡ ὁδός: 'the journey itself')

→ participant reference

αὐτός: here intensive ('itself'); αὐτὴ ἡ ὁδός = 'this very journey,' setting up the contrast between the ordinary (profane) road and its present sanctification.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ὁδός

journey / way

Nominative

subject (with predicate βέβηλος)

→ participant prominence

ὁδός: 'way / journey'; cf. above; the journey is conceded to be in itself βέβηλος but is rendered holy by the occasion.

βέβηλος

profane / common

Nominative

predicate adjective ('the journey is profane')

→ participant prominence

βέβηλος: 'profane / common'; cf. v. 5; David concedes that an ordinary journey is ritually 'common,' yet argues it is sanctified on this occasion — a somewhat obscure clause whose general sense is that the present mission is consecrated.

διότι

because / yet because

causal conjunction (introducing the ground of sanctification)

→ discourse linkage or contrast

διότι: 'because / for'; introduces the reason the journey is nonetheless sanctified today — 'because of my vessels.'

ἀγιασθήσεται

it will be sanctified

Fut Pass Indic 3 Sg · ἀγιάζω

main verb (predicting sanctification of the occasion)

→ verbal action or state

ἀγιάζω (fut. pass. ἀγιασθήσεται): 'sanctify / make holy / consecrate'; renders $\Psi\Upsilon\tilde{\iota}\tilde{\nu}$; the passive ('will be sanctified') asserts that the otherwise-common journey is consecrated today — the basis on which David claims fitness to receive the holy bread.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders סִימְרוֹן ; the sanctification applies to the present day's mission.

διὰ

because of

preposition + accusative (cause)

→ spatial or relational framing

διὰ + acc.: 'because of / on account of'; gives the cause of the sanctification — 'because of my vessels.'

τὰ

the

Accusative

article

→ noun-phrase marking

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

σκεύη

vessels / equipment

Accusative

accusative object of διὰ (cause of sanctification)

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement / gear'; renders יְהִי ; here David's 'vessels' or equipment, possibly understood as holy gear of the mission; the clause is textually obscure, but the gist is that the present errand is consecrated; σκεύη recurs in v. 9 (David's missing weapons-gear).

μου

my

Genitive

genitive of possession

→ relational specification

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

7 καὶ ἔδωκεν αὐτῷ Αβιμελεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως ὅτι οὐκ ἦν ἐκεῖ ἄρτος ὅτι ἀλλ' ἡ ἄρτοι τοῦ προσώπου οἱ ἀφηρημένοι ἐκ προσώπου κυρίου παρατεθῆναι ἄρτον θερμὸν ἢ ἡμέρα ἔλαβεν αὐτούς

And Ahimelech the priest gave him the bread of the Presence, because there was no bread there except only the bread of the Presence, the loaves removed from before the LORD, so that hot bread might be set out on the day he took them away.

Climax of scene B: the showbread is given (Gospel cross-reference)

καὶ ἔδωκεν αὐτῷ Αβιμελεχ ὁ ἱερεὺς

This verse is the climactic act and the chapter's most theologically resonant moment: the priest gives David οἱ ἄρτοι τῆς προθέσεως — the bread of the Presence/showbread, the loaves removed from before the LORD and replaced with fresh hot bread (Lev 24:5–9). This is the episode Jesus cites to defend his disciples' sabbath grain-plucking, arguing that human need and mercy may override ritual prescription: Mark 2:25–26; Matt 12:3–4; Luke 6:3–4. Mark uniquely (and notably) names the high priest as 'Abiathar' rather than the Ahimelech of this narrative.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (the priest's act of giving)

→ verbal action or state

δίδωμι (aor. ἔδωκεν): 'give'; renders ἰΠ; the central act of the scene — the priest hands over the consecrated bread, the very deed Jesus appeals to as warrant for mercy over ritual law (Mark 2:26 and par.).

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).

Αβιμελεχ

Ahimelech

subject (indeclinable proper noun)

→ participant identification

Αβιμελεχ: the priest of Nob; in the Gospel citation Mark 2:26 names 'Abiathar the high priest' (Ahimelech's son), a celebrated NT crux.

ὁ

the

Nominative

article (in apposition)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

nominative in apposition to Αβιμελεχ

→ participant prominence

ἱερεὺς: 'priest'; restating Ahimelech's office, since only a priest may lawfully dispense the holy bread.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄρτους

loaves / bread

Accusative

direct object of ἔδωκεν

→ object specification

ἄρτος (pl. ἄρτους): 'loaves'; here the consecrated loaves; the phrase οἱ ἄρτοι τῆς προθέσεως is the technical LXX term for the showbread.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

προθέσεως

of the presentation / setting forth

Genitive

genitive of description (defining the bread: 'of the Presence')

→ relational specification

πρόθεσις: 'a setting forth / presentation'; οἱ ἄρτοι τῆς προθέσεως ('the bread of setting-forth') is the standard LXX/NT term for the showbread (Heb. לֶחֶם הַפָּנִים, 'bread of the face/Presence'); the identical phrase is used in the Gospel accounts (Mark 2:26; Matt 12:4; Luke 6:4), directly linking this verse to Jesus' argument.

ὅτι

because

causal conjunction (explaining why only this bread was given)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the narrator's explanation that no other bread was available.

οὐκ

not

negation (with ἦν)

→ clausal qualification or emphasis

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: 'there was no...')

→ participant reference

εἰμί (impf. ἦν): existential 'there was'; the imperfect describes the standing situation — no common bread was present.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; renders שָׁם; locates the lack of bread at the sanctuary of Nob.

ἄρτος

bread

Nominative

subject of ἦν (existential)

→ participant prominence

ἄρτος: 'bread'; ordinary bread, which was lacking.

ὅτι

but / except

conjunction (in exceptive idiom ὅτι ἀλλ' ἦ)

→ discourse linkage or contrast

ὅτι: again paired in the exceptive ὅτι ἀλλ' ἦ ('but only / except'), as in v. 5; a Hebraism (אֲבָרָא).

ἀλλ

but

adversative particle (exceptive idiom)

→ discourse linkage or contrast

ἀλλά (elided): in the exceptive ἀλλ ἥ ('except / but only').

ἢ

than / except

particle (completing exceptive idiom)

→ discourse linkage or contrast

ἢ: completes the exceptive ἀλλ ἢ; only the bread of the Presence was on hand.

ἄρτοι

loaves

Nominative

subject (in apposition to the exceptive clause)

→ participant prominence

ἄρτος (pl.): 'loaves'; here defined by τοῦ προσώπου ('of the Presence/face').

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

προσώπου

of the Presence / face

Genitive

genitive of description ('bread of the face/Presence')

→ relational specification

πρόσωπον: 'face / presence'; ἄρτοι τοῦ προσώπου ('bread of the face') is the more literal LXX rendering of מִן־פָּנֵי הַקֹּדֶשׁ, parallel to τῆς προθέσεως above; the loaves stood 'before the face' of the LORD in the holy place.

οἱ

the

Nominative

article (with participle ἀφηρεμένοι)

→ noun-phrase marking

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

ἀφηρεμένοι

removed / taken away

Pf Mid/Pass Ptcp · Nom Pl M · ἀφαιρέω

attributive participle (modifying ἄρτοι: 'the loaves having been removed')

→ verbal action or state

ἀφαιρέω (pf. mid./pass. ptcp. ἀφηρεμένοι): 'take away / remove'; renders מִן־הַמִּזְבֵּחַ; the perfect participle describes the loaves as already removed from the holy table — the old bread taken away when fresh hot bread replaced it (Lev 24:8), and thus now available to be eaten by the priests (and exceptionally here by David).

ἐκ

from

preposition + genitive (source/separation)

→ spatial or relational framing

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

προσώπου

before / the presence

Genitive

genitive object of ἐκ (idiom: 'from before the LORD')

→ relational specification

πρόσωπον: 'face / presence'; ἐκ προσώπου κυρίου ('from before the LORD') renders מִלְפָּנֵי ה'; the loaves had stood in the LORD's presence and are now removed from it.

κυρίου

of the LORD

Genitive

genitive (with προσώπου: 'before the LORD')

→ relational specification

κύριος (gen. κυρίου): here renders the Tetragrammaton יהוה; the bread stood before YHWH himself, marking its holiness — the very sanctity that makes David's eating of it the striking precedent Jesus invokes.

παρατεθῆναι

to be set out / placed before

Aor Pass Inf · παρατίθωμι

infinitive of purpose (the replacement of the bread)

→ verbal action or state

παρατίθωμι (aor. pass. inf. παρατεθῆναι): 'set before / place alongside'; the infinitive expresses purpose: the old loaves are removed in order that fresh hot bread be set out in their place, per the weekly rite of Lev 24:8.

ἄρτον

bread

Accusative

accusative subject of the infinitive παρατεθῆναι

→ object specification

ἄρτος (acc. ἄρτον): the fresh 'hot bread' to be set out in place of the removed loaves.

θερμόν

hot

Accusative

attributive adjective (modifying ἄρτον: 'hot bread')

→ object specification

θερμός: 'hot / warm'; ἄρτον θερμόν ('hot bread') stresses the freshness of the replacement loaves set out on the day the old were removed (cf. 1 Sam 21:6 MT).

ἧ

on which

Dative

relative pronoun (dative of time, with ἡμέρα)

→ participant reference or interest

ὅς (dat. f. ἧ): relative pronoun in the temporal idiom ἧ ἡμέρα ('on the day on which'), a dative of time.

ἡμέρα

day

Dative

dative of time ('on the day')

→ sphere or reference

ἡμέρα (dat. ἡμέρα): 'day'; ἧ ἡμέρα ἔλαβεν αὐτούς = 'on the day he took them' — the bread was removed and replaced on the appointed day of the rite.

ἔλαβεν

he took

Aor Act Indic 3 Sg · λαμβάνω

verb of relative-temporal clause

→ verbal action or state

λαμβάνω (aor. ἔλαβεν): 'take'; here of the priest's removing the old loaves from the table on the day of their replacement.

αὐτούς

them

Accusative

direct object of ἔλαβεν (the removed loaves)

→ participant reference

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

8 καὶ ἐκεῖ ἦν ἐν τῶν παιδαρίων τοῦ Σαουλ ἐν τῇ ἡμέρᾳ ἐκείνῃ συνεχόμενος νεεσσαρὰν ἐνώπιον κυρίου καὶ ὄνομα αὐτῷ Δωὴκ ὁ Σύρος νέμων τὰς ἡμιόνους Σαουλ

And there was there, on that day, one of Saul's servants detained before the LORD, named Doeg the Syrian, who pastured Saul's mules.

Ominous narrative aside: Doeg the Edomite is present

καὶ ἐκεῖ ἦν

An ominous parenthetical: present at the sanctuary that very day is Δωὴκ ὁ Σύρος (MT 'Doeg the Edomite'), Saul's chief herdsman, 'detained before the LORD.' His witness to David's reception of bread and sword will be reported to Saul and trigger the massacre of the priests of Nob (ch. 22). The transliterated νεεσσαρὰν renders an untranslated Hebrew term, probably describing his being 'detained / kept' at the shrine.

καὶ

and

narrative conjunction (introducing aside)

→ discourse linkage or contrast

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

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; at the sanctuary of Nob; the fronted adverb stresses Doeg's fateful presence at the scene.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: 'there was')

→ participant reference

εἰμί (impf. ἦν): existential 'there was'; introduces the description of Doeg's presence.

ὓν

one

Nominative

subject (numeral: 'one of the servants')

→ measure or count

εἷς, μία, ὓν: 'one'; the neuter ὓν agrees with the neuter παιδαρίων (partitive); 'one of Saul's servants.'

τῶν

of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

παιδαρίων

servants / young men

Genitive

partitive genitive (with ὓν: 'one of the servants')

→ relational specification

παιδάριον (gen. pl. παιδαρίων): 'servant / attendant'; here Saul's retainers; Doeg is one of them.

τοῦ

of

Genitive

article (with Σαουλ)

→ noun-phrase marking

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

Σαουλ

of Saul

genitive of possession (indeclinable; case shown by article τοῦ)

→ noun-phrase marking

Σαουλ: indeclinable transliteration of Hebrew שָׁאֻל; the article τοῦ marks the genitive ('of Saul'); the king whom Doeg serves and to whom he will betray David.

ἐν

on / in

preposition + dative (time)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρᾱ

day

Dative

dative of time (with ἐκείνη: 'on that day')

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾱ ἐκείνῃ ('on that day') underscores the fateful coincidence of Doeg's presence with David's visit.

ἐκείνη

that

Dative

demonstrative adjective (with ἡμέρᾱ)

→ sphere or reference

ἐκεῖνος: 'that'; the demonstrative marks the specific, ominous day.

συνεχόμενος

detained / held

Pres Mid/Pass Ptcp · Nom Sg M · συνέχω

predicative participle (describing Doeg: 'being detained')

→ verbal action or state

συνέχω (pres. mid./pass. ptcp. συνεχόμενος): 'hold together / detain / constrain'; the passive participle describes Doeg as 'detained / kept' at the sanctuary — perhaps for a vow or ritual obligation 'before the LORD'; this lingering placed him as eyewitness to David's dealings with the priest.

νεεσσαραν

neessaran (detained)

indeclinable transliteration (untranslated Hebrew term)

→ clausal contribution

νεεσσαραν: an untranslated transliteration of a Hebrew expression (probably related to נָצַוּ, 'detained / kept back, before the LORD'); the LXX carries it over phonetically and glosses it with συνεχόμενος ('detained') just before; its precise sense is uncertain.

ἐνώπιον

before / in the presence of

preposition + genitive (location: before the LORD)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering יְהוָה; Doeg's detention is 'before the LORD,' i.e., at the sanctuary.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος (gen. κυρίου): renders the Tetragrammaton יהוה; the sanctuary is the LORD's presence; ironically the betrayer lingers before the very God whose priests he will help slaughter.

καὶ

and

coordinate conjunction (introducing the naming formula)

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject of nominal clause (Hebraic naming formula)

→ participant prominence

ὄνομα: 'name'; the verbless clause καὶ ὄνομα αὐτῷ Δωhek ('and his name was Doeg') is a Hebraism (יְהוָה) for introducing a character by name.

αὐτῷ

to him / his

Dative

dative of possession ('his name')

→ participant reference or interest

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

Δωhek

Doeg

predicate noun of naming clause (indeclinable proper noun)

→ participant identification

Δωhek: indeclinable transliteration of Hebrew דֹּגַי (Doeg); Saul's chief herdsman, who reports David's visit to Saul and then carries out the slaughter of the priests of Nob (1 Kgdms 22:9–19); Ps 51(52) is titled with reference to his treachery.

ὁ the Nominative <i>article (with Σύρος)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	Σύρος the Syrian Nominative <i>appositive (gentilic: 'the Syrian')</i> → participant prominence Σύρος: 'Syrian / Aramean'; the LXX renders MT's 'the Edomite' (יְמִדְנִי) as ὁ Σύρος, probably a confusion of יְמִדְנִי (Edomite) and יְמִדְנִי (Aramean/Syrian); identifies Doeg's foreign origin.	νέμων pasturing / tending Pres Act Ptcp · Nom Sg M · νέμω <i>attributive participle (describing Doeg's office: 'who pastured')</i> → verbal action or state νέμω (pres. act. ptcp. νέμων): 'pasture / tend / graze (animals)'; describes Doeg's role as keeper of Saul's livestock; MT calls him 'chief of Saul's herdsmen,' marking his standing in the royal household.	τὰς the Accusative <i>article</i> → noun-phrase marking τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.
ἡμίονους mules Accusative <i>direct object of νέμων (the animals tended)</i> → object specification ἡμίονος: 'mule'; renders יִלְנֶה / תִּלְנֶה; Doeg tends Saul's mules, a royal charge marking his trusted status — and proximity to the king he will inform.	Σαουλ of Saul <i>genitive of possession (indeclinable: 'Saul's mules')</i> → participant identification Σαουλ: indeclinable; here possessive genitive ('Saul's mules').		

9 καὶ εἶπεν Δαυιδ πρὸς Αβιμελεχ ἰδὲ εἰ ἔστιν ἐνταῦθα ὑπὸ τὴν χεῖρά σου δόρυ ἢ ῥομφαία ὅτι τὴν ῥομφαίαν μου καὶ τὰ σκεύη οὐκ εἴληφα ἐν τῇ χειρί μου ὅτι ἦν τὸ ῥῆμα τοῦ βασιλέως κατὰ σπουδὴν

And David said to Ahimelech, 'See if there is here, under your hand, a spear or a sword, for I have not taken my own sword or my weapons in my hand, because the king's business was urgent.'

David's second request: for a weapon

καὶ εἶπεν Δαυιδ πρὸς Αβιμελεχ

Having received bread, David now asks for a weapon, maintaining the fiction of an urgent royal errand (κατὰ σπουδὴν, 'in haste') to explain why he is unarmed. The repeated ὑπὸ τὴν χεῖρά σου ('under your hand') echoes vv. 4–5, and the motif of David's empty hands prepares for the gift of Goliath's sword in v. 10.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

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

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Αβιμελεχ
Ahimelech

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Αβιμελεχ: the priest of Nob, addressee of David's request for a weapon.

ιδέ
see / look

Aor Act Impv 2 Sg · ὁράω

main verb (imperative: 'see / find out')

→ verbal action or state

ὁράω (aor. impv. ιδέ): 'see / look'; the imperative directs the priest to check whether a weapon is available; renders הֲרֹא.

εἰ
if / whether

conjunction (introducing indirect question)

→ discourse linkage or contrast

εἰ: 'if / whether'; introduces the indirect question after ιδέ ('see whether there is...').

ἔστιν
there is

Pres Act Indic 3 Sg · εἰμί

verb of indirect question (existential)

→ verbal action or state

εἰμί (pres. ἔστιν): existential 'there is'; the accented form ἔστιν is regular at clause-head and in existential sense.

ἐνταῦθα
here

adverb of place

→ adverbial qualification

ἐνταῦθα: 'here / in this place'; renders הֵנָּה; locates the hoped-for weapon at the sanctuary.

ὕπο
under

preposition + accusative (Hebraic idiom: 'at hand')

→ spatial or relational framing

ὕπο + acc.: in the idiom ὑπό τὴν χειρὰ σου ('under your hand' = in your possession), echoing vv. 4–5.

τὴν
the

Accusative

article

→ noun-phrase marking

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

χειρὰ
hand

Accusative

accusative object of ὑπό (idiom: 'under your hand')

→ object specification

χειρὰ: meaning 'hand'; it serves as accusative object of ὑπό (idiom: 'under your hand').

σου

your

Genitive

genitive of possession

→ relational specification

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

δόρυ

spear

Nominative

subject of ἔστιν (object sought)

→ participant prominence

δόρυ: 'spear'; renders תִּיִּן; one of the two weapons David hopes to find.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; offering alternatives — spear or sword.

ῥομφαία

sword

Nominative

subject of ἔστιν (alternative object sought)

→ participant prominence

ῥομφαία: 'sword / large blade'; renders בֶּרֶךְ; the term that will reappear as Goliath's sword in v. 10; properly a long, broad sword.

ὅτι

because / for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces David's explanation for being unarmed.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ῥομφαίαν

sword

Accusative

direct object of εἰληφα (David's own sword)

→ object specification

ῥομφαία (acc. ῥομφαίαν): David's own sword, which he claims to have left behind in his haste.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

σκεύη

weapons / gear

Accusative

direct object of εἰληφα (coordinate with ῥομφαίαν)

→ object specification

σκεῦος (pl. σκεύη): 'implements / gear / weapons'; here David's military equipment; the same noun as in v. 6, now clearly of his arms; the soldier's empty hands set up the gift of Goliath's sword.

οὐκ

not

negation (with εἰληφα)

→ clausal qualification or emphasis

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

εἴληφα

I have taken

Pf Act Indic 1 Sg · λαμβάνω

main verb (David's explanation: 'I did not bring')

→ verbal action or state

λαμβάνω (pf. act. εἴληφα): 'take / bring'; the perfect with negation ('I have not taken') describes David's present weaponless state as a result of his hasty (claimed) departure; the perfect underlines the standing fact.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

χειρί

hand

Dative

dative of place (with ἐν: 'in my hand')

→ sphere or reference

χείρ (dat. χειρί): 'hand'; ἐν τῇ χειρί μου ('in my hand') = 'with me / on my person'; David has no weapon to hand.

μου

my

Genitive

genitive of possession

→ relational specification

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

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason David came unarmed — the urgency of the (fabricated) royal errand.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (copula: 'the matter was urgent')

→ participant reference

εἰμί (impf. ἦν): copula; 'the king's matter was pressing.'

τὸ

the

Nominative

article

→ noun-phrase marking

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

ῥῆμα

matter / business

Nominative

subject of ἦν ('the king's matter')

→ participant prominence

ῥῆμα: 'word / matter / affair'; cf. v. 3; here the (supposed) royal business that forced David's hurried, unequipped departure.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

βασιλέως

king

Genitive

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

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; Saul, invoked again to lend the pretext authority.

κατὰ

in / according to

preposition + accusative (manner: 'in haste')

→ spatial or relational framing

κατά + acc.: 'according to / in (the manner of)'; in the idiom κατὰ σπουδὴν ('with haste / urgently').

σπουδήν

haste / urgency

Accusative

accusative object of *κατά* (manner: 'in haste')

→ object specification

σπουδή: 'haste / eagerness / urgency'; *κατά σπουδήν* ('in haste') renders ἡσυχία / ἡσυχίᾳ; the urgency excuse caps David's explanation for arriving unarmed and alone.

- 10 καὶ εἶπεν ὁ ἱερεὺς ἰδὸν ἡ ῥομφαία Γολιαθ τοῦ ἀλλοφύλου ὃν ἐπάταξας ἐν τῇ κοιλάδι Ἡλα καὶ αὐτὴ ἐνείλημένη ἐν ἱματίῳ εἰ ταύτην λήμψῃ σεαυτῷ λαβέ ὅτι οὐκ ἔστιν ἑτέρα πάρεξ ταύτης ἐνταῦθα καὶ εἶπεν Δαυιδ ἰδὸν οὐκ ἔστιν ὥσπερ αὕτη δός μοι αὐτήν

And the priest said, 'Behold, the sword of Goliath the Philistine, whom you struck down in the valley of Elah, is here, wrapped in a cloak; if you will take it for yourself, take it, for there is no other except this one here.' And David said, 'Behold, there is none like it; give it to me.'

Climax of scene C: the sword of Goliath given to David καὶ εἶπεν ὁ ἱερεὺς

The priest reveals that the only weapon at the shrine is the sword of Goliath — the very giant David felled in the valley of Elah (1 Kgdms 17), kept wrapped behind the ephod as a war-trophy dedicated at the sanctuary. The narrative irony is rich: David, fleeing for his life and weaponless, is rearmed with the trophy of his greatest victory. His eager reply ('there is none like it') confirms its singular value.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ιερεύς

priest

Nominative

subject (Ahimelech)

→ participant prominence

ιερεύς: 'priest'; Ahimelech, who guards the dedicated sword behind the ephod.

ἰδού

behold

presentative interjection

→ clausal contribution

ἰδού: 'behold / look'; renders הִנֵּה; a frozen aorist imperative form functioning as a presentative particle, drawing attention to the sword.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ῥομφαία

sword

Nominative

subject (the presented weapon)

→ participant prominence

ῥομφαία: 'sword'; cf. v. 9; here specifically Goliath's great sword, a famed trophy.

Γολιάθ

of Goliath

genitive of possession (indeclinable proper noun)

→ participant identification

Γολιάθ: indeclinable transliteration of Hebrew גִּלְיָאֵשׁ (Goliath); the Philistine champion David killed (1 Kgdms 17); his sword was dedicated at the sanctuary as a war-trophy.

τοῦ

the

Genitive

article (with ἀλλοφύλου)

→ noun-phrase marking

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

ἀλλοφύλου

Philistine / foreigner

Genitive

appositive genitive (describing Goliath: 'the Philistine')

→ relational specification

ἀλλόφυλος: lit. 'of another tribe / foreigner'; the standard LXX rendering of יִשְׁפָּלִי (‘Philistine’); the regular term for Israel's coastal enemies throughout 1–2 Kingdoms.

ὃν

whom

Accusative

relative pronoun (object of ἐπάταξας)

→ participant reference

ὃς (acc. ὃν): relative pronoun referring to Goliath, object of 'you struck.'

ἐπάταξας

you struck down

Aor Act Indic 2 Sg · πατάσσω

verb of relative clause (David's victory recalled)

→ verbal action or state

πατάσσω (aor. ἐπάταξας): 'strike / smite / kill'; renders הָצַח / הִצַּח; recalls David's defeat of Goliath; the second person directly credits David — the trophy returns to its winner.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

κοιλάδι

valley

Dative

dative of place (with ἐν: 'in the valley')

→ sphere or reference

κοιλάς: 'valley / hollow'; renders קנה; the site of the Goliath combat.

הלא

of Elah

genitive of relationship (indeclinable place-name: 'valley of Elah')

→ participant identification

הלא: indeclinable transliteration of Hebrew הלאה (Elah); the valley of Elah where David defeated Goliath (1 Kgdms 17:2, 19).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτή

it / the same

Nominative

subject (referring to the sword)

→ participant reference

αὐτός: here 'it' (the sword), subject of the periphrasis describing its storage.

ἐνειλημένη

wrapped / rolled up

Pf Mid/Pass Ptcp · Nom Sg F · ἐνείλεω

predicative participle (periphrastic: 'is wrapped')

→ verbal action or state

ἐνείλεω (pf. mid./pass. ptcp. ἐνειλημένη): 'wrap up / roll in'; the perfect participle describes the sword's stored state — wrapped in a cloak behind the ephod (1 Sam 21:9 MT); the feminine agrees with ρομφαία.

ἐν

in

preposition + dative (location/means of wrapping)

→ spatial or relational framing

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

ἱματίω

a cloak / garment

Dative

dative of means/place (wrapped in a cloak)

→ sphere or reference

ἱμάτιον: 'garment / cloak / outer robe'; renders חֲלוּט; the cloth in which the trophy-sword was kept behind the ephod.

εἰ

if

conditional conjunction

→ discourse linkage or contrast

εἰ: 'if'; introduces the priest's offer conditional on David's wish to take it.

ταύτην

this

Accusative

demonstrative pronoun (object of λήμψη: 'this one')

→ participant reference

οὗτος (acc. f. ταύτην): 'this'; refers to Goliath's sword as the object David may take.

λήμψη

you will take

Fut Mid Indic 2 Sg · λαμβάνω

verb of conditional clause (protasis)

→ verbal action or state

λαμβάνω (fut. mid. λήμψη): 'take / receive'; the Koine spelling λήμψη (with intrusive -μ-) is regular in the LXX; in the protasis: 'if you would take this for yourself!'

σεαυτῷ

for yourself

Dative

reflexive dative of advantage ('for yourself')

→ sphere or reference

σεαυτοῦ (dat. σεαυτῷ): 'yourself'; the reflexive dative of advantage marks David as beneficiary of taking the sword.

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative: apodosis of offer)

→ verbal action or state

λαμβάνω (aor. impv. λαβέ): 'take'; the imperative forms the apodosis — 'if you want it, take it'; the priest freely grants the dedicated weapon.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; gives the reason — no other weapon is present.

οὐκ

not

negation (with ἔστιν)

→ clausal qualification or emphasis

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: 'there is none')

→ verbal action or state

εἰμί (pres. ἔστιν): existential; 'there is no other (sword).'

έτέρα

another

Nominative

subject (substantival: 'another one')

→ participant prominence

ἕτερος: 'other / another'; substantival ἑτέρα ('another sword'); none exists at the shrine.

πάρεξ

except / besides

preposition + genitive (exception)

→ spatial or relational framing

πάρεξ: 'except / besides / apart from'; takes the genitive (ταύτης); 'no other except this one.'

ταύτης

this

Genitive

genitive object of πάρεξ (the excepted sword)

→ relational specification

οὗτος (gen. f. ταύτης): 'this'; the excepted sword of Goliath.

ἐνταῦθα

here

adverb of place

→ adverbial qualification

ἐνταῦθα: 'here'; cf. v. 9; locates the sole available weapon at Nob.

καί

and

narrative conjunction (David's reply)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

ἰδοὺ behold <i>presentative interjection</i> → clausal contribution ἰδοὺ: 'behold'; here introducing David's emphatic agreement.	οὐκ not <i>negation (with ἔστιν)</i> → clausal qualification or emphasis οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.	ἔστιν there is Pres Act Indic 3 Sg · εἰμί <i>main verb (existential: 'there is none')</i> → verbal action or state εἰμί (pres. ἔστιν): existential; David affirms that no sword equals Goliath's.	ὥσπερ like / such as <i>comparative particle ('like it')</i> → discourse linkage or contrast ὥσπερ: 'just as / like'; here 'there is none like it' — David prizes the sword as incomparable.
αὐτή it Nominative <i>subject of the comparison ('none like it')</i> → participant reference αὐτός: 'it'; the sword itself, declared peerless.	δός give Aor Act Impv 2 Sg · δίδωμι <i>main verb (imperative: David's request)</i> → verbal action or state δίδωμι (aor. impv. δός): 'give'; David's eager demand to be given the sword; cf. v. 4.	μοι me Dative <i>dative of indirect object</i> → participant reference or interest μοι: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object.	αὐτήν it Accusative <i>direct object of δός (the sword)</i> → participant reference αὐτός (acc. f. αὐτήν): 'it'; the sword of Goliath, which David takes for his flight.

11 καὶ ἔδωκεν αὐτήν αὐτῷ καὶ ἀνέστη Δαυιδ καὶ ἔφυγεν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ προσώπου Σαουλ καὶ ἦλθεν Δαυιδ πρὸς Αἰχους βασιλέα Γεθ

And he gave it to him; and David arose and fled on that day from before Saul, and David came to Achish king of Gath.

Transition: David's flight to Gath (scene D begins)

καὶ ἔδωκεν αὐτήν αὐτῷ

The priest hands over the sword, and the narrative pivots to David's flight 'from before Saul' to enemy territory — Αἰχους king of Γεθ (Gath), the Philistine city of Goliath himself. The irony deepens: armed with the Philistine champion's sword, David seeks refuge among the Philistines. The chain of aorists (ἔδωκεν ... ἀνέστη ... ἔφυγεν ... ἦλθεν) drives the action forward swiftly.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (the priest hands over the sword)

→ verbal action or state

δίδωμι (aor. ἔδωκεν): 'give'; the priest grants David the sword of Goliath.

αὐτήν

it

Accusative

direct object of ἔδωκεν (the sword)

→ participant reference

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

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).

καὶ

and

coordinate 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 (David sets out)

→ verbal action or state

ἀνίστημι (aor. ἀνέστη): 'rise / set out'; cf. v. 1; marks the resumption of David's flight.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb (David's flight)

→ verbal action or state

φεύγω (aor. ἔφυγεν): 'flee / escape'; renders פָּרַח; the defining verb of David's fugitive years now begins in earnest.

ἐν

on

preposition + dative (time)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρᾱ

day

Dative

dative of time (with ἐκεῖνη: 'on that day')

→ sphere or reference

ἡμέρᾱ: 'day'; the same fateful day of the visit to Nob.

ἐκεῖνη

that

Dative

demonstrative adjective (with ἡμέρα)

→ sphere or reference

ἐκεῖνος; 'that'; specifies the day of flight.

ἐκ

from

preposition + genitive (separation, in idiom 'from before')

→ spatial or relational framing

ἐκ: 'from / out of'; in the Hebraism ἐκ προσώπου ('from before / from the presence of'), rendering יְגִדָּה.

προσώπου

before / the presence

Genitive

genitive object of ἐκ (idiom: 'from before Saul')

→ relational specification

πρόσωπον: 'face / presence'; ἐκ προσώπου Σαουλ ('from before Saul') is a Hebraism for fleeing from Saul's reach/pursuit.

Σαουλ

of Saul

genitive (indeclinable: 'from before Saul')

→ participant identification

Σαουλ: indeclinable; the king from whose presence David flees.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (David's arrival at Gath)

→ verbal action or state

ἔρχομαι (aor. ἦλθεν): 'come / go'; renders נָגַב; David comes to Philistine Gath, seeking refuge among Israel's enemies.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

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

Αγχους

Achish

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Αγχους: indeclinable transliteration of Hebrew אֲחִישׁ (Achish), the Philistine king of Gath; David later returns to him as a vassal (1 Kgdms 27).

βασιλέα

king

Accusative

accusative in apposition to Αγχους ('Achish king')

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; identifies Achish's office as ruler of Gath.

Γεθ

of Gath

genitive of relationship (indeclinable place-name: 'king of Gath')

→ participant identification

Γεθ: indeclinable transliteration of Hebrew גֶּת (Gath), one of the five Philistine cities and the home of Goliath (1 Kgdms 17:4); David carries Goliath's sword into Goliath's own city.

12 καὶ εἶπαν οἱ παῖδες Αἰχίου πρὸς αὐτόν οὐχὶ οὗτος Δαυὶδ ὁ βασιλεὺς τῆς γῆς οὐχὶ τούτῳ ἐξῆρχον αἱ χορεύουσαι λέγουσαι ἐπάταξεν Σαουλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυὶδ ἐν μυριάσιν αὐτοῦ

And the servants of Achish said to him, 'Is this not David the king of the land? Was it not for him that the dancing women sang, saying, "Saul struck down by his thousands, and David by his ten thousands"?'

Crisis: David recognized as the song's hero καὶ εἶπαν οἱ παῖδες Αἰχίου

Achish's servants recognize David and quote the very victory-refrain that first provoked Saul's murderous jealousy (1 Kgdms 18:7): ἐπάταξεν Σαουλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυὶδ ἐν μυριάσιν αὐτοῦ. Their double rhetorical οὐχὶ ('is this not...?') exposes David's identity as Israel's celebrated warrior-hero ('king of the land'), making his presence in Gath acutely dangerous and precipitating his ruse of madness.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν
said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω (aor. εἶπαν): 'said'; the Koine first-aorist ending -αν (for classical εἶπον) is regular in the LXX.

οἱ
the

Nominative

article

→ noun-phrase marking

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

παῖδες
servants

Nominative

subject (Achish's courtiers)

→ participant prominence

παῖς (pl. παῖδες): 'servant / attendant'; renders טַבָּחִים; Achish's officials who recognize and report on David.

Αἰχίου
of Achish

genitive of possession (indeclinable: 'Achish's servants')

→ participant identification

Αἰχίου: indeclinable; here possessive genitive ('the servants of Achish').

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν
him

Accusative

accusative object of πρὸς (Achish)

→ participant reference

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

οὐχὶ
not / is not

interrogative negative (expecting affirmative answer)

→ clausal contribution

οὐχὶ: emphatic form of οὐ; introducing a question expecting 'yes' — 'is this not David?'; renders אִלֵּךְ.

οὗτος

this one

Nominative

subject (demonstrative: 'this man')

→ participant reference

οὗτος: 'this (man)'; the servants point David out by name.

Δαυιδ

David

predicate noun (indeclinable: 'this is David')

→ participant identification

Δαυιδ: indeclinable; identified as the famous Israelite hero.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

appositive ('David the king of the land')

→ participant prominence

βασιλεὺς: 'king'; the servants ironically call David 'king of the land' — reflecting his renown and perhaps anticipating his destiny, though Saul still reigns; their recognition marks the danger of his situation.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive (with βασιλεὺς: 'king of the land')

→ relational specification

γῆ (gen. γῆς): 'land / earth'; 'king of the land' = the land of Israel; renders γῆ.

οὐχὶ

not / was it not

interrogative negative (second rhetorical question)

→ clausal contribution

οὐχὶ: again introducing a question expecting 'yes' — recalling the song sung in David's honor.

τούτῳ

for this one

Dative

dative of advantage/reference ('for/about him')

→ participant reference or interest

οὗτος (dat. τούτῳ): 'this one'; dative of reference — the one in whose honor the women sang.

ἐξῆρχον

led off the song / sang out

Impf Act Indic 3 Pl · ἐξάρχω

main verb (the women's singing)

→ verbal action or state

ἐξάρχω (impf. ἐξῆρχον): 'lead off (a song) / strike up / sing out'; the imperfect captures the repeated, public chanting of the victory-song; renders the antiphonal singing of ᾠδ.

αἱ

the

Nominative

article (with participle χορεύουσαι)

→ noun-phrase marking

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

χορεύουσαι

dancing women

Pres Act Ptcp · Nom Pl F · χορεύω

substantival participle (subject: 'the dancing women')

→ verbal action or state

χορεύω (pres. act. ptcp. χορεύουσαι): 'dance (in a chorus)'; substantivized 'the dancing women'; recalls the women who celebrated David's victories with song and dance (1 Kgdms 18:6–7).

λέγουσαι

saying

Pres Act Ptcp · Nom Pl F · λέγω

participle of attendant circumstance (introducing the quoted song)

→ verbal action or state

λέγω (pres. act. ptcp. λέγουσαι): 'saying'; introduces the quoted refrain of the victory-song.

ἐπάταξεν

struck down

Aor Act Indic 3 Sg · πατάσσω

main verb of quoted song (Saul's slain)

→ verbal action or state

πατάσσω (aor. ἐπάταξεν): 'strike / slay'; cf. v. 10; the refrain credits Saul with thousands slain and David with ten thousands — the comparison that ignited Saul's jealousy (1 Kgdms 18:7–9).

Σαουλ

Saul

subject of ἐπάταξεν (indeclinable proper noun)

→ participant identification

Σαουλ: indeclinable; subject of the song's first colon.

ἐν

in / by

preposition + dative (measure/extent)

→ spatial or relational framing

ἐν: 'in / by / among'; ἐν χιλιάσιν ('by thousands') indicates the measure of slain; a Hebraism (א) of extent.

χιλιάσιν

thousands

Dative

dative of measure (Saul's tally)

→ sphere or reference

χιλιάς (dat. pl. χιλιάσιν): 'thousand / a group of a thousand'; renders גָּזָן; the lesser number assigned to Saul in the refrain.

αὐτοῦ

his

Genitive

genitive of possession ('his thousands')

→ relational specification

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

καὶ

and

coordinate conjunction (parallel colon)

→ discourse linkage or contrast

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

Δαυιδ

David

subject of the parallel colon (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; subject of the song's second, climactic colon.

ἐν

in / by

preposition + dative (measure/extent)

→ spatial or relational framing

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

μυριάσιν

ten thousands / myriads

Dative

dative of measure (David's greater tally)

→ sphere or reference

μυριάς (dat. pl. μυριάσιν): 'ten thousand / myriad'; renders מֵרֶבֶּץ; the greater number credited to David — the invidious comparison that turned Saul against him.

αὐτοῦ

his

Genitive

genitive of possession ('his ten thousands')

→ relational specification

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

13 καὶ ἔθετο Δαυιδ τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτοῦ καὶ ἐφοβήθη σφόδρα ἀπὸ προσώπου Αἰχούς βασιλέως Γεθ

And David laid up these words in his heart, and he was greatly afraid of Achish king of Gath.

David's inner reaction: fear of Achish

καὶ ἔθετο Δαυιδ τὰ ῥήματα

David takes the servants' recognition to heart (ἔθετο ... ἐν τῇ καρδίᾳ) and is gripped by intense fear (ἐφοβήθη σφόδρα) of Achish — fully aware that the killer of Goliath, now in the dead man's own city, is in mortal peril. This fear motivates the desperate stratagem of feigned madness that follows.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθετο

laid up / put

Aor Mid Indic 3 Sg · τίθημι

main verb (David's inner reflection)

→ verbal action or state

τίθημι (aor. mid. ἔθετο): 'put / place / lay up'; the middle 'set for oneself / take to heart'; the idiom ἔθετο ... ἐν τῇ καρδίᾳ ('laid up in his heart') renders בָּלַח בְּיָדָיו — David ponders the danger of his recognition.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ῥήματα

words / things

Accusative

direct object of ἔθετο (the servants' words)

→ object specification

ῥήμα (pl. ῥήματα): 'words / matters'; cf. vv. 3, 9; here the servants' words of recognition, which David weighs anxiously.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

καρδίᾳ

heart

Dative

dative of place (with ἐν: 'in his heart')

→ sphere or reference

καρδίᾳ: 'heart!'; renders לֵב; in Hebrew anthropology the seat of thought and will; David inwardly deliberates on his peril.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐφοβήθη

was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb (David's fear)

→ verbal action or state

φοβέομαι (aor. pass. dep. ἐφοβήθη): 'fear / be afraid'; renders נִלָּח; the passive-deponent aorist of intense, sudden fear; David grasps his deadly danger in Gath.

σφόδρα

greatly / exceedingly

adverb of degree (intensifying ἐφοβήθη)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; renders טַחַל; marks David's fear as extreme, motivating the desperate ruse to come.

ἀπὸ

of / from

preposition + genitive (in idiom 'afraid of', Hebraizing)

→ spatial or relational framing

ἀπό: 'from'; with προσώπου in the Hebraism ἀπὸ προσώπου ('from before'), here giving the object of fear ('afraid of Achish').

προσώπου

before / the presence

Genitive

genitive object of ἀπό (idiom: 'before Achish')

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου Ἀχίς ('from before Achish') is a Hebraism (יִגְמָ) for the object/source of fear.

Ἀχίς

of Achish

genitive (indeclinable: 'before Achish')

→ participant identification

Ἀχίς: indeclinable; the Philistine king whose presence David dreads.

βασιλέως

king

Genitive

genitive in apposition to Ἀχίς ('king of Gath')

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; identifies Achish's office.

Γεθ

of Gath

genitive of relationship (indeclinable place-name)

→ participant identification

Γεθ: indeclinable; cf. v. 11; Goliath's city, intensifying the danger to David.

14 καὶ ἡλλοίωσεν τὸ πρόσωπον αὐτοῦ ἐνώπιον αὐτοῦ καὶ προσεποιήσατο ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐτυμπάνιζεν ἐπὶ ταῖς θύραις τῆς πόλεως καὶ παρεφέρετο ἐν ταῖς χερσὶν αὐτοῦ καὶ ἔπιπτεν ἐπὶ τὰς θύρας τῆς πύλης καὶ τὰ σίελα αὐτοῦ κατέρρει ἐπὶ τὸν πώγωνα αὐτοῦ

And he altered his face before him, and pretended (to be mad) on that day, and drummed upon the doors of the city, and let himself be carried about in his hands, and fell against the doors of the gate, and his spittle ran down upon his beard.

David's stratagem: feigned madness in vivid detail

καὶ ἡλλοίωσεν τὸ πρόσωπον αὐτοῦ

The verse paints David's feigned insanity in vivid, almost grotesque detail: he distorts his face, pretends madness, drums on the city doors, behaves erratically ('carried about in his hands'), collapses against the gates, and lets spittle run into his beard. The cascade of imperfects (ἐτυμπάνιζεν, παρεφέρετο, ἔπιπτεν, κατέρρει) renders the ongoing, repeated antics of the act, designed to convince Achish that David is a harmless lunatic.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἡλλοίωσεν
altered / changed

Aor Act Indic 3 Sg · ἡλλοιόω

main verb (David disguises his demeanor)

→ verbal action or state

ἡλλοιόω (aor. ἡλλοίωσεν): 'change / alter / make different'; renders Πλψ (Piel, 'disguise'); David changes his face/behavior to feign madness — the disguise that saves his life.

τὸ
the

Accusative

article

→ noun-phrase marking

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

πρόσωπον
face

Accusative

direct object of ἡλλοίωσεν (his face/appearance)

→ object specification

πρόσωπον: 'face / countenance'; cf. vv. 7, 11, 13; here David's face, which he distorts to look insane.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐνώπιον

before / in front of

preposition + genitive (location: before Achish)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism (יְנִיפִי); David performs the act 'before him' (Achish/the Philistines).

αὐτοῦ

him

Genitive

genitive object of ἐνώπιον (Achish)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεποιήσατο

pretended / feigned

Aor Mid Indic 3 Sg · προσποιέω

main verb (David feigns madness)

→ verbal action or state

προσποιέω (aor. mid. προσεποιήσατο): 'pretend / feign / make as if'; the middle 'put on an act'; here David feigns insanity (the MT specifies he 'acted madly'); the absolute use leaves the feigned condition implicit.

ἐν

on

preposition + dative (time)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (with ἐκείνη: 'on that day')

→ sphere or reference

ἡμέρα: 'day'; the day of David's ruse before Achish.

ἐκείνη

that

Dative

demonstrative adjective (with ἡμέρα)

→ sphere or reference

ἐκείνος: 'that'; specifies the day.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐτυμπάνιζεν

drummed / beat

Impf Act Indic 3 Sg · τυμπανίζω

main verb (David's mad behavior, ongoing)

→ verbal action or state

τυμπανίζω (impf. ἐτυμπάνιζεν): 'beat (as on a drum) / drum'; from τύμπανον ('drum'); renders the MT's 'made marks / scrabbled' (יַחַד); the LXX pictures David beating/drumming on the doors as part of his frenzied act; the imperfect conveys the repeated action.

ἐπὶ

on / upon

preposition + dative (location: on the doors)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + dative (location: on the doors).

ταῖς

the

Dative

article

→ noun-phrase marking

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

θύραις

doors

Dative

dative object of ἐπί (the doors drummed on)

→ sphere or reference

θύρα (dat. pl. θύραις): 'door / gate-leaf'; renders תִּלְכָּד; the doors of the city gate against which David performs his act.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of relationship ('doors of the city')

→ relational specification

πόλις (gen. πόλεως): 'city'; renders גִּי; Gath, at whose gates David acts the madman.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παρεφέρετο

was carried about / staggered

Impf Mid/Pass Indic 3 Sg · παραφέρω

main verb (David's erratic movement, ongoing)

→ verbal action or state

παραφέρω (impf. mid./pass. παρεφέρετο): 'carry aside / carry about / be borne along'; the mid./pass. 'be carried about / stagger to and fro'; depicts David's wild, uncontrolled movements, lurching in the hands/grip of his own frenzy.

ἐν

in

preposition + dative (means/instrument)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

χερσίν

hands

Dative

dative of means (with ἐν: 'in his hands')

→ sphere or reference

χείρ (dat. pl. χερσίν): 'hand'; the obscure phrase ἐν ταῖς χερσίν αὐτοῦ ('in his hands') accompanies the picture of David's flailing, perhaps gesturing wildly with his hands as part of the mad act.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔπιπτεν

fell / kept falling

Impf Act Indic 3 Sg · πίπτω

main verb (David collapsing against the gate, ongoing)

→ verbal action or state

πίπτω (impf. ἔπιπτεν): 'fall'; renders נָפַל; David repeatedly collapses/throws himself against the gate-doors, mimicking a man out of his senses.

ἐπὶ

against / upon

preposition + accusative (direction: against the doors)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

θύρας

doors

Accusative

accusative object of ἐπὶ (the gate-doors)

→ object specification

θύρα (acc. pl. θύρας): 'doors'; cf. above; the doors of the gate against which David collapses.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πύλης

gate

Genitive

genitive of relationship ('doors of the gate')

→ relational specification

πύλη (gen. πύλης): 'gate / gateway'; renders גַּת; the city gate of Gath, the public place of David's spectacle.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article

→ noun-phrase marking

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

σίελα

spittle / saliva

Nominative

subject of κατέρρει (the drool)

→ participant prominence

σίελον (pl. σίελα): 'spittle / saliva / drool'; renders גִּיגִי; the drooling completes the picture of madness; the neuter plural takes the singular verb κατέρρει by the regular rule.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

κατέρρει

ran down

Impf Act Indic 3 Sg · καταρρέω

main verb (the drool flowing, ongoing)

→ verbal action or state

καταρρέω (impf. κατέρρει): 'flow down / run down'; the κατα- compound stresses the downward course; the imperfect vividly pictures the spittle continually dribbling into David's beard — the crowning grotesque touch of the feigned insanity.

ἐπὶ

upon / onto

preposition + accusative (direction: onto the beard)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

πώγωνα

beard

Accusative

accusative object of ἐπί (where the drool runs)

→ object specification

πώγων (acc. πώγωνα): 'beard'; renders יָדָיִם; the spittle running into the beard is the final, undignified detail proving David's 'madness' to the watching Philistines.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

15 καὶ εἶπεν Αἰχούς πρὸς τοὺς παῖδας αὐτοῦ ἰδοὺ ἴδετε ἄνδρα ἐπίλημπτον ἵνα τί εἰσηγάγετε αὐτὸν πρὸς με

And Achish said to his servants, 'Behold, you see a man who is mad; why have you brought him to me?'

Achish's verdict: David is a madman

καὶ εἶπεν Αἰχούς πρὸς τοὺς παῖδας αὐτοῦ

The ruse succeeds: Achish concludes David is merely an ἄνδρα ἐπίλημπτον ('an epileptic / madman') and rebukes his servants for bringing such a wretch into his presence. The double imperative ἰδοὺ ἴδετε ('behold, see!') is emphatic, dismissing David as no threat at all — exactly the impression David's performance aimed to create.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Αἰχούς

Achish

subject (indeclinable proper noun)

→ participant identification

Αἰχούς: indeclinable; the king of Gath, now dismissing David as a lunatic.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

παῖδας

servants

Accusative

accusative object of *πρός* (Achish's courtiers)

→ object specification

παῖς (acc. pl. παῖδας): 'servant / attendant'; the same courtiers who had identified David in v. 12, now rebuked.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; emphatic, paired with the imperative ἴδετε for rhetorical force.

ἴδετε

you see / look

Aor Act Impv 2 Pl · ὁράω

main verb (imperative: 'see!')

→ verbal action or state

ὁράω (aor. impv. ἴδετε): 'see / look'; the doubling ἰδοὺ ἴδετε ('behold, look!') is emphatic, expressing Achish's exasperation — 'just look at this madman.'

ἄνδρα

a man

Accusative

direct object of ἴδετε (the supposed madman)

→ object specification

ἄνῃρ (acc. ἄνδρα): 'man'; renders *נָשִׁי*; Achish sees only a deranged man, not the famous warrior.

ἐπίλημπτον

mad / epileptic

Accusative

attributive adjective (modifying ἄνδρα: 'a mad man')

→ object specification

ἐπίλημπτος (Koine sr. of ἐπίληπτος): 'epileptic / seized (by a fit) / mad'; lit. 'taken hold of' (by a spirit/disease); the LXX renders MT's 'madman' (*נַאֲרָמָה*) with the term for one subject to seizures; Achish dismisses David as afflicted and harmless.

ἵνα

why

interrogative (in idiom ἵνα τί = 'why')

→ clausal contribution

ἵνα: here in the fixed interrogative idiom ἵνα τί ('to what end? / why?'), rendering *הֲלֵמָּה*; expresses Achish's annoyed question.

τί

why / what

interrogative pronoun (in idiom ἵνα τί)

→ participant reference

τίς, τί: interrogative; with ἵνα forms 'why?'; Achish reproaches his men for the pointless intrusion.

εἰσηγάγετε

you brought in

Aor Act Indic 2 Pl · εἰσάγω

main verb (the servants' action questioned)

→ verbal action or state

εἰσάγω (aor. εἰσηγάγετε): 'bring in / lead in'; renders *נִבְּחָה*; Achish rebukes his servants for ushering a madman into the royal presence.

αὐτὸν

him

Accusative

direct object of εἰσηγάγετε (David)

→ participant reference

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

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (Achish)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (Achish).

16 ἢ ἐλαττοῦμαι ἐπιλήμπτων ἐγὼ ὅτι εἰσαγειόχατε αὐτὸν ἐπιλημπεύεσθαι πρὸς με οὗτος οὐκ εἰσελεύσεται εἰς οἰκίαν

Am I lacking in madmen, that you have brought him in to play the madman before me? This man shall not enter my house.

Achish's dismissal: David is barred from the house

ἢ ἐλαττοῦμαι ἐπιλήμπτων ἐγὼ

Achish caps his rebuke with biting sarcasm: 'Am I short of madmen, that you bring me yet another to rave in my presence?' His decree — οὗτος οὐκ εἰσελεύσεται εἰς οἰκίαν ('this man shall not enter the house') — completes David's escape: dismissed as a worthless lunatic, he is sent away unharmed. The repeated ἐπίλημπος root (vv. 15–16, three times) hammers home the success of the ruse.

ἤ

surely / indeed (interrogative)

interrogative particle (introducing rhetorical question)

→ discourse linkage or contrast

ἤ: interrogative/asseverative particle introducing a rhetorical question expecting the answer 'no' — 'am I really short of madmen?'; conveys Achish's sarcasm.

ἐλαττοῦμαι

I am lacking / am short of

Pres Mid/Pass Indic 1 Sg · ἐλαττώ

main verb (rhetorical question)

→ verbal action or state

ἐλαττώ (pres. mid./pass. ἐλαττοῦμαι): 'make less / diminish'; mid./pass. 'be lessened / be in want of / lack'; takes the genitive of what is lacked (ἐπιλήπτων); Achish sarcastically asks whether he is short of madmen.

ἐπιλήπτων

madmen

Genitive

genitive of want (with ἐλαττοῦμαι: 'lacking madmen')

→ relational specification

ἐπίληπτος (gen. pl. ἐπιλήπτων): 'madmen / epileptics'; cf. v. 15; the genitive of the thing lacked; Achish claims to have no shortage of such wretches.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: the emphatic 'I' sharpens Achish's indignant sarcasm — 'as if I, the king, needed more madmen!'

ὅτι

that

conjunction (consecutive/causal: 'that')

→ discourse linkage or contrast

ὅτι: 'that / because'; introduces the consequence/ground — 'that you have brought him to rave before me.'

εἰσαγειόχατε

you have brought in

Pf Act Indic 2 Pl · εἰσάγω

main verb (the servants' action, perfect)

→ verbal action or state

εἰσάγω (pf. act. εἰσαγειόχατε): 'bring in'; the perfect (with the distinctive reduplicated/Koine form εἰσαγειόχατε) stresses the present result — the madman now stands before the king; cf. the aorist εἰσηγάγετε in v. 15.

αὐτὸν

him

Accusative

direct object of εἰσαγειόχατε (David)

→ participant reference

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

ἐπιλημπεύεσθαι

to play the madman / rave

Pres Mid/Pass Inf · ἐπιλημπεύομαι

infinitive of purpose/result ('to rave before me')

→ verbal action or state

ἐπιλημπεύομαι (pres. mid./pass. inf. ἐπιλημπεύεσθαι): 'behave as a madman / have fits / rave'; a denominative verb from ἐπίληπτος; the infinitive of purpose — 'to act the lunatic in my presence'; the third occurrence of the ἐπίλημπτ- root in two verses, underscoring the success of David's act.

πρός

to / before

preposition + accusative (direction)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (Achish)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (Achish).

οὗτος

this man

Nominative

subject (demonstrative: 'this one')

→ participant reference

οὗτος: 'this (man)'; contemptuous reference to David as Achish bars him from the house.

οὐκ

not

negation (with εἰσελεύσεται)

→ clausal qualification or emphasis

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

εἰσελεύσεται

shall enter

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (Achish's decree)

→ verbal action or state

εἰσέρχομαι (fut. mid. εἰσελεύσεται): 'enter / come in'; the future with οὐκ functions as an emphatic prohibition/decreed — David is barred from the royal house, and so escapes Gath unharmed; the verb closes the chapter as it opened (εἰσῆλθεν, v. 1), framing the narrative with movement in and out.

εἰς

into

preposition + accusative (direction of entry)

→ spatial or relational framing

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

οἰκίαν

house

Accusative

accusative object of εἰς (the royal house/dwelling)

→ object specification

οἰκία: 'house / household'; renders תִּבְיָה; Achish's house/palace, from which the 'madman' is excluded — David's deliverance is complete, and the chapter ends with his escape from Gath.

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.