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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 23

ΒΑΣΙΛΕΙΩΝ Α' ΚΓ'

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 saves Keilah yet remains a hunted fugitive, preserved by God through betrayals and wilderness escapes.

Translation & textual notes

The Greek text of 1 Kingdoms 23 (= 1 Samuel 23) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. NOTE ON VERSE NUMBERING: the Rahlfs LXX of this chapter has NO verse 12; the verses present are 1–11 and 13–28 (27 verses in all), and the numbering of vv. 13–28 in the LXX runs one behind the Masoretic/English verse numbers from this point. The chapter is a tightly woven narrative of inquiry, deliverance, betrayal, and pursuit. David twice 'inquires through the LORD' (ἐπηρώτησεν Δαυιδ διὰ τοῦ κυρίου, vv. 2, 4) before relieving the Philistine siege of KEILAH (ἡ Κεῖλα), a

town whose 'threshing floors' (τοὺς ἄλω, v. 1) the Philistines were plundering. The arrival of Abiathar son of Abimelech 'with the ephod in his hand' (ἔχων εφουδ ἐν τῇ χειρὶ αὐτοῦ, v. 6) supplies the oracular instrument; εφουδ is an indeclinable transliteration of Hebrew תִּבְדֵּחַ. Saul interprets David's entry into a walled town 'of doors and bars' (πόλιν θυρῶν καὶ μοχλῶν, v. 7) as proof that 'God has sold him into my hands' (πέπρακεν αὐτὸν ὁ θεὸς εἰς χεῖράς μου) — a presumption the narrative will overturn. David's second oracle-scene (vv. 9–11) deploys the verb ἀποκλείω ('shut up / hand over by entrapment') and is answered with the bare prediction ἀποκλεισθήσεται ('he will be shut up'), prompting his escape with 'about four hundred men' (ὥς τετρακόσιοι, v. 13). The wilderness sections render Hebrew place-names variously by transliteration (Μασερεμ / Μεσσαρα for the strongholds, Ζιφ, Καϊνή = Horesh, Μαν = Maon, Εχελα = Hachilah, Ιεσσαϊμουν = Jeshimon) and by the recurring adjective ἀρχμώδης ('parched / arid', vv. 14, 15, 19) for the dry highland. The theological center is the covenant-renewal of vv. 16–18: Jonathan 'strengthened his hand in the LORD' (ἐκραταίωσεν τὰς χεῖρας αὐτοῦ ἐν κυρίῳ) and confirmed David's kingship with the words καὶ σὺ βασιλεύσεις ἐπὶ Ἰσραηλ καὶ ἐγὼ ἔσομαί σοι εἰς δεύτερον ('you shall reign over Israel and I shall be second to you'). The Ziphites' betrayal (vv. 19–24) and the close pursuit at Maon (vv. 25–26), where David was 'sheltering himself to flee from before Saul' (σκεπαζόμενος πορεύεσθαι ἀπὸ προσώπου Σαουλ), is broken off only by the messenger summoning Saul to a Philistine incursion (vv. 27–28); the place is therefore named Πέτρα ἡ μερισθεῖσα, 'the Rock that was Divided/Parted' (ἐπεκλήθη ... διὰ τοῦτο), an etiological place-name closing the chapter on the note of providential rescue.

A · 23:1–5

David delivers Keilah after twice inquiring of the LORD

News reaches David that the Philistines are besieging Keilah and plundering its threshing floors (v. 1). David inquires of the LORD (ἐπηρώτησεν ... διὰ τοῦ κυρίου) and is told to go and strike them (v. 2); when his men hesitate out of fear (v. 3), he inquires a second time and receives the reinforced promise 'I am giving the Philistines into your hands' (v. 4). David goes, defeats the Philistines, carries off their livestock, and saves the inhabitants of Keilah (v. 5).

B · 23:6–11

Saul's design and David's oracular inquiry through the ephod (no v. 12)

Abiathar's flight to David brought the ephod down to Keilah (v. 6). Saul, told that David has shut himself into a town of doors and bars, presumes God has sold David into his hands and musters the army to besiege it (vv. 7–8). David, perceiving Saul's malice, calls for the ephod and inquires of the LORD whether the citizens of Keilah will surrender him and whether Saul will come down (vv. 9–11); the LORD answers that he will be shut up. (The Rahlfs LXX has no verse 12; the numbering of the following verses runs one behind the Masoretic text.)

C · 23:13–18

Escape to the wilderness of Ziph; Jonathan's covenant visit

David and about four hundred men leave Keilah, and Saul, learning of the escape, holds back (v. 13). David settles in the wilderness strongholds of Ziph; Saul seeks him daily but God does not give him into his hand (vv. 14–15). Jonathan comes to David at Horesh (Καινὴ) and strengthens his hand in the LORD (v. 16), declaring that David will reign over Israel and that he himself will be second to him (v. 17); the two cut a covenant before the LORD before parting (v. 18).

D · 23:19–24

The Ziphites' betrayal and Saul's commissioning of the search

The Ziphites go up to Saul and offer to hand David over, locating him in the strongholds at the hill of Hachilah south of Jeshimon (v. 19). Saul, blessing them in the name of the LORD for their compassion (vv. 20–21), commissions them to confirm David's exact whereabouts so he may track him through all the thousands of Judah (vv. 22–23). The Ziphites set out ahead of Saul into the wilderness of Maon (v. 24).

E · 23:25–28

The pursuit at Maon and the Rock that was Divided

Saul pursues David into the wilderness of Maon (v. 25), and the two parties move on opposite sides of a single mountain, David hurrying to escape and Saul closing in to surround him (v. 26). The pursuit is broken off when a messenger summons Saul to repel a Philistine raid (v. 27); Saul turns back, and the place is therefore named 'the Rock that was Divided' (Πέτρα ἡ μερισθεῖσα, v. 28).

1 καὶ ἀπηγγέλη τῷ Δαυιδ λέγοντες ἰδοὺ οἱ ἀλλόφυλοι πολεμοῦσιν ἐν τῇ Κεῖλα καὶ αὐτοὶ διαρπάζουσιν καταπατοῦσιν τοὺς ἄλω

And it was reported to David, saying, 'Behold, the Philistines are fighting against Keilah, and they are plundering, trampling down the threshing floors.'

Narrative opening (report initiating the action) καὶ ἀπηγγέλη

The chapter opens with the impersonal passive ἀπηγγέλη ('it was reported'), a standard LXX narrative incipit; the report sets the crisis (a Philistine siege of Keilah) that triggers David's repeated oracular inquiries. The plural participle λέγοντες after the singular passive verb is a Hebraistic construction (an indefinite 'they said').

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἀπηγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀπαγγέλλω

main verb (impersonal passive of reporting)

→ verbal action or state

ἀπαγγέλλω: 'report / announce / bring word'; renders Hebrew נָבַא (Hophal); the impersonal passive ἀπηγγέλη τῷ Δαυιδ ('word was brought to David') is a recurrent narrative formula in 1 Kingdoms (cf. vv. 7, 13), the dative naming the recipient of the news.

τῷ

the / to

Dative

article (with Δαυιδ, marking it as dative)

→ noun-phrase marking

The article τῷ before the indeclinable Δαυιδ supplies the case marking, here dative as the recipient of the report.

Δαυιδ

David

Dative

dative of recipient (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX, its case shown only by the accompanying article; here dative as the one to whom the report comes.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle introducing direct speech (Hebraism: indefinite plural)

→ verbal action or state

λέγω: the masculine nominative plural participle λέγοντες after the impersonal passive ἀπηγγέλη is a Hebraism rendering רמז ('saying'); the number-mismatch reflects an indefinite plural subject ('people said').

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold / look!'; renders הנה; a deictic attention-marker that introduces the urgent news of the Philistine siege.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄλλόφυλοι

Philistines / foreigners

Nominative

subject

→ participant prominence

ἄλλόφυλος: lit. 'of another tribe / foreigner'; the LXX's standard rendering of פְּלִשְׁתִּים ('Philistines') in 1 Kingdoms, characterizing them ethnically as the alien aggressors against Israel.

πολεμοῦσιν

are fighting / making war

Pres Act Indic 3 Pl · πολεμέω

main verb of the reported clause

→ verbal action or state

πολεμέω: 'wage war / fight against'; renders נִפְּחַל (Niphal); the present tense conveys the siege as currently in progress, lending urgency to the report.

ἐν

in / against

preposition + dative (locative; here adversative 'against')

→ spatial or relational framing

ἐν + dative after πολεμέω is a Hebraizing rendering of כַּ ('against'), marking Keilah as the object of attack.

τῇ

the

Dative

article (with Keïλα)

→ noun-phrase marking

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

Κεῖλα

Keilah

Dative

dative object of ἐν (place-name, indeclinable)

→ participant identification

Κεῖλα: transliterated proper name rendered in Greek letters; here it functions as dative object of ἐν (place-name, indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτοί

they

Nominative

subject (emphatic resumptive pronoun)

→ participant reference

αὐτοί: here the nominative plural αὐτοί resumes the Philistines as subject, a Hebraizing pleonastic pronoun (rendering הנה) emphasizing the agents of the plundering.

διαρπάζουσιν

are plundering

Pres Act Indic 3 Pl · διαρπάζω

main verb (continuing the report)

→ verbal action or state

διαρπάζω: 'plunder thoroughly / pillage'; the intensive δια- compound stresses the comprehensive looting of the harvest; renders חָבַשׁ / חָבַשׁ.

καταπατοῦσιν

are trampling down

Pres Act Indic 3 Pl · καταπατέω

main verb (asyndetic, paralleling διαρπάζουσιν)

→ verbal action or state

καταπατέω: 'trample down / tread underfoot'; the asyndetic pairing with διαρπάζουσιν heightens the picture of the harvest being both stolen and ruined at the threshing floors.

τοὺς

the

Accusative

article (with ἄλω)

→ noun-phrase marking

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

ἄλω

threshing floors

Accusative

direct object of διαρπάζουσιν / καταπατοῦσιν

→ object specification

ἄλως / ἄλων: 'threshing floor'; renders יָלָא; the threshing floors held the gathered grain, so their plundering and trampling means the destruction of Keilah's food supply — the concrete trigger for David's intervention.

2 καὶ ἐπηρώτησεν Δαυιδ διὰ τοῦ κυρίου λέγων εἰ πορευθῶ καὶ πατάξω τοὺς ἄλλοφύλους τούτους καὶ εἶπεν κύριος πορεύου καὶ πατάξεις ἐν τοῖς ἄλλοφύλοις τούτοις καὶ σώσεις τὴν Κεῖλα

And David inquired through the LORD, saying, 'Shall I go and strike these Philistines?' And the LORD said, 'Go, and you shall strike among these Philistines, and you shall save Keilah.'

First oracular inquiry and divine answer

καὶ ἐπηρώτησεν Δαυιδ

The first of David's two inquiries (cf. v. 4); the phrase ἐπηρώτησεν ... διὰ τοῦ κυρίου ('inquired through the LORD') denotes consultation of the divine oracle (later named as the ephod, v. 9). The deliberative question (εἰ πορευθῶ ... with subjunctive) is answered by an imperative plus future predictions, divine authorization escalating from permission to guaranteed outcome.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπηρώτησεν

inquired

Aor Act Indic 3 Sg · ἐπερωτάω

main verb (oracular consultation)

→ verbal action or state

ἐπερωτάω: 'ask / inquire / consult'; renders אָפֶּשׂ; the compound with διὰ τοῦ κυρίου is a technical idiom for seeking a divine oracle (cf. אָפֶּשׂ בַּיהוָה), here mediated through the priestly ephod.

Δαυιδ

David

Nominative

subject (indeclinable proper noun)

→ participant identification

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

διὰ

through

preposition + genitive (means: 'through / by means of')

→ spatial or relational framing

διὰ + genitive: 'through / by means of'; here marking the LORD as the channel of the oracle — David inquires 'through the LORD,' i.e. by divine consultation.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

LORD

Genitive

genitive object of διὰ

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the genitive after διὰ names YHWH as the oracular source David consults before acting.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle introducing direct speech

→ verbal action or state

λέγω: the participle λέγων renders אָמַר, the standard LXX marker introducing the content of an inquiry or speech.

εἰ

whether / shall

interrogative particle (introducing deliberative question)

→ discourse linkage or contrast

εἰ: here introducing a direct deliberative question ('shall I...?'), a Hebraizing use of the particle rendering the interrogative אִם; it governs the deliberative subjunctives πορευθῶ and πατάξω.

πορευθῶ

shall I go

Aor Pass Subj 1 Sg · πορεύομαι

deliberative subjunctive (in the question)

→ verbal action or state

πορεύομαι: 'go / proceed'; the deponent aorist subjunctive in a deliberative question asks for divine sanction; renders אָבֹהֶנָּה.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πατάξω

shall I strike

Aor Act Subj 1 Sg · πατάσσω

deliberative subjunctive (coordinate with πορευθῶ)

→ verbal action or state

πατάσσω: 'strike / smite / defeat'; renders אָבִיחַ (Hiphil); a frequent verb for military defeat in the historical books; here in a deliberative question about engaging the Philistines.

τούς

the

Accusative

article

→ noun-phrase marking

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

ἄλλοφύλους

Philistines

Accusative

direct object of πατάξω

→ object specification

ἄλλοφυλος: 'foreigner / Philistine'; the accusative as the object David proposes to strike.

τούτους

these

Accusative

demonstrative adjective (modifying ἄλλοφύλους)

→ object specification

οὗτος: the demonstrative 'these' points to the specific Philistine force besieging Keilah.

καὶ

and

narrative conjunction (introducing the divine answer)

→ 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 (divine reply)

→ verbal action or state

λέγω: the aorist εἶπεν introduces the LORD's oracular answer to David's inquiry.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: rendering of יהוה; the LORD himself answers the oracular inquiry, granting both permission and the promise of victory.

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

main verb (divine imperative authorizing action)

→ verbal action or state

πορεύομαι (pres. impv.): 'go!'; the present imperative grants David the divine green light, directly answering his deliberative πορευθῶ.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πατάξεις

you shall strike

Fut Act Indic 2 Sg · πατάσσω

main verb (predictive future of assured victory)

→ verbal action or state

πατάσσω (fut.): the future indicative converts David's tentative question into a divine guarantee — not 'may you strike' but 'you shall strike.'

ἐν

among

preposition + dative (Hebraizing object marker after πατάσσω)

→ spatial or relational framing

ἐν + dative after πατάσσω ('strike among') is a Hebraism rendering אֶל־הַמָּלָךְ, treating the foe as the field within which the blow falls.

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἄλλοφύλοις

Philistines

Dative

dative object of ἐν (Hebraizing)

→ sphere or reference

ἄλλοφυλος: dative within the Hebraizing πατάσσω ἐν construction.

τούτοις

these

Dative

demonstrative adjective (modifying ἄλλοφύλοις)

→ sphere or reference

οὗτος: the demonstrative echoes David's own τούτους, the LORD answering in his very terms.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

σώσεις
you shall save

Fut Act Indic 2 Sg · σώζω

main verb (climactic predictive future)

→ verbal action or state

σώζω: 'save / deliver / rescue'; renders נִשְׁׁ (Hiphil); the climax of the oracle — David will not merely defeat the Philistines but 'save' Keilah, casting him in the role of deliverer-king even while a fugitive.

τὴν
the

Accusative

article (with Κεῖλα)

→ noun-phrase marking

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

Κεῖλα
Keilah

Accusative

direct object of σώσεις (place-name, indeclinable)

→ participant identification

Κεῖλα: the town to be delivered; case marked by the article τὴν as the accusative object of σώσεις.

3 καὶ εἶπαν οἱ ἄνδρες τοῦ Δαυὶδ πρὸς αὐτόν ἰδοὺ ἡμεῖς ἐνταῦθα ἐν τῇ Ἰουδαίᾳ φοβούμεθα καὶ πῶς ἔσται ἐὰν πορευθῶμεν εἰς Κεῖλα εἰς τὰ σκῦλα τῶν ἀλλοφύλων εἰσπορευσόμεθα

And David's men said to him, 'Behold, we here in Judea are afraid; and how will it be if we go to Keilah? We shall be going into the spoils of the Philistines.'

Counter-speech: the men's fearful objection

καὶ εἶπαν οἱ ἄνδρες τοῦ Δαυὶδ

David's men voice their fear, creating the narrative tension that prompts the second inquiry (v. 4).

Their objection is a fortiori: if they are already afraid here in Judea (relatively safe), how much more if they advance to Keilah toward the Philistine forces. The clause εἰς τὰ σκῦλα ... εἰσπορευσόμεθα frames the venture as walking straight into the enemy's battle-array.

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 of the men)

→ verbal action or state

λέγω: the Hellenistic aorist εἶπαν (alpha-ending, for classical εἶπον) introduces the objection of David's men.

οἱ
the

Nominative

article

→ noun-phrase marking

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

ἄνδρες
men

Nominative

subject

→ participant prominence

ἄνθρωπος: 'man / warrior'; renders / נַחֲשִׁימִים; here David's band of fighting men, whose collective fear must be overcome by a renewed oracle.

τοῦ

the / of

Genitive

article (with Δαυιδ, marking genitive)

→ noun-phrase marking

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

Δαυιδ

David

Genitive

genitive of possession ('David's men')

→ participant identification

Δαυιδ: indeclinable; case (genitive) marked by the article τοῦ.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (addressee)

→ participant reference

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

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; renders הִנֵּה; here introducing the men's own situation as the ground of their objection.

ἡμεῖς

we

Nominative

subject (emphatic personal pronoun)

→ participant reference

ἐγώ (pl. ἡμεῖς): the emphatic 'we' foregrounds the men's own fear in contrast to David's confidence.

ἐνταῦθα

here

adverb of place

→ adverbial qualification

ἐνταῦθα: 'here / in this place'; locates the men in the relative safety of Judah, the starting point of their a fortiori fear.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

Ιουδαία

Judea

Dative

dative of place (locative)

→ sphere or reference

Ιουδαία: meaning 'Judea'; it serves as dative of place (locative).

φοβούμεθα

we are afraid

Pres Mid Indic 1 Pl · φοβέομαι

main verb (statement of fear)

→ verbal action or state

φοβέομαι: 'be afraid / fear'; renders נִרָא; the deponent present states the men's current dread, the obstacle the renewed oracle must overcome.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πῶς

how

interrogative adverb

→ clausal contribution

πῶς: 'how?'; introduces a rhetorical question expressing the heightened danger of advancing to Keilah.

ἔσται

will it be

Fut Mid Indic 3 Sg · εἰμί

main verb (impersonal future in the question)

→ verbal action or state

εἰμί (fut. ἔσται): 'will be'; the impersonal 'how will it be?' voices the men's anxiety about the outcome of the proposed march.

ἐάν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the conditional clause with the subjunctive πορευθῶμεν, framing the march as a hypothetical fraught with danger.

πορευθῶμεν

we go

Aor Pass Subj 1 Pl · πορεύομαι

verb of conditional clause

→ verbal action or state

πορεύομαι: the deponent aorist subjunctive after ἐάν presents the move to Keilah as a contemplated but daunting possibility.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Κεῖλα

Keilah

accusative of direction (place-name, indeclinable, no article)

→ participant identification

Κεῖλα: here without an article as the goal of the hypothetical march.

εἰς

into

preposition + accusative (direction, with εἰσπορευσόμεθα)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

σκῦλα

spoils / battle-array

Accusative

accusative object of εἰσπορευσόμεθα

→ object specification

σκῦλον (pl. σκῦλα): properly 'spoils / plunder (stripped from the slain)'; here the phrase εἰς τὰ σκῦλα τῶν ἀλλοφύλων renders a Hebrew term for the enemy's ranks/battle-lines (טְרֵמָה), the LXX choosing 'spoils' — the men fear marching straight into the midst of the armed Philistine forces.

τῶν

the / of the

Genitive

article

→ noun-phrase marking

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

ἀλλοφύλων

Philistines

Genitive

genitive (possessive: 'of the Philistines')

→ relational specification

ἀλλόφυλος: the genitive plural marks the σκῦλα/ranks as belonging to the Philistine host.

εἰσπορευσόμεθα

we shall be going in

Fut Mid Indic 1 Pl · εἰσπορεύομαι

main verb (predictive future closing the objection)

→ verbal action or state

εἰσπορεύομαι: 'go into / enter'; the future states the dreaded consequence — going to Keilah means entering the very midst of the Philistine forces; the verb stands emphatically last in the clause.

4 καὶ προσέθετο Δαυιδ ἐρωτῆσαι ἔτι διὰ τοῦ κυρίου καὶ ἀπεκρίθη αὐτῷ κύριος καὶ εἶπεν πρὸς αὐτόν
ἀνάστηθι καὶ κατὰβηθι εἰς Κεῖλα ὅτι ἐγὼ παραδίδωμι τοὺς ἀλλοφύλους εἰς χεῖράς σου

And David inquired yet again through the LORD, and the LORD answered him and said to him, 'Arise and go down to Keilah, for I am giving the Philistines into your hands.'

Second oracular inquiry and reinforced divine answer καὶ προσέθετο Δαυιδ ἐρωτῆσαι ἔτι

Responding to the men's fear, David inquires a second time; the Hebraizing προσέθετο ... ἐρωτῆσαι ('added to inquire' = 'inquired again') renders $\eta\pi\zeta$ + infinitive. The reinforced answer now adds the explicit handover formula παραδίδωμι ... εἰς χεῖράς σου ('I am giving them into your hands'), the strongest assurance of victory and the decisive removal of the men's hesitation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσέθετο

he again / added

Aor Mid Indic 3 Sg · προστίθημι

main verb (auxiliary in Hebraizing 'do again' idiom)

→ verbal action or state

προστίθημι (mid.): 'add / proceed to do (again)'; the construction προσέθετο + infinitive (ἐρωτῆσαι) is a Hebraism rendering $\eta\pi\zeta$ ('he added to ask' = 'he asked again'), marking the second oracular consultation.

Δαυιδ

David

Nominative

subject (indeclinable)

→ participant identification

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

ἐρωτῆσαι

to inquire

Aor Act Inf · ἐρωτάω

complementary infinitive (with προσέθετο)

→ verbal action or state

ἐρωτάω: 'ask / inquire'; the infinitive completes the Hebraizing 'added to inquire' idiom; here a synonym for the ἐπερωτάω of v. 2, both for oracular consultation.

ἔτι

yet again

adverb (temporal: 'still / again')

→ clausal contribution

ἔτι: 'still / yet / again'; reinforces the προσέθετο idiom, underscoring that this is a second, repeated inquiry occasioned by the men's fear.

διὰ

through

preposition + genitive (means)

→ spatial or relational framing

διὰ: meaning 'through'; here it marks the relation signaled by preposition + genitive (means).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

LORD

Genitive

genitive object of διὰ

→ relational specification

κύριος: rendering of יהוה; the same oracular channel as in v. 2.

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 (divine response)

→ verbal action or state

ἀποκρίνομαι: 'answer / reply'; renders ἰσγ; the passive-form deponent introduces the LORD's direct reply, more emphatic than the simple εἶπεν of v. 2.

αὐτῷ

him

Dative

dative of recipient (with ἀπεκρίθη)

→ participant reference or interest

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

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: rendering of יהוה; the divine subject of the reinforced oracle.

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-introduction, pleonastic with ἀπεκρίθη)

→ verbal action or state

λέγω: the pleonastic ἀπεκρίθη ... καὶ εἶπεν ('answered and said') is a Hebraism rendering אָמַר ... וַיֹּאמֶר.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (addressee)

→ participant reference

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

ἀνάστηθι

arise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (divine imperative)

→ verbal action or state

ἀνίστημι: 'rise / get up / set out'; renders אָרָם; the imperative ἀνάστηθι καὶ κατέβηθι ('arise and go down') is a stock Hebraic command-pair urging immediate action.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατάβηθι

go down

Aor Act Impv 2 Sg · καταβαίνω

main verb (divine imperative)

→ verbal action or state

καταβαίνω: 'go down / descend'; renders יָרַד; 'go down to your house' (from the palace height to the city) — the euphemism's surface is rest and refreshment, its aim that Uriah sleep with his wife.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Κεῖλα

Keilah

accusative of direction (place-name, indeclinable)

→ participant identification

Κεῖλα: the destination of the divine command.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the ground of the command — the assured handover of the enemy.

ἐγώ

I

Nominative

subject (emphatic first-person pronoun: YHWH)

→ participant reference

ἐγώ: the emphatic 'I' foregrounds YHWH as the personal agent of the victory — it is the LORD who hands the Philistines over.

παραδίδωμι

I am giving over

Pres Act Indic 1 Sg · παραδίδωμι

main verb (divine handover declaration)

→ verbal action or state

παραδίδωμι: 'hand over / deliver up'; renders (פָּדַד) פָּדַד; the formula παραδίδωμι ... εἰς χεῖράς σου ('I give into your hands') is the classic LXX holy-war guarantee of victory (cf. Josh 6:2; Judg 3:28); the present tense presents the giving as already effective.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄλλοφύλους

Philistines

Accusative

direct object of παραδίδωμι

→ object specification

ἄλλοφύλος: the Philistines as the object handed over to David.

εἰς

into

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

→ spatial or relational framing

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

χεῖράς

hands

Accusative

accusative object of εἰς (idiomatic: 'into your hands')

→ object specification

χεῖρ: 'hand'; εἰς χεῖράς σου renders פָּדַדְךָ, the idiom of giving an enemy into someone's power; the accusative plural with the enclitic σου bears a second accent (χεῖράς).

σου

your

Genitive

genitive of possession (enclitic, with χεῖράς)

→ relational specification

σύ (gen. σου): 'your'; the enclitic possessive marks the hands as David's — the locus of the divinely granted victory.

5 καὶ ἐπορεύθη Δαυιδ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ εἰς Κεῖλα καὶ ἐπολέμησεν ἐν τοῖς ἄλλοφύλοις καὶ ἔφυγον ἐκ προσώπου αὐτοῦ καὶ ἀπήγαγεν τὰ κτήνη αὐτῶν καὶ ἐπάταξεν ἐν αὐτοῖς πληγὴν μεγάλην καὶ ἔσωσεν Δαυιδ τοὺς κατοικοῦντας Κεῖλα

And David went, and the men with him, to Keilah, and he fought among the Philistines, and they fled from before him, and he led away their livestock and struck among them a great blow; and David saved the inhabitants of Keilah.

Fulfilment: David executes the oracle and delivers Keilah

καὶ ἐπορεύθη Δαυιδ

v. 5 narrates the exact fulfilment of the oracle of vv. 2, 4: David goes (πορεύου → ἐπορεύθη), strikes (πατάξεις → ἐπάταξεν), and saves (σώσεις → ἔσωσεν). The chain of seven coordinated aorists drives the victory forward; the closing clause ἔσωσεν Δαυιδ τοὺς κατοικοῦντας Κεῖλα echoes the oracle's σώσεις τὴν Κεῖλα, sealing the deliverance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (executing the divine command)

→ verbal action or state

πορεύομαι: 'go / proceed'; the deponent aorist ἐπορεύθη enacts the LORD's imperative πορεύου (v. 2), opening the obedience-narrative.

Δαυιδ

David

Nominative

subject (indeclinable)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject (coordinate with Δαυιδ)

→ participant prominence

ἄνῃρ: 'man / warrior'; David's band, now following despite their earlier fear (v. 3), their objection silenced by the second oracle.

οἱ

the / who

Nominative

article (attributive, with μετ' αὐτοῦ)

→ noun-phrase marking

The repeated article οἱ μετ' αὐτοῦ ('the [ones] with him') is an attributive prepositional phrase converted into an adjective-equivalent — a frequent LXX construction for 'his companions.'

μετ'

with

preposition + genitive (accompaniment; elided before vowel)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετ' (accompaniment)

→ relational specification

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

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Κεῖλα

Keilah

accusative of direction (place-name, indeclinable)

→ participant identification

Κεῖλα: transliterated proper name rendered in Greek letters; here it functions as accusative of direction (place-name, indeclinable).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπολέμησεν

fought

Aor Act Indic 3 Sg · πολεμέω

main verb (engagement)

→ verbal action or state

πολεμέω: 'wage war / fight'; the construction ἐπολέμησεν ἐν τοῖς ἄλλοφύλοις ('fought among the Philistines') uses the Hebraizing ἐν after a verb of fighting.

ἐν

among

preposition + dative (Hebraizing object marker)

→ spatial or relational framing

ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (Hebraizing object marker).

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἄλλοφύλοις

Philistines

Dative

dative object of ἐν (Hebraizing)

→ sphere or reference

ἄλλοφυλος: dative in the πολεμέω ἐν construction.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔφυγον

they fled

Aor Act Indic 3 Pl · φεύγω

main verb (Philistine rout)

→ verbal action or state

φεύγω: 'flee'; renders פָּנּוּ; the Philistine flight ἐκ προσώπου αὐτοῦ ('from before him') is the standard idiom of a routed enemy.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

προσώπου

face / presence

Genitive

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

→ relational specification

πρόσωπον: 'face'; ἐκ προσώπου αὐτοῦ is a Hebraism rendering יְנִיבָהּ ('from before him / from his presence'), the standard formula for fleeing an enemy.

αὐτοῦ

his

Genitive

genitive of possession (with προσώπου)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγαγεν

he led away

Aor Act Indic 3 Sg · ἀπάγω

main verb (capture of spoil)

→ verbal action or state

ἀπάγω: 'lead away / carry off'; renders אָפָה; David drives off the Philistines' livestock as the spoils of his victory.

τὰ

the

Accusative

article

→ noun-phrase marking

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

κτήνη

livestock

Accusative

direct object of ἀπήγαγεν

→ object specification

κτῆνος (pl. κτήνη): 'cattle / livestock'; renders הַבְּהֵמָה; the captured herds are the tangible fruit of the victory.

αὐτῶν

their

Genitive

genitive of possession (the Philistines')

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξεν

he struck

Aor Act Indic 3 Sg · πατάσσω

main verb (cognate-accusative construction)

→ verbal action or state

πατάσσω: 'strike / smite'; fulfils the oracle's πατάξεις (v. 2); the cognate-accusative ἐπάταξεν ... πληγὴν μεγάλην ('struck a great blow') intensifies the scale of the defeat (cf. הָרַח הָרַח).

ἐν

among

preposition + dative (Hebraizing object marker)

→ spatial or relational framing

ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (Hebraizing object marker).

αὐτοῖς

them

Dative

dative object of ἐν (Hebraizing, the Philistines)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐν (Hebraizing, the Philistines).

πληγὴν

a blow / slaughter

Accusative

cognate accusative (with ἐπάταξεν)

→ object specification

πληγή: 'blow / stroke / slaughter'; the cognate accusative with πατάσσω renders the Hebrew הַצִּוֹד הַזֶּה ('a great defeat'), emphasizing the magnitude of David's victory.

μεγάλην

great

Accusative

attributive adjective (modifying πληγὴν)

→ object specification

μέγας: 'great'; intensifies the cognate accusative — a 'great slaughter,' a decisive blow.

καὶ

and

narrative conjunction (introducing climactic clause)

→ discourse linkage or contrast

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

ἔσωσεν

saved

Aor Act Indic 3 Sg · σώζω

main verb (climactic fulfilment of σώσεις)

→ verbal action or state

σώζω: 'save / deliver'; the climactic ἔσωσεν Δαυὶδ fulfils the oracle's σώσεις τὴν Κεῖλα (v. 2), casting David as Israel's deliverer even as a fugitive — the very role Saul should be filling.

Δαυιδ

David

Nominative

subject (indeclinable, repeated for emphasis)

→ participant identification

Δαυιδ: the repeated naming of David as the subject of ἔσωσεν underscores that the deliverance of Keilah is his achievement.

τοὺς

the

Accusative

article (with the participle κατοικοῦντας)

→ noun-phrase marking

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

κατοικοῦντας

the inhabitants

Pres Act Ptcp Acc Pl Masc · κατοικέω

substantival participle (direct object of ἔσωσεν)

→ verbal action or state

κατοικέω: 'dwell / inhabit'; the substantival participle οἱ κατοικοῦντες ('the inhabitants') renders יְשׁוּבֵי; those David saves are the very citizens who will later prove ready to betray him (v. 11).

Κεῖλα

Keilah

genitive of place (indeclinable: 'inhabitants of Keilah')

→ participant identification

Κεῖλα: the delivered town; the indeclinable name functions here as a genitive of the inhabitants' location.

6 καὶ ἐγένετο ἐν τῷ φυγεῖν Αβιαθαρ υἱὸν Αβιμελεχ πρὸς Δαυιδ καὶ αὐτὸς μετὰ Δαυιδ εἰς Κεῖλα κατέβη ἔχων εφουδ ἐν τῇ χειρὶ αὐτοῦ

And it came about, when Abiathar son of Abimelech fled to David, that he too went down with David to Keilah, having an ephod in his hand.

Background flashback supplying the oracular instrument

καὶ ἐγένετο ἐν τῷ φυγεῖν

A background flashback (καὶ ἐγένετο + articular infinitive ἐν τῷ φυγεῖν) explaining how the priest Abiathar — sole survivor of Saul's massacre at Nob (22:20) — came to be with David carrying the ephod. This note is essential setup: it is the εφουδ in Abiathar's hand that makes David's oracular inquiries (vv. 2, 4, 9–11) possible.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula 'and it came to pass')

→ verbal action or state

γίνομαι: 'become / happen'; καὶ ἐγένετο is the stock LXX narrative formula rendering יָרָא, here introducing a flashback that supplies background to the foregoing oracle-scenes.

ἐν

in / when

preposition + dative (with articular infinitive: temporal)

→ spatial or relational framing

ἐν + articular infinitive (ἐν τῷ φυγεῖν) is a temporal construction ('when ... fled'), a frequent LXX rendering of the Hebrew אֲשֶׁר + infinitive construct.

τῷ

the

Dative

article (with the infinitive φυγεῖν)

→ noun-phrase marking

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

φυγεῖν

fled / fleeing

Aor Act Inf · φεύγω

articular infinitive (temporal clause)

→ verbal action or state

φεύγω: 'flee'; the articular infinitive in the temporal construction; Abiathar's flight refers back to his escape from Saul's slaughter of the priests of Nob (1 Kgdms 22:20).

Αβιαθαρ

Abiathar

accusative subject of the articular infinitive (indeclinable)

→ participant identification

Αβιαθαρ: transliteration of Hebrew אֲבִיָּתָר (Abiathar), the priest who alone escaped Saul's massacre at Nob; indeclinable; here the (accusative) subject of the infinitive φυγεῖν.

υἷόν

son

Accusative

accusative in apposition to Αβιαθαρ

→ object specification

υἷός: 'son'; the accusative υἷόν agrees with the case required for the infinitive's subject, identifying Abiathar by patronymic.

Αβιμελεχ

Abimelech

genitive of relationship (indeclinable: 'son of Abimelech')

→ participant identification

Αβιμελεχ: here the LXX form for the high priest more commonly called Ahimelech (אֲחִיעֶזֶר) of Nob, Abiathar's father; indeclinable.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of πρὸς (indeclinable)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (indeclinable).

καὶ

and / that

conjunction (apodosis-marker after καὶ ἐγένετο)

→ discourse linkage or contrast

καὶ here introduces the main clause after the καὶ ἐγένετο ... temporal protasis, a Hebraistic apodosis-καί (the waw of the apodosis).

αὐτός

he

Nominative

subject (emphatic resumptive pronoun: Abiathar)

→ participant reference

αὐτός: the emphatic 'he himself / he too' resumes Abiathar as subject of the main clause κατέβη.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

Δαυιδ

David

genitive object of μετά (indeclinable, accompaniment)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as genitive object of μετά (indeclinable, accompaniment).

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Κεῖλα

Keilah

accusative of direction (place-name, indeclinable)

→ participant identification

Κεῖλα: transliterated proper name rendered in Greek letters; here it functions as accusative of direction (place-name, indeclinable).

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (apodosis)

→ verbal action or state

καταβαίνω: 'go down / descend'; Abiathar's descent to Keilah with David parallels David's commanded κατάβηθι of v. 4.

ἔχων

having

Pres Act Ptcp Nom Sg Masc · ἔχω

circumstantial participle (manner: 'carrying')

→ verbal action or state

ἔχω: 'have / hold'; the circumstantial participle ἔχων εφουδ ('having an ephod') specifies the crucial detail — Abiathar brings the oracular instrument that enables David's inquiries.

εφουδ

an ephod

object of ἔχων (indeclinable transliteration)

→ clausal contribution

εφουδ: indeclinable transliteration of Hebrew עֹפֹד ('ephod'); here the priestly vestment containing the oracular Urim and Thummim, by which David 'inquires through the LORD'; the LXX transliterates rather than translates the cultic term.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

χειρὶ

hand

Dative

dative of place (locative: 'in his hand')

→ sphere or reference

χείρ: 'hand'; ἐν τῇ χειρὶ αὐτοῦ ('in his hand') is a Hebraism (יָדָא) underscoring the physical, ready availability of the oracular ephod.

αὐτοῦ

his

Genitive

genitive of possession (with χειρὶ)

→ relational specification

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

7 καὶ ἀπηγγέλη τῷ Σαουλ ὅτι ἦκει Δαυιδ εἰς Κεῖλα καὶ εἶπεν Σαουλ πέπρακεν αὐτὸν ὁ θεὸς εἰς χεῖράς μου ὅτι ἀποκέκλεισται εἰσελθὼν εἰς πόλιν θυρῶν καὶ μοχλῶν

And it was reported to Saul that David had come to Keilah; and Saul said, 'God has sold him into my hands, for he has shut himself in by entering a city of doors and bars.'

Counter-action: Saul's presumptuous interpretation

καὶ ἀπηγγέλη τῷ Σαουλ

The same report-formula that opened the chapter (ἀπηγγέλη, v. 1) now brings the news to Saul, whose interpretation is the dark mirror of David's faith: where David seeks the LORD, Saul presumes that 'God has sold him into my hands.' The irony is acute — David has just acted as Israel's deliverer, while Saul reads the deliverance as a trap of his own advantage. πέπρακεν ('has sold') is a striking, almost commercial metaphor for divine handover.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπαγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀπαγγέλλω

main verb (impersonal passive of reporting)

→ verbal action or state

ἀπαγγέλλω: 'report / bring word'; the same formula as v. 1, now turning the narrative to Saul; the structural echo links David's deliverance to Saul's hostile response.

τῷ

the / to

Dative

article (with Σαουλ, marking dative)

→ noun-phrase marking

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

Σαουλ

Saul

Dative

dative of recipient (indeclinable proper noun)

→ participant identification

Σαουλ: transliteration of Hebrew שָׁאֻל (Saul); indeclinable, case marked by the article τῷ; the reigning king now cast as David's pursuer.

ὅτι

that

conjunction (introducing content of report)

→ discourse linkage or contrast

ὅτι: here a recitative/content conjunction introducing the substance of the report.

ἦκει

has come

Pres Act Indic 3 Sg · ἦκω

verb of the reported clause

→ verbal action or state

ἦκω: 'have come / be present'; the present has a perfect sense ('has arrived and is here'); the report locates David inside Keilah, the basis of Saul's calculation.

Δαυιδ

David

Nominative

subject of ἦκει (indeclinable)

→ participant identification

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

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Κεῖλα

Keilah

accusative of direction (place-name, indeclinable)

→ participant identification

Κεῖλα: transliterated proper name rendered in Greek letters; here it functions as accusative of direction (place-name, indeclinable).

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 (Saul's speech)

→ verbal action or state

λέγω: introduces Saul's self-deceiving interpretation of the report.

Σαουλ

Saul

Nominative

subject (indeclinable)

→ participant identification

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

πέπρακεν

has sold

Perf Act Indic 3 Sg · πιπράσκω

main verb of Saul's speech (perfect of settled state)

→ verbal action or state

πιπράσκω: 'sell'; renders כָּנָה ; the perfect πέπρακεν presents the handover as a settled fact in Saul's mind; the commercial metaphor ('God has sold him to me') is harsher than the usual 'hand over' (παραδίδωμι, cf. v. 4) — and ironically inverts the very handover-formula spoken to David, applying it to himself.

αὐτόν

him

Accusative

direct object of πέπρακεν (David)

→ participant reference

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

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject (of πέπρακεν)

→ participant prominence

θεός: 'God'; renders יְהוָה ; Saul invokes God as the author of David's supposed entrapment — a presumption the narrative will refute (vv. 27–28).

εἰς

into

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

→ spatial or relational framing

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

χεῖράς

hands

Accusative

accusative object of εἰς (idiom)

→ object specification

χεῖρ: 'hand'; εἰς χεῖράς μου ('into my hands') ironically echoes the LORD's promise to David in v. 4 (εἰς χεῖράς σου) — Saul claims for himself the very handover language YHWH spoke over David's enemies.

μου

my

Genitive

genitive of possession (enclitic, with χεῖράς)

→ relational specification

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

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces Saul's reasoning — David has trapped himself by entering a fortified town.

ἀποκέκλεισται

he has shut himself in

Perf Mid Indic 3 Sg · ἀποκλείω

verb of the causal clause (perfect of resultant state)

→ verbal action or state

ἀποκλείω: 'shut up / lock in / confine'; renders נִפְחַל (Niphal); the perfect ἀποκέκλεισται denotes David's resulting confinement; this verb anchors the wordplay of vv. 9–11 (ἀποκλεισθήσεται, 'he will be shut up'), where David asks the LORD whether Keilah will indeed 'shut' him in for Saul.

εἰσελθὼν

having entered

Aor Act Ptcp Nom Sg Masc · εἰσέρχομαι

circumstantial participle (means: 'by entering')

→ verbal action or state

εἰσέρχομαι: 'enter / go in'; the aorist participle explains how David became 'shut in' — by entering a walled town, he is (in Saul's calculation) trapped behind its own defenses.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

πόλιν

a city

Accusative

accusative object of εἰς

→ object specification

πόλις: 'city / town'; renders יָרֵךְ; the qualifying genitives 'of doors and bars' mark it as a fortified town — the very feature Saul thinks makes it a trap.

θυρῶν

of doors / gates

Genitive

genitive of quality (describing the city)

→ relational specification

θύρα: 'door / gate'; the genitive of quality πόλιν θυρῶν καὶ μοχλῶν ('a city of doors and bars') renders יָרֵךְ דְּלָתַיִם וּבָרִיחַ, denoting a strongly fortified town — ironically, its very security is what (Saul thinks) makes David's escape impossible.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μοχλῶν

of bars / bolts

Genitive

genitive of quality (coordinate with θυρῶν)

→ relational specification

μοχλός: 'bar / bolt'; renders בָּרִיחַ; the gate-bars complete the picture of a fortified town; Saul's reasoning that the fortifications confine David will be undone by Keilah's own treachery and David's flight (vv. 11–13).

8 καὶ παρήγγειλεν Σαουλ παντὶ τῷ λαῷ εἰς πόλεμον καταβαίνειν εἰς Κεῖλα συνέχειν τὸν Δαυιδ καὶ τοὺς ἄνδρας αὐτοῦ

And Saul summoned all the people to war, to go down to Keilah, to hem in David and his men.

Consequent action: Saul mobilizes the army

καὶ παρήγγειλεν Σαουλ

Acting on his presumption (v. 7), Saul mobilizes 'all the people' for war. The three infinitives (καταβαίνειν ... συνέχειν) lay out the campaign's purpose: to descend on Keilah and 'hem in' David. The verb συνέχειν ('confine / besiege') extends the imagery of entrapment from v. 7, setting up David's urgent inquiry in vv. 9–11.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρήγγειλεν

summoned / gave orders

Aor Act Indic 3 Sg · παραγγέλλω

main verb (military mobilization)

→ verbal action or state

παραγγέλλω: 'give orders / summon / muster'; renders $\gamma\eta\psi$ (Piel, 'summon to muster'); a technical term for calling up the militia, here for war against David.

Σαουλ

Saul

Nominative

subject (indeclinable)

→ participant identification

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

παντὶ

all

Dative

attributive adjective (modifying λαῷ)

→ sphere or reference

πᾶς: 'all / whole'; 'all the people' marks the disproportion of Saul's response — a full national levy against a band of fugitives, betraying the obsessiveness of his pursuit.

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῷ

people / army

Dative

dative (the ones summoned)

→ sphere or reference

λαός: 'people'; renders לָאֹז ; here in its military sense of the levied host/militia summoned for war.

εἰς

to / for

preposition + accusative (purpose: 'for war')

→ spatial or relational framing

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

πόλεμον

war / battle

Accusative

accusative object of εἰς (purpose)

→ object specification

πόλεμος: 'war / battle'; renders מִלְחָמָה ; εἰς πόλεμον ('for war') names the purpose of the muster.

καταβαίνειν

to go down

Pres Act Inf · καταβαίνω

infinitive of purpose (complementing παρήγγειλεν)

→ verbal action or state

καταβαίνω: 'go down'; the infinitive specifies the order's content — to descend on Keilah; the same verb used of David's commanded descent (v. 4) and Abiathar's (v. 6), now turned to hostile ends.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Κεῖλα

Keilah

accusative of direction (place-name, indeclinable)

→ participant identification

Κεῖλα: transliterated proper name rendered in Greek letters; here it functions as accusative of direction (place-name, indeclinable).

συνέχειν

to hem in / besiege

Pres Act Inf · συνέχω

infinitive of purpose (second goal of the muster)

→ verbal action or state

συνέχω: 'hold together / confine / hem in / besiege'; renders ἵλα; the goal is to surround and trap David in the town, intensifying the entrapment imagery of v. 7 (ἀποκέκλεισται) and motivating David's inquiry in vv. 9–11.

τὸν

the

Accusative

article (with Δαυιδ, marking accusative)

→ noun-phrase marking

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

Δαυιδ

David

Accusative

accusative object of συνέχειν (indeclinable)

→ participant identification

Δαυιδ: case (accusative) marked by the article τὸν; the target of the siege.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄνδρας

men

Accusative

accusative object of συνέχειν (coordinate with Δαυιδ)

→ object specification

ἄνθρωποι: 'man'; David's band, also targets of the siege.

αὐτοῦ

his

Genitive

genitive of possession (David's men)

→ relational specification

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

9 καὶ ἔγνω Δαυιδ ὅτι οὐ παρασιωπᾷ Σαουλ περὶ αὐτοῦ τὴν κακίαν καὶ εἶπεν Δαυιδ πρὸς Αβιαθαρ τὸν ἱερέα
προσάγαγε τὸ εφουδ κυρίου

And David knew that Saul was not keeping silent about the evil against him, and David said to Abiathar the priest, 'Bring forward the ephod of the LORD.'

David's discernment prompting the third inquiry καὶ ἔγνω Δαυιδ

David's perception (ἔγνω) of Saul's hidden malice triggers the chapter's third oracular scene. The litotes οὐ παρασιωπᾷ ... τὴν κακίαν ('was not keeping the evil silent' = 'was actively plotting harm') conveys Saul's secret scheming. David's command προσάγαγε τὸ εφουδ ('bring forward the ephod') makes explicit the instrument hinted at in v. 6 and the means of inquiry in vv. 2, 4.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔγνω

knew / perceived

Aor Act Indic 3 Sg · γινώσκω

main verb (David's discernment)

→ verbal action or state

γινώσκω: 'know / perceive / realize'; renders γινώσκω; the aorist ἔγνω marks David's coming-to-know of Saul's plot — his discernment, contrasted with Saul's self-deception (v. 7), drives him back to the oracle.

Δαυιδ

David

Nominative

subject (indeclinable)

→ participant identification

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

ὅτι

that

conjunction (introducing object clause of ἔγνω)

→ discourse linkage or contrast

ὅτι: introduces the content of David's knowledge.

οὐ

not

negative particle (with παρασιωπᾶ)

→ discourse linkage or contrast

οὐ: the negative forms a litotes with παρασιωπᾶ — 'is not keeping silent' = 'is actively pursuing.'

παρασιωπᾶ

keeps silent / conceals

Pres Act Indic 3 Sg · παρασιωπάω

verb of the object clause

→ verbal action or state

παρασιωπάω: 'keep silent / pass over in silence / conceal'; renders שָׁתָם; the litotes οὐ παρασιωπᾶ τὴν κακίαν means Saul is not letting the matter rest but is openly devising harm against David.

Σαουλ

Saul

Nominative

subject of παρασιωπᾶ (indeclinable)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as subject of παρασιωπᾶ (indeclinable).

περὶ

concerning / against

preposition + genitive (reference: 'concerning him')

→ spatial or relational framing

περὶ + genitive: 'concerning / about'; here with hostile nuance, the evil 'concerning' = 'against' David.

αὐτοῦ

him

Genitive

genitive object of περὶ (David)

→ relational specification

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

τὴν

the

Accusative

article (with κακίαν)

→ noun-phrase marking

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

κακίαν

evil / harm

Accusative

direct object of παρασιωπᾶ

→ object specification

κακία: 'evil / wickedness / malice / harm'; renders ἡψῆ; the object of Saul's silence-breaking scheming — the harm he intends against David.

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 (David's command)

→ verbal action or state

λέγω: introduces David's instruction to the priest.

Δαυιδ

David

Nominative

subject (indeclinable)

→ participant identification

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

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).

Αβιαθαρ

Abiathar

accusative object of πρὸς (indeclinable)

→ participant identification

Αβιαθαρ: the priest who carries the ephod (v. 6); addressed by David to bring the oracular vestment forward.

τὸν

the

Accusative

article (with ἱερέα, in apposition to Αβιαθαρ)

→ noun-phrase marking

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

ἱερέα

priest

Accusative

accusative in apposition to Αβιαθαρ

→ object specification

ἱερεύς: 'priest'; renders כֹּהֵן; the appositive names Abiathar's office — only the priest may handle the ephod and mediate the oracle.

προσάγαγε

bring forward

Aor Act Impv 2 Sg · προσάγω

main verb (David's imperative to the priest)

→ verbal action or state

προσάγω: 'bring forward / bring near / present'; renders שָׁגַג (Hiphil); a quasi-cultic term for presenting the ephod for oracular use — David formally initiates the consultation.

τὸ

the

Accusative

article (with εφουδ)

→ noun-phrase marking

The neuter article τό supplies case (accusative) to the indeclinable εφουδ.

εφουδ

ephod

accusative object of προσάγαγε (indeclinable transliteration)

→ clausal contribution

εφουδ: indeclinable transliteration of Hebrew עֹפֹד; the priestly oracular vestment; 'the ephod of the LORD' marks it as the instrument of divine inquiry, case shown by the article τό.

κυρίου

of the LORD

Genitive

genitive of relationship (modifying εφουδ)

→ relational specification

κύριος: rendering of יְהוָה; the genitive κυρίου designates the ephod as belonging to / serving the LORD's oracle — the instrument by which his word is sought.

10 καὶ εἶπεν Δαυιδ κύριε ὁ θεὸς Ἰσραηλ ἀκούων ἀκήκοεν ὁ δοῦλός σου ὅτι ζητεῖ Σαουλ ἐλθεῖν ἐπὶ Κεῖλα διαφθεῖραι τὴν πόλιν δι' ἐμέ

And David said, 'O LORD, God of Israel, your servant has surely heard that Saul is seeking to come to Keilah, to destroy the city on my account.'

David's prayer-inquiry (first part: the report he has heard)

καὶ εἶπεν Δαυιδ κύριε ὁ θεὸς Ἰσραηλ

David's oracular inquiry is cast as a reverent prayer addressed to 'O LORD, God of Israel.' He first lays out what he has heard, using the Hebraizing emphatic construction ἀκούων ἀκήκοεν ('hearing he has heard' = 'has surely heard'), and refers to himself in the deferential third person as ὁ δοῦλός σου ('your servant'). The concern διαφθεῖραι τὴν πόλιν δι' ἐμέ ('to destroy the city on my account') shows David's awareness that his presence endangers Keilah.

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 (David's prayer-speech)

→ verbal action or state

λέγω: introduces David's prayer of inquiry before the ephod.

Δαυιδ
David

Nominative

subject (indeclinable)

→ participant identification

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

κύριε
O LORD

Vocative

vocative of address (invocation)

→ direct address

κύριος (voc. κύριε): rendering of the Tetragrammaton יהוה; the vocative opens David's reverent address — his inquiry is framed as direct prayer to YHWH.

ὁ

the / o

Nominative

article (with θεός in vocative apposition)

→ noun-phrase marking

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

θεός

God

Nominative

nominative-for-vocative in apposition to κύριε

→ participant prominence

θεός: 'God'; the nominative-with-article ὁ θεός functioning as a vocative ('O God') is a Septuagintal Hebraism; 'God of Israel' (ὁ θεὸς Ἰσραὴλ) invokes the covenant relationship as the ground of David's appeal.

Ἰσραὴλ

of Israel

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

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; 'God of Israel' is the covenant title, grounding David's confidence in addressing the oracle.

ἀκούων

hearing / surely

Pres Act Ptcp Nom Sg Masc · ἀκούω

cognate participle (intensifying ἀκήκοεν: Hebraism)

→ verbal action or state

ἀκούω: 'hear'; the figura etymologica ἀκούων ἀκήκοεν ('hearing he has heard') is the LXX's standard rendering of the Hebrew emphatic infinitive absolute שָׁמַע שָׁמַע ('has surely heard'), expressing the certainty of David's information.

ἀκήκοεν

has heard

Perf Act Indic 3 Sg · ἀκούω

main verb (with cognate participle)

→ verbal action or state

ἀκούω (perf. ἀκήκοεν): the perfect denotes the abiding state of David's knowledge; paired with the participle ἀκούων it renders the Hebrew emphatic 'has surely heard.'

ὁ

the

Nominative

article (with δοῦλος)

→ noun-phrase marking

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

δοῦλος

servant

Nominative

subject (deferential self-reference)

→ participant prominence

δοῦλος: 'slave / servant'; renders עַבְדִּי; ὁ δοῦλός σου ('your servant') is David's deferential third-person self-designation before YHWH, a courtly idiom of humility in prayer (cf. v. 11); the form bears a second accent before the enclitic σου.

σου

your

Genitive

genitive of possession (enclitic, with δοῦλος)

→ relational specification

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

ὅτι

that

conjunction (introducing content of hearing)

→ discourse linkage or contrast

ὅτι: introduces the content of what David has heard.

ζητεῖ

is seeking

Pres Act Indic 3 Sg · ζητέω

verb of the content clause

→ verbal action or state

ζητέω: 'seek / try / aim'; renders שׁוּקֵץ; the present conveys Saul's active, ongoing intent to come against Keilah.

Σαουλ

Saul

Nominative

subject of ζητεῖ (indeclinable)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as subject of ζητεῖ (indeclinable).

ἐλθεῖν

to come

Aor Act Inf · ἔρχομαι

complementary infinitive (with ζητεῖ)

→ verbal action or state

ἔρχομαι: 'come'; the infinitive completes ζητεῖ — Saul seeks 'to come' against Keilah.

ἐπὶ to / against <i>preposition + accusative (hostile direction)</i> → spatial or relational framing ἐπί + accusative: here with hostile sense, 'against Keilah.'	Κεῖλα Keilah <i>accusative object of ἐπί (place-name, indeclinable)</i> → participant identification Κεῖλα: transliterated proper name rendered in Greek letters; here it functions as accusative object of ἐπί (place-name, indeclinable).	διαφθεῖραι to destroy Aor Act Inf · διαφθεῖρω <i>infinitive of purpose (Saul's aim)</i> → verbal action or state διαφθεῖρω: 'destroy / ruin utterly'; renders Πηψ; the intensive δια- compound conveys total destruction — David fears Saul will raze the city for harboring him.	τὴν the Accusative <i>article (with πόλιν)</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.
πόλιν city Accusative <i>direct object of διαφθεῖραι</i> → object specification πόλις: 'city'; Keilah, the town David has just saved (v. 5), now imperiled by his very presence within it.	δι because of <i>preposition + accusative (cause; elided before vowel)</i> → spatial or relational framing διά + accusative: 'on account of / because of'; marks David himself as the reason for the city's danger.	ἐμέ me Accusative <i>accusative object of δι (cause)</i> → participant reference ἐγώ (emphatic acc. ἐμέ): 'me'; the emphatic form stresses David's anguished awareness that the city's peril is on his account.	

11 εἰ ἀποκλεισθήσεται καὶ νῦν εἰ καταβήσεται Σαουλ καθὼς ἤκουσεν ὁ δοῦλός σου κύριε ὁ θεὸς Ἰσραὴλ ἀπάγγειλον τῷ δούλῳ σου καὶ εἶπεν κύριος ἀποκλεισθήσεται

'Will he be shut up? And now, will Saul come down, as your servant has heard? O LORD, God of Israel, tell your servant.' And the LORD said, 'He will be shut up.'

David's inquiry (second part) and the divine answer εἰ ἀποκλεισθήσεται

David's twofold question — will Keilah surrender him (ἀποκλεισθήσεται, 'will he be shut up/handed over'), and will Saul come down? — picks up Saul's own verb ἀποκλείω from v. 7 (ἀποκέκλεισται). The renewed vocative and the petition ἀπάγγειλον τῷ δούλῳ σου ('tell your servant') frame the inquiry as humble prayer. The LORD's terse one-word reply, ἀποκλεισθήσεται ('he will be shut up'), confirms Keilah's coming treachery and motivates the immediate escape of v. 13. (After this verse the Rahlfs LXX proceeds directly to v. 13; there is no verse 12.)

εἰ

whether / will

interrogative particle (deliberative question)

→ discourse linkage or contrast

εἰ: introducing a direct question (Hebraizing for וְ), here whether the citizens will hand David over.

ἀποκλεισθήσεται

will he be shut up / handed over

Fut Pass Indic 3 Sg · ἀποκλείω

verb of the question

→ verbal action or state

ἀποκλείω: 'shut up / confine / deliver over by entrapment'; the future passive ἀποκλεισθήσεται asks whether David will be 'shut in' (i.e. surrendered to Saul) by the men of Keilah; deliberately echoes Saul's perfect ἀποκέκλεισται (v. 7) — the word David now turns into a question for YHWH.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transitional)

→ adverbial qualification

νῦν: 'now'; here a transitional 'and now,' introducing the second, parallel question about Saul's descent.

εἰ

whether / will

interrogative particle (second question)

→ discourse linkage or contrast

εἰ: introduces David's second question, concerning Saul's coming down.

καταβήσεται

will come down

Fut Mid Indic 3 Sg · καταβαίνω

verb of the second question

→ verbal action or state

καταβαίνω: 'go down / come down'; the future asks whether Saul will indeed descend on Keilah as feared (cf. v. 8, καταβαίνειν).

Σαουλ

Saul

Nominative

subject of καταβήσεται (indeclinable)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as subject of καταβήσεται (indeclinable).

καθώς

as

comparative conjunction

→ discourse linkage or contrast

καθώς: 'as / just as'; renders וְכַד; introduces the comparison with what David has heard.

ἤκουσεν

has heard

Aor Act Indic 3 Sg · ἀκούω

verb of the comparative clause

→ verbal action or state

ἀκούω: 'hear'; the aorist refers back to the report David has received (cf. ἀκήκοεν, v. 10).

ὁ

the

Nominative

article (with δοῦλος)

→ noun-phrase marking

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

δοῦλος

servant

Nominative

subject of ἤκουσεν (deferential self-reference)

→ participant prominence

δοῦλος: 'servant'; the repeated humble self-designation ὁ δοῦλός σου (cf. v. 10); the form bears a second accent before the enclitic σου.

σου

your

Genitive

genitive of possession (enclitic)

→ relational specification

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

κύριε

O LORD

Vocative

vocative of address (renewed invocation)

→ direct address

κύριος (voc.): rendering of יהוה; the renewed vocative intensifies the prayerful tone before the closing petition.

ὁ

the / O

Nominative

article (with θεός, vocative)

→ noun-phrase marking

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

θεός

God

Nominative

nominative-for-vocative in apposition to κύριε

→ participant prominence

θεός: the Hebraizing nominative-for-vocative ('O God!'); 'God of Israel' repeats the covenant invocation of v. 10.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the covenant title repeated for emphasis.

ἀπάγγειλον

tell

Aor Act Impv 2 Sg · ἀπαγγέλλω

main verb (David's petition: imperative addressed to YHWH)

→ verbal action or state

ἀπαγγέλλω: 'report / tell / declare'; the imperative addressed to God is a petition ('tell your servant'); strikingly, the same verb used impersonally for human reports (vv. 1, 7) is here directed to YHWH for the divine answer.

τῷ

the / to

Dative

article (with δούλῳ)

→ noun-phrase marking

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

δούλῳ

servant

Dative

dative of recipient (with ἀπάγγειλον)

→ sphere or reference

δοῦλος: the dative τῷ δούλῳ σου ('to your servant') as the recipient of the requested divine word; David's threefold self-reference as 'servant' (vv. 10–11) marks his posture of submission.

σου

your

Genitive

genitive of possession (enclitic)

→ relational specification

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

καὶ

and

narrative conjunction (introducing divine answer)

→ 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 (divine reply)

→ verbal action or state

λέγω: introduces the LORD's terse oracular answer.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: rendering of יהוה; YHWH answers David's prayer directly through the ephod.

ἀποκλεισθήσεται

he will be shut up / handed over

Fut Pass Indic 3 Sg · αποκλείω

main verb (the one-word divine oracle)

→ verbal action or state

ἀποκλείω: the LORD's single-word answer ἀποκλεισθήσεται ('he will be shut up') confirms that the men of Keilah would indeed surrender David to Saul — the bare, decisive oracle that precipitates the flight of v. 13; the verb forms a triple ring with v. 7 (ἀποκέκλεισται) and the question opening v. 11.

13 καὶ ἀνέστη Δαυιδ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ ὡς τετρακόσιοι καὶ ἐξῆλθον ἐκ Κεῖλα καὶ ἐπορεύοντο οὗ
ἐὰν ἐπορεύθησαν καὶ τῷ Σαουλ ἀπηγγέλη ὅτι διασέσωται Δαυιδ ἐκ Κεῖλα καὶ ἀνῆκεν τοῦ ἐξελθεῖν

And David arose, and the men with him, about four hundred, and they went out from Keilah and traveled wherever they might go; and it was reported to Saul that David had escaped from Keilah, and he gave up going out.

Escape: David acts on the oracle (no v. 12 precedes) καὶ ἀνέστη Δαυιδ

Acting on the oracle of v. 11, David escapes before Keilah can betray him. The notice of 'about four hundred' men (cf. 22:2) measures the growing band. The indefinite οὗ ἐὰν ἐπορεύθησαν ('wherever they might go') conveys the rootless, fugitive existence now beginning. Saul's response — when told David has escaped, he 'gives up going out' (ἀνῆκεν τοῦ ἐξελθεῖν) — overturns his confident presumption of v. 7. (This verse follows directly on v. 11; the Rahlfs LXX has no verse 12.)

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη
arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (David's departure)

→ verbal action or state

ἀνίστημι: 'rise / get up / set out'; renders $\alpha\iota\sigma\tau\eta\mu\iota$; the intransitive aorist marks the decisive move of escape prompted by the oracle.

Δαυιδ
David

Nominative

subject (indeclinable)

→ participant identification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject (coordinate with Δαυιδ)

→ participant prominence

ἄνήρ: 'man / warrior'; David's band.

οἱ

the / who

Nominative

article (attributive, with μετ' αὐτοῦ)

→ noun-phrase marking

The attributive οἱ μετ' αὐτοῦ ('those with him') again converts the prepositional phrase into an adjectival modifier (cf. v. 5).

μετ'

with

preposition + genitive (accompaniment; elided)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετ'

→ relational specification

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

ὥς

about

adverb of approximation (with the numeral)

→ clausal contribution

ὥς: 'about / approximately'; with numerals renders the Hebrew ֶשׁ of estimation ('about four hundred').

τετρακόσιοι

four hundred

Nominative

numeral in apposition (counting the men)

→ participant prominence

τετρακόσιοι: 'four hundred'; renders מֵאַרְבָּעָתָּה; the figure (cf. 22:2) measures the growth of David's following — a substantial militia now gathered around the fugitive.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθον

they went out

Aor Act Indic 3 Pl · ἐξέρχονται

main verb (departure from the town)

→ verbal action or state

ἐξέρχονται: 'go out / depart'; renders יָצְאוּ; the escape from Keilah forestalls the predicted betrayal (v. 11).

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

Κεїλα

Keilah

genitive object of ἐκ (place-name, indeclinable)

→ participant identification

Κεїλα: transliterated proper name rendered in Greek letters; here it functions as genitive object of ἐκ (place-name, indeclinable).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύοντο

they traveled / kept going

Impf Mid Indic 3 Pl · πορεύομαι

main verb (wandering)

→ verbal action or state

πορεύομαι: 'go / travel'; the imperfect ἐπορεύοντο conveys the ongoing, aimless movement of fugitives — 'they kept going wherever they could.'

οὔ

wherever

relative adverb of place (indefinite)

→ participant reference

οὔ: 'where'; with ἔάν forms the indefinite 'wherever,' depicting the unsettled, improvised route of the fleeing band.

ἐάν

ever

particle (generalizing, with οὔ)

→ discourse linkage or contrast

ἐάν: here generalizing particle (= ἄν) making οὔ indefinite ('wherever').

ἐπορεύθησαν

they might go

Aor Pass Indic 3 Pl · πορεύομαι

verb of the indefinite relative clause

→ verbal action or state

πορεύομαι: the aorist in the indefinite relative clause ('wherever they went') reinforces the picture of rootless wandering.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τῷ

the / to

Dative

article (with Σαουλ, marking dative)

→ noun-phrase marking

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

Σαουλ

Saul

Dative

dative of recipient (indeclinable)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as dative of recipient (indeclinable).

ἀπηγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀπαγγέλλω

main verb (impersonal passive report)

→ verbal action or state

ἀπαγγέλλω: 'report'; the third use of the report-formula (cf. vv. 1, 7); now the news to Saul reverses his earlier confidence — David has slipped away.

ὅτι

that

conjunction (content of report)

→ discourse linkage or contrast

ὅτι: introduces the content of the report to Saul.

διασέσωται

has escaped / been delivered

Perf Mid Indic 3 Sg · διασώζω

verb of the content clause (perfect of resultant state)

→ verbal action or state

διασώζω: 'bring safely through / rescue / escape'; renders נִצַּח (Niphal); the perfect διασέσωται ('has been brought safely through') echoes the σώζω root that ran through David's deliverance of Keilah (v. 5) — the deliverer is himself now delivered.

Δαυιδ

David

Nominative

subject of διασέσωται (indeclinable)

→ participant identification

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

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

Κεῖλα

Keilah

genitive object of ἐκ (place-name, indeclinable)

→ participant identification

Κεῖλα: transliterated proper name rendered in Greek letters; here it functions as genitive object of ἐκ (place-name, indeclinable).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνῆκεν

he gave up / refrained

Aor Act Indic 3 Sg · ἀνίημι

main verb (Saul's abandonment of the campaign)

→ verbal action or state

ἀνίημι: 'let go / relax / give up'; renders ἵστημι; Saul 'gave up' the expedition — the verb of slackening marks the collapse of his confident plan to trap David in the walled town (vv. 7–8).

τοῦ

the / from

Genitive

article (with the infinitive ἐξελεῖν)

→ noun-phrase marking

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

ἐξελεῖν

to go out / set out

Aor Act Inf · ἐξέρχομαι

articular infinitive (epexegetic with ἀνῆκεν: 'from going out')

→ verbal action or state

ἐξέρχομαι: 'go out'; the genitive articular infinitive τοῦ ἐξελεῖν completes ἀνῆκεν — Saul 'desisted from setting out' against Keilah, his planned military descent (v. 8) now abandoned.

14 καὶ ἐκάθισεν Δαυιδ ἐν τῇ ἐρήμῳ ἐν Μασερεμ ἐν τοῖς στενοῖς καὶ ἐκάθητο ἐν τῇ ἐρήμῳ ἐν τῷ ὄρει Ζιφ ἐν τῇ γῇ τῇ ἀρχμώδει καὶ ἐζήτει αὐτὸν Σαουλ πάσας τὰς ἡμέρας καὶ οὐ παρέδωκεν αὐτὸν κύριος εἰς τὰς χεῖρας αὐτοῦ

And David settled in the wilderness, in Maserem, in the strongholds, and he dwelt in the wilderness on the hill of Ziph, in the parched land; and Saul sought him all the days, but the LORD did not give him into his hands.

New scene: David in the wilderness strongholds of Ziph καὶ ἐκάθισεν Δαυιδ ἐν τῇ ἐρήμῳ

A new movement opens with David settling in the wilderness 'strongholds' (στενοῖς) of Ziph, the 'parched land' (γῇ ἀρχμώδει). The pairing ἐκάθισεν ... ἐκάθητο (aorist then imperfect of related sitting/dwelling verbs) marks both his arrival and his abiding there. The verse's theological key is the closing clause: Saul sought him 'all the days,' but οὐ παρέδωκεν αὐτὸν κύριος ('the LORD did not hand him over') — the divine παραδίδωμι once promised over David's enemies (v. 4) is now withheld from David's enemy, refuting Saul's claim of v. 7.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάθισεν

settled / encamped

Aor Act Indic 3 Sg · καθίζω

main verb (David takes up position)

→ verbal action or state

καθίζω: 'sit down / settle / encamp'; renders קָשַׁר; the ingressive aorist marks David's establishing himself in the wilderness refuge.

Δαυιδ

David

Nominative

subject (indeclinable)

→ participant identification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

dative of place (locative)

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders רָמָה; the dry highland of Judah, David's habitual refuge during the years of flight; the term recurs throughout the chapter (vv. 14, 15, 24, 25).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Μασερεμ

Maserem

dative of place (place-name, indeclinable)

→ participant identification

Μασερεμ: transliteration of a Hebrew term for the wilderness strongholds (the Masoretic text has מַסְרַם, 'in the strongholds'); the LXX renders the common noun as a proper place-name; indeclinable; cf. the related Μεσσαρα at v. 19.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

στενοῖς

strongholds / narrow places

Dative

dative of place (substantivized adjective)

→ sphere or reference

στενός: 'narrow'; the substantivized neuter plural τὰ στενά ('the narrows / strongholds') renders מַצְרֹת ('fastnesses'); the inaccessible defiles and rock-fortresses that gave David shelter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάθητο

dwelt / remained

Impf Mid Indic 3 Sg · κάθημαι

main verb (durative abiding)

→ verbal action or state

κάθημαι: 'sit / dwell / remain'; the imperfect ἐκάθητο complements the aorist ἐκάθισεν — having settled, David 'kept dwelling' in the Ziph highlands; the verb-pair conveys both the act and the duration of his stay.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

dative of place (locative)

→ sphere or reference

ἐρήμῳ: meaning 'wilderness'; it serves as dative of place (locative).

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ὄρει

hill / mountain

Dative

dative of place (locative)

→ sphere or reference

ὄρος: 'mountain / hill'; renders הָרֵי; the hill country of Ziph, southeast of Hebron.

Ζιφ

Ziph

genitive of relationship (indeclinable: 'hill of Ziph')

→ participant identification

Ζιφ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'hill of Ziph').

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (locative)

→ sphere or reference

γῇ: 'land / ground'; here the dry terrain of the Ziph wilderness.

τῇ

the

Dative

article (attributive, with ἀνχμῶδει)

→ noun-phrase marking

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

ἀνχμῶδει

parched / arid

Dative

attributive adjective (modifying γῇ)

→ sphere or reference

ἀνχμῶδει: meaning 'parched'; it serves as attributive adjective (modifying γῇ).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐζήτει

was seeking

Impf Act Indic 3 Sg · ζητέω

main verb (Saul's continual search)

→ verbal action or state

ζητέω: 'seek'; the imperfect ἐζήτει with πάσας τὰς ἡμέρας ('all the days') stresses the relentless, unceasing character of Saul's hunt for David.

αὐτὸν

him

Accusative

direct object of ἐζήτει (David)

→ participant reference

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

Σαουλ

Saul

Nominative

subject of ἐξήτει (indeclinable)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as subject of ἐξήτει (indeclinable).

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας)

→ object specification

παῖς: 'all'; πάσας τὰς ἡμέρας ('all the days') is an accusative of duration emphasizing the ceaselessness of Saul's search.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration ('all the days')

→ object specification

ἡμέρα: 'day'; the accusative of extent of time marks the long duration of the pursuit.

καὶ

but / and

coordinate conjunction (here adversative in force)

→ discourse linkage or contrast

καί here carries adversative force ('but'), setting Saul's tireless seeking against the LORD's protective withholding.

οὐ

not

negative particle (with παρέδωκεν)

→ discourse linkage or contrast

οὐ: the negative that makes the theological point — God did not give David over.

παρέδωκεν

gave over / handed over

Aor Act Indic 3 Sg · παραδίδωμι

main verb (the decisive theological statement)

→ verbal action or state

παραδίδωμι: 'hand over'; renders (תָּבַד) יְהוָה; the same handover-verb the LORD used to give David's enemies into his hand (v. 4) is here negated for David's enemy — οὐ παρέδωκεν ... κύριος directly refutes Saul's boast πέπρακεν ... ὁ θεός (v. 7).

αὐτὸν

him

Accusative

direct object of παρέδωκεν (David)

→ participant reference

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

κύριος

LORD

Nominative

subject (the true sovereign over David's fate)

→ participant prominence

κύριος: rendering of יהוה; YHWH, not Saul, governs David's destiny; the placement of the divine name as subject of the negated handover is the chapter's theological center.

εἰς

into

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

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

accusative object of εἰς (idiom)

→ object specification

χεῖρ: 'hand'; εἰς τὰς χεῖρας αὐτοῦ ('into his hands') is the handover-idiom (תָּבַד), pointedly recalling Saul's claim εἰς χεῖράς μου (v. 7) — the hands into which David was emphatically not delivered.

αὐτοῦ

his

Genitive

genitive of possession (Saul's hands)

→ relational specification

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

15 καὶ εἶδεν Δαυιδ ὅτι ἐξέρχεται Σαουλ τοῦ ζητεῖν τὸν Δαυιδ καὶ Δαυιδ ἐν τῷ ὄρει τῷ ἀρχμώδει ἐν τῇ Καινῇ Ζιφ

And David saw that Saul was coming out to seek David; and David was on the parched hill, in the New (Horesh) of Ziph.

Setting for Jonathan's visit: David at Horesh

καὶ εἶδεν Δαυιδ

David perceives (εἶδεν) Saul's renewed advance and is located at 'the New' (ἡ Καινή) of Ziph — the LXX rendering Hebrew הֶשֶׁךְ (Horesh, 'forest/thicket') by Καινή ('new place'), perhaps reading the name as if from a root for 'new.' The locative clause sets the stage for Jonathan's covenant visit (vv. 16–18), the spiritual high point of the chapter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw / perceived

Aor Act Indic 3 Sg · ὁράω

main verb (David's perception)

→ verbal action or state

ὁράω (aor. εἶδεν): 'see / perceive'; renders הִשָּׁג; David's awareness of Saul's movements keeps him a step ahead of the pursuit.

Δαυιδ

David

Nominative

subject (indeclinable)

→ participant identification

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

ὅτι

that

conjunction (object clause of εἶδεν)

→ discourse linkage or contrast

ὅτι: introduces the content of David's perception.

ἐξέρχεται

is coming out

Pres Mid Indic 3 Sg · ἐξέρχομαι

verb of the object clause (historic/vivid present)

→ verbal action or state

ἐξέρχομαι: 'go out / come out'; the present after ὅτι vividly portrays Saul's sortie as underway — he 'is coming out' to hunt David.

Σαουλ

Saul

Nominative

subject of ἐξέρχεται (indeclinable)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as subject of ἐξέρχεται (indeclinable).

τοῦ

the / to

Genitive

article (with the infinitive ζητεῖν)

→ noun-phrase marking

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

ζητεῖν

to seek

Pres Act Inf · ζητέω

articular infinitive of purpose ('to seek')

→ verbal action or state

ζητέω: 'seek'; the genitive articular infinitive τοῦ ζητεῖν expresses the purpose of Saul's advance — to hunt David down (cf. ἐζήτει, v. 14).

τόν

the

Accusative

article (with Δαυιδ, marking accusative)

→ noun-phrase marking

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

Δαυιδ

David

Accusative

accusative object of ζητεῖν (indeclinable)

→ participant identification

Δαυιδ: object of the search; case (accusative) marked by the article τόν.

καὶ

and / now

conjunction (introducing parenthetical locative clause)

→ discourse linkage or contrast

καὶ here introduces a circumstantial 'while David was...' clause (Hebraistic verbless construction).

Δαυιδ

David

Nominative

subject of the verbless locative clause (indeclinable)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as subject of the verbless locative clause (indeclinable).

ἐν

on / in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ὄρει

hill

Dative

dative of place (locative)

→ sphere or reference

ὄρος: 'mountain / hill'; the Ziph highland again (cf. v. 14).

τῷ

the

Dative

article (attributive, with ἀνχμῶδει)

→ noun-phrase marking

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

αὐχμῶδει

parched

Dative

attributive adjective (modifying ὄρει)

→ sphere or reference

αὐχμῶδης: 'dry / parched'; the recurring descriptor of the Ziph wilderness (cf. vv. 14, 19).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with Καينῇ)

→ noun-phrase marking

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

Καينῇ

the New (Horesh)

Dative

dative of place (substantivized adjective as place-name)

→ sphere or reference

Καينῇ: meaning 'the New (Horesh)'; it serves as dative of place (substantivized adjective as place-name).

Ζιφ

of Ziph

genitive of relationship (indeclinable: 'the New of Ziph')

→ participant identification

Ζιφ: indeclinable; locates Horesh (ἡ Καينῇ) within the Ziph wilderness.

16 καὶ ἀνέστη Ἰωναθαν υἱὸς Σαουλ καὶ ἐπορεύθη πρὸς Δαυιδ εἰς Καينῇν καὶ ἐκραταίωσεν τὰς χεῖρας αὐτοῦ ἐν κυρίῳ

And Jonathan son of Saul arose and went to David at the New (Horesh), and strengthened his hands in the LORD.

Covenant visit: Jonathan strengthens David

καὶ ἀνέστη Ἰωναθαν

The chapter's spiritual center: Jonathan, Saul's own son and heir, comes to David and 'strengthened his hands in the LORD' (ἐκραταίωσεν τὰς χεῖρας αὐτοῦ ἐν κυρίῳ) — the opposite of his father's pursuit. The idiom 'to strengthen the hands' (כִּי תִּצְרֶנּוּ) means to encourage and embolden; the phrase 'in the LORD' grounds the encouragement in covenant faith, setting up Jonathan's confession of David's kingship (v. 17).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (Jonathan sets out)

→ verbal action or state

ἀνίστημι (2nd aor. intrans.): 'stand up / arise'; renders **וַיָּקָם**; David's rising from his bed at evening signals leisure rather than the early rising of a man on campaign.

Ιωναθαν

Jonathan

subject (indeclinable proper noun)

→ participant identification

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

υἱὸς

son

Nominative

nominative in apposition to Ιωναθαν

→ participant prominence

υἱός: 'son'; the appositive 'son of Saul' heightens the poignancy — the king's own heir confirms David's future kingship over his own dynastic claim.

Σαουλ

of Saul

genitive of relationship (indeclinable: 'son of Saul')

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'son of Saul').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Jonathan's journey to David)

→ verbal action or state

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

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of πρὸς (indeclinable)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (indeclinable).

εἰς

to / at

preposition + accusative (direction)

→ spatial or relational framing

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

Καινὴν

the New (Horesh)

Accusative

accusative of direction (place-name)

→ object specification

Καινὴν: meaning 'the New (Horesh)'; it serves as accusative of direction (place-name).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκραταίωσεν

strengthened

Aor Act Indic 3 Sg · κραταίωω

main verb (the act of encouragement)

→ verbal action or state

κραταίωω: 'strengthen / make strong'; the idiom ἐκραταίωσεν τὰς χεῖρας αὐτοῦ ('strengthened his hands') renders כִּי נִתְּנָה, a Hebraism for emboldening and encouraging someone; 'his hands' = David's resolve and courage.

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

direct object of ἐκραταίωσεν (idiom for courage)

→ object specification

χεῖρας: meaning 'hands'; it serves as direct object of ἐκραταίωσεν (idiom for courage).

αὐτοῦ

his

Genitive

genitive of possession (David's hands)

→ relational specification

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

ἐν

in

preposition + dative (sphere/means)

→ spatial or relational framing

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

κυρίῳ

the LORD

Dative

dative object of ἐν (sphere of the encouragement)

→ sphere or reference

κυρίῳ: meaning 'the LORD'; it serves as dative object of ἐν (sphere of the encouragement).

17 καὶ εἶπεν πρὸς αὐτόν μὴ φοβοῦ ὅτι οὐ μὴ εὕρη σε ἡ χεὶρ Σαουλ τοῦ πατρός μου καὶ σὺ βασιλεύσεις ἐπὶ Ἰσραὴλ καὶ ἐγὼ ἔσομαί σοι εἰς δεύτερον καὶ Σαουλ ὁ πατήρ μου οἶδεν οὕτως

And he said to him, 'Do not fear, for the hand of Saul my father shall not find you; and you shall reign over Israel, and I shall be second to you; and Saul my father knows this is so.'

Jonathan's covenant confession of David's kingship

καὶ εἶπεν πρὸς αὐτόν μὴ φοβοῦ

Jonathan's speech is the theological summit of the chapter: a reassurance (μὴ φοβοῦ, 'do not fear'), a guarantee of David's safety with the emphatic οὐ μὴ + subjunctive, and a remarkable confession of David's destiny — σὺ βασιλεύσεις ἐπὶ Ἰσραὴλ ('you shall reign over Israel') with Jonathan's own self-effacing place ἐγὼ ἔσομαί σοι εἰς δεύτερον ('I shall be second to you'). The closing καὶ Σαουλ ... οἶδεν οὕτως ('Saul knows this is so') shows even the king secretly recognizes David's anointing.

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 (Jonathan's speech)

→ verbal action or state

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

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 (David)

→ participant reference

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

μὴ
not

negative particle (with prohibitive imperative)

→ discourse linkage or contrast

μὴ: the negative of prohibition with the present imperative φοβοῦ ('stop fearing / do not fear').

φοβοῦ
fear

Pres Mid Impv 2 Sg · φοβέομαι

main verb (prohibition: reassurance formula)

→ verbal action or state

φοβέομαι: 'fear / be afraid'; the formula μὴ φοβοῦ ('do not fear') is a standard OT word of reassurance (cf. Gen 15:1; 26:24); the present imperative addresses an ongoing dread — Mephibosheth fears the fate often dealt to a deposed dynasty's heirs; David's first word disarms that fear.

ὅτι
for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the reassurance in the promise that follows.

οὐ
not

negative particle (part of emphatic οὐ μὴ)

→ discourse linkage or contrast

οὐ: combines with μὴ in the emphatic negation οὐ μὴ.

μὴ
not

negative particle (emphatic οὐ μὴ + subjunctive)

→ discourse linkage or contrast

μὴ: with οὐ forms οὐ μὴ + aorist subjunctive, the strongest form of denial ('shall by no means').

εὑρή
find

Aor Act Subj 3 Sg · εὕρισκω

subjunctive of emphatic negation (with οὐ μὴ)

→ verbal action or state

εὕρισκω (aor. subj. εὔρη): 'find / obtain / secure'; the subjunctive after μὴποτε expresses the feared outcome — that Sheba might gain fortified strongholds and prolong the revolt.

σε
you

Accusative

direct object of εὔρη (David)

→ participant reference

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

ἡ
the

Nominative

article (with χεῖρ)

→ noun-phrase marking

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

χεὶρ

hand

Nominative

subject of εὕρη ('the hand of Saul')

→ participant prominence

χείρ: 'hand'; 'the hand of Saul' is a metonymy for Saul's power and reach; the 'hand' motif (vv. 4, 7, 14, 16) culminates here — Saul's hand will never find David, because the LORD's hand protects him.

Σαουλ

of Saul

genitive of possession (indeclinable: 'hand of Saul')

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable: 'hand of Saul').

τοῦ

the

Genitive

article (with πατρός, in apposition to Σαουλ)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition to Σαουλ

→ relational specification

πατρός: meaning 'father'; it serves as genitive in apposition to Σαουλ.

μου

my

Genitive

genitive of possession (enclitic, with πατρός)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σύ

you

Nominative

subject (emphatic personal pronoun)

→ participant reference

σύ: the emphatic 'you' foregrounds David as the divinely destined king — 'it is you who shall reign.'

βασιλεύσεις

shall reign

Fut Act Indic 2 Sg · βασιλεύω

main verb (Jonathan's confession of David's kingship)

→ verbal action or state

βασιλεύω: 'be king / reign'; the result Abner promises — David's universal rule over all he desires.

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπὶ + accusative: 'over'; marks the scope of David's coming reign.

Ισραηλ

Israel

accusative object of ἐπὶ (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the kingdom David will rule.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγώ

I

Nominative

subject (emphatic personal pronoun)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject (emphatic personal pronoun).

ἔσομαι

shall be

Fut Mid Indic 1 Sg · εἰμί

main verb (Jonathan's self-effacing pledge)

→ verbal action or state

εἰμί future ἔσομαι: 'I will be'; renders יהֶה — the very same verbal root that will be disclosed as the divine Name in v.14 (Ἐγὼ εἰμι ὁ ὢν from יהֶה אֶשֶׁר אֶהֱיָה). The divine presence-promise ἔσομαι σοι ('I will be with you') thus anticipates the Name-revelation: God's being-with-Moses is an expression of the divine Being itself. The same promise echoes in Josh 1:5; Isa 43:2; Matt 28:20.

σοι

to you / for you

Dative

dative of advantage/relationship (enclitic)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage/relationship (enclitic).

εἰς

as / for

preposition + accusative (predicate: 'as second'; Hebraizing εἰς of role)

→ spatial or relational framing

εἰς; meaning 'as'; here it marks the relation signaled by preposition + accusative (predicate: 'as second'; Hebraizing εἰς of role).

δεύτερον

second

Accusative

predicate accusative (the rank Jonathan accepts)

→ object specification

δεύτερον: meaning 'second'; it serves as predicate accusative (the rank Jonathan accepts).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Σαουλ

Saul

Nominative

subject of οἶδεν (indeclinable)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as subject of οἶδεν (indeclinable).

ὁ

the

Nominative

article (with πατήρ, in apposition to Σαουλ)

→ noun-phrase marking

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

πατήρ

father

Nominative

nominative in apposition to Σαουλ

→ participant prominence

πατήρ: meaning 'father'; it serves as nominative in apposition to Σαουλ.

μου

my

Genitive

genitive of possession (enclitic)

→ relational specification

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

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb (Saul's hidden knowledge)

→ verbal action or state

οἶδα (perf. with pres. sense): 'know'; in τίς οἶδεν the perfect functions as a present — 'who knows?' — leaving room for divine mercy.

οὕτως

thus / this is so

adverb (object of οἶδεν: 'knows that it is so')

→ adverbial qualification

οὕτως: meaning 'thus'; it shapes time, manner, location, or discourse flow in the clause.

18 καὶ διέθεντο ἀμφότεροι διαθήκην ἐνώπιον κυρίου καὶ ἐκάθητο Δαυιδ ἐν Καϊνῇ καὶ Ἰωναθαν ἀπῆλθεν εἰς οἶκον αὐτοῦ

And the two of them made a covenant before the LORD; and David dwelt in the New (Horesh), and Jonathan went off to his house.

Covenant ratification and parting καὶ διέθεντο ἀμφότεροι διαθήκην

The episode is sealed by a covenant 'before the LORD' (ἐνώπιον κυρίου), renewing the earlier pacts of Jonathan and David (18:3; 20:16–17). The cognate construction διέθεντο ... διαθήκην ('covenanted a covenant') is the standard idiom. The parting — David remaining in the wilderness, Jonathan returning home — is the last meeting of the two friends in the narrative; they will not meet again.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διέθεντο

made / cut

Aor Mid Indic 3 Pl · διατίθημι

main verb (covenant-making, cognate construction)

→ verbal action or state

διατίθημι (mid.): 'arrange / make a covenant'; διέθεντο διαθήκην ('made a covenant') renders תַּרְבֵּךְ תַּרְבֵּךְ ('cut a covenant'); the middle voice marks the parties acting for their mutual bond.

ἀμφότεροι

both / the two

Nominative

subject (in apposition: 'the two of them')

→ participant prominence

ἀμφότεροι: meaning 'both'; it serves as subject (in apposition: 'the two of them').

διαθήκην

a covenant

Accusative

cognate accusative (with διέθεντο)

→ object specification

διαθήκη: 'covenant / pact'; renders תַּרְבֵּךְ; the cognate accusative completes the covenant idiom; this is the third covenant between the two (cf. 18:3; 20:16) and the final one.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders לְפָנַי; the covenant 'before the LORD' invokes YHWH as witness and guarantor of the bond.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κυρίου: meaning 'the LORD'; it serves as genitive object of ἐνώπιον.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάθητο

dwelt / remained

Impf Mid Indic 3 Sg · κάθημαι

main verb (David remains)

→ verbal action or state

κάθημαι: 'sit / be seated'; the imperfect ἐκάθητο conveys David's tense, ongoing wait between the gates for news of the battle — and of his son.

Δαυιδ

David

Nominative

subject (indeclinable)

→ participant identification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Καινῇ

the New (Horesh)

Dative

dative of place (place-name)

→ sphere or reference

ἡ Καινή: 'the New (place)' = Horesh (הַשִּׁיחַ); David's continued station in the Ziph wilderness (cf. vv. 15–16).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Ιωναθαν

Jonathan

subject (indeclinable)

→ participant identification

Ιωναθαν: indeclinable; departs to his home — the friends' final parting in the narrative.

ἀπῆλθεν

went off / departed

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (Jonathan's return)

→ verbal action or state

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

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

οἶκον

house / home

Accusative

accusative of direction (with εἰς)

→ object specification

οἶκον: meaning 'house'; it serves as accusative of direction (with εἰς).

αὐτοῦ

his

Genitive

genitive of possession (Jonathan's house)

→ relational specification

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

19 καὶ ἀνέβησαν οἱ Ζιφαῖοι ἐκ τῆς ἀρχμώδους πρὸς Σαουλ ἐπὶ τὸν βουνὸν λέγοντες οὐκ ἰδοὺ Δαυὶδ
κέκρυπται παρ' ἡμῖν ἐν Μεσσαρά ἐν τοῖς στενοῖς ἐν τῇ Καινῇ ἐν τῷ βουνῷ τοῦ Εχέλα τοῦ ἐκ δεξιῶν τοῦ
Ιεσσαίμου

And the Ziphites went up from the parched land to Saul at the hill, saying, 'Behold, is not David hidden among us in Messara, in the strongholds, in the New (Horesh), on the hill of Hachilah, which is to the right of Jeshimon?'

New scene: the Ziphites' betrayal

καὶ ἀνέβησαν οἱ Ζιφαῖοι

A new movement: the men of Ziph, on whose territory David has taken refuge, go up to Saul to inform on him. Their report is cast as a rhetorical question (οὐκ ἰδοὺ ...; 'Is not David hidden among us...?') and piles up locative phrases pinpointing David's hideouts. The geographic precision — Messara, the strongholds, Horesh, the hill of Hachilah south of Jeshimon — marks the thoroughness of their betrayal.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβησαν

went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (the Ziphites' approach to Saul)

→ verbal action or state

ἀναβαίνω: 'go up / ascend'; renders הָלַךְ; the Ziphites 'go up' to Saul (presumably at Gibeah) to inform — the verb of approach for an audience with the king.

οἱ
the

Nominative

article

→ noun-phrase marking

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

Ζιφαῖοι

Ziphites

Nominative

subject

→ participant prominence

Ζιφαῖος: 'Ziphite, inhabitant of Ziph'; gentilic from Ζιφ (v. 14); the men of David's own tribe Judah who betray him to Saul (cf. the heading of Ps 54).

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with ἀρχμώδους)

→ noun-phrase marking

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

ἀρχμώδους

parched land

Genitive

substantivized adjective (genitive of source: 'from the parched [region]')

→ relational specification

ἀρχμώδης: 'dry / parched'; here substantivized (ἡ ἀρχμώδης, 'the parched land'), the recurring descriptor of the Ziph wilderness (cf. vv. 14, 15); the genitive marks it as the place the Ziphites came up from.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Σαουλ

Saul

accusative object of πρὸς (indeclinable)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (indeclinable).

ἐπὶ

to / at

preposition + accusative (direction/place)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with βουνόν)

→ noun-phrase marking

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

βουνόν

hill

Accusative

accusative object of ἐπὶ (place)

→ object specification

βουνός: 'hill / mound'; here possibly Gibeah (גִּבְעָה, 'hill'), Saul's seat — the LXX may render the place-name by its meaning 'hill'; or simply the height where Saul was.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle introducing direct speech

→ verbal action or state

λέγω: the participle λέγοντες (rendering לֵּאמֹר) introduces the Ziphites' report.

οὐκ

not

negative particle (introducing rhetorical question)

→ discourse linkage or contrast

οὐ(κ): here introducing a rhetorical question expecting 'yes' — 'Is not David hidden among us?' (renders the Hebrew אִלּוּלָהּ).

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; with οὐκ heightens the informers' eager presentation of David's location.

Δαυιδ

David

Nominative

subject of κέκρυπται (indeclinable)

→ participant identification

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

κέκρυπται

is hidden

Perf Mid Indic 3 Sg · κρύπτω

verb of the rhetorical question (perfect of state)

→ verbal action or state

κρύπτω: 'hide / conceal'; renders / נִכְּפֵה / נִכְּפֵה; the perfect κέκρυπται ('has hidden himself / is in hiding') describes David's concealment, which the Ziphites now expose.

παρ

among / beside

preposition + dative (location: 'among us'; elided)

→ spatial or relational framing

παρά + dative: 'beside / among / with'; 'among us' marks the Ziphites' guilty knowledge of harboring David in their own territory.

ἡμῖν

us

Dative

dative object of παρ (the Ziphites)

→ participant reference or interest

ἡμῖν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of παρ (the Ziphites).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Μεσσάρα

Messara

dative of place (place-name, indeclinable)

→ participant identification

Μεσσάρα: transliteration of the Hebrew מְסָרָה ('strongholds'); like Μασερεμ (v. 14), the LXX renders the common noun as a proper place-name; indeclinable.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

στενοῖς

strongholds / narrow places

Dative

dative of place (substantivized adjective)

→ sphere or reference

στενός: 'narrow'; τὰ στενά ('the strongholds / narrows'), the defile-fortresses where David shelters (cf. v. 14).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with Καὶνῃ)

→ noun-phrase marking

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

Καὶνῇ

the New (Horesh)

Dative

dative of place (place-name)

→ sphere or reference

ἡ Καὶνή: 'the New (place)' = Horesh (הֶחָדָשׁ); the same site as vv. 15–18, now disclosed to Saul.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with βουνῷ)

→ noun-phrase marking

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

βουνῷ

hill

Dative

dative of place (locative)

→ sphere or reference

βουνός: 'hill'; renders הַצִּבְלָה; 'the hill of Hachilah' is a specific height in the Ziph wilderness.

τοῦ

the / of

Genitive

article (with Εχέλα, marking genitive)

→ noun-phrase marking

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

Εχέλα

Hachilah

Genitive

genitive of relationship (indeclinable: 'hill of Hachilah')

→ participant identification

Εχέλα: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'hill of Hachilah').

τοῦ

the / which is

Genitive

article (attributive, with ἐκ δεξιῶν phrase)

→ noun-phrase marking

The article τοῦ converts the following prepositional phrase ἐκ δεξιῶν τοῦ Ιεσσαίου into an attributive modifier of the hill ('the [one] to the right of Jeshimon').

ἐκ

to / on (the right)

preposition + genitive (in the idiom ἐκ δεξιῶν, 'to the right')

→ spatial or relational framing

ἐκ δεξιῶν: idiom 'on the right (hand) / to the south'; in Hebrew orientation 'right' = south, so the hill lies south of Jeshimon.

δεξιῶν

the right

Genitive

genitive object of ἐκ (idiom: 'on the right')

→ relational specification

δεξιός: 'right (hand)'; ἐκ δεξιῶν ('on the right') renders יְמִינִי, denoting the southern side in Hebrew geographical orientation.

τοῦ

the / of

Genitive

article (with Ιεσσαίου, marking genitive)

→ noun-phrase marking

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

Ιεσσαίου

Jeshimon

Genitive

genitive object of ἐκ δεξιῶν (indeclinable)

→ participant identification

Ιεσσαίου: transliteration of Hebrew יְשִׁמוֹן ('the Jeshimon / the desolate waste'), the barren region overlooking the Dead Sea; indeclinable, case marked by the article τοῦ; cf. v. 24.

20 καὶ νῦν πᾶν τὸ πρὸς ψυχὴν τοῦ βασιλέως εἰς κατάβασιν καταβαίνεται πρὸς ἡμᾶς κεκλείκασιν αὐτὸν εἰς τὰς χεῖρας τοῦ βασιλέως

'And now, all that is according to the king's desire for a descent — let him come down to us; they have shut him up into the hands of the king.'

The Ziphites' offer and invitation to Saul καὶ νῦν

With the transitional 'and now' (καὶ νῦν), the Ziphites turn from report to invitation, urging Saul to come down at his pleasure. The somewhat awkward Greek (πᾶν τὸ πρὸς ψυχὴν τοῦ βασιλέως, 'all that is to the king's soul/desire') renders a Hebrew idiom of royal wish. Their closing pledge κεκλείκασιν αὐτὸν εἰς τὰς χεῖρας τοῦ βασιλέως ('they have shut him into the king's hands') echoes the entrapment language of vv. 7, 11 — but the perfect is presumptuous, for the LORD will not allow it (cf. v. 14).

καὶ
and

coordinate conjunction (transitional)

→ discourse linkage or contrast

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

νῦν
now

temporal adverb (transitional 'and now')

→ adverbial qualification

νῦν: 'now'; καὶ νῦν is a discourse-transition marker (rendering הַעַתָּה) moving from the informers' report to their practical proposal.

πᾶν
all

Nominative

substantival adjective (subject: 'all that...')

→ participant prominence

πᾶς: 'all / everything'; the neuter πᾶν τὸ ... ('everything that is to the king's desire') heads the clause expressing the king's pleasure.

τὸ
the / that which

Nominative

article (substantivizing the πρὸς-phrase)

→ noun-phrase marking

The neuter article τό substantivizes the following prepositional phrase: 'the [thing] according to the king's desire.'

πρὸς
according to / toward

preposition + accusative (here 'according to')

→ spatial or relational framing

πρὸς + accusative: here in the sense 'in accordance with / toward'; τὸ πρὸς ψυχὴν ('that which is to the desire') renders a Hebrew idiom of inclination.

ψυχὴν
soul / desire

Accusative

accusative object of πρὸς (idiom: 'desire')

→ object specification

ψυχὴ: 'soul / life / desire'; here in the idiomatic sense of 'wish / appetite' (rendering שָׁמַח); 'all according to the king's soul' = 'whatever the king desires.'

τοῦ
the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως
king

Genitive

genitive of possession (the king's desire)

→ relational specification

βασιλεὺς: 'king'; renders הַמֶּלֶךְ; the deferential third-person reference to Saul as 'the king' marks the courtly tone of the Ziphites' address.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

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

κατάβασιν

a descent / coming down

Accusative

accusative object of εἰς (purpose: 'for coming down')

→ object specification

κατάβασις: 'descent / a going down'; the cognate noun anticipating the verb
καταβαίνετω; 'for a descent' = the king's coming down to seize David.

καταβαίνετω

let him come down

Pres Act Impv 3 Sg · καταβαίνω

main verb (third-person imperative: invitation)

→ verbal action or state

καταβαίνω: 'come down / descend'; the third-person imperative καταβαίνετω ('let him come down') is the Ziphites' formal invitation to Saul to act on his desire; the cognate pairing κατάβασιν ... καταβαίνετω is emphatic ('for a descent let him descend').

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

ἡμᾶς

us

Accusative

accusative object of πρὸς (the Ziphites)

→ participant reference

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

κεκλείκασιν

they have shut up

Perf Act Indic 3 Pl · κλείω

main verb (the Ziphites' pledge of delivery)

→ verbal action or state

κλείω: 'shut / close / confine'; the perfect κεκλείκασιν (indefinite plural, 'they have shut him up' = 'he is shut up') pledges David's delivery into Saul's hands; the verb belongs to the chapter's entrapment word-field (cf. ἀποκλείω, vv. 7, 11) — but the boast presumes on an outcome the LORD has already denied (v. 14).

αὐτὸν

him

Accusative

direct object of κεκλείκασιν (David)

→ participant reference

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

εἰς

into

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

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

accusative object of εἰς (idiom)

→ object specification

χείρ: 'hand'; εἰς τὰς χεῖρας τοῦ βασιλέως ('into the hands of the king') is the handover-idiom again (דָּבַר בְּיָדָא) — the Ziphites claim to do what God has refused to do (cf. vv. 7, 14).

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of possession (the king's hands)

→ relational specification

βασιλεύς: 'king'; Saul, into whose 'hands' the Ziphites promise to deliver David.

21 καὶ εἶπεν αὐτοῖς Σαουλ εὐλογημένοι ὑμεῖς τῷ κυρίῳ ὅτι ἐπονέσατε περὶ ἐμοῦ

And Saul said to them, 'Blessed are you by the LORD, for you have taken trouble on my behalf.'

Saul's blessing of the informers

καὶ εἶπεν αὐτοῖς Σαουλ

Saul welcomes the betrayal with a blessing 'in the LORD' — εὐλογημένοι ὑμεῖς τῷ κυρίῳ ('blessed are you by the LORD') — a chilling invocation of the divine name over an act of treachery against the LORD's anointed. The verb ἐπονέσατε ('you have toiled / shown compassion') casts the betrayal as a kindness done to Saul, sharpening the moral irony.

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 (Saul's reply)

→ verbal action or state

λέγω: introduces Saul's grateful response to the Ziphites.

αὐτοῖς

to them

Dative

dative of recipient (the Ziphites)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of recipient (the Ziphites).

Σαουλ

Saul

Nominative

subject (indeclinable)

→ participant identification

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

εὐλογημένοι

blessed

Perf Pass Ptcp Nom Pl Masc · εὐλογέω

predicate participle (in blessing-formula, with implied ἐστέ)

→ verbal action or state

εὐλογέω: 'bless / speak well of'; the perfect passive participle in the blessing-formula εὐλογημένοι ὑμεῖς τῷ κυρίῳ ('blessed are you by/to the LORD') renders בְּרוּכִים אַתֶּם לַיהוָה; the formula invokes the LORD's blessing — here grotesquely, upon David's betrayers.

ὕμεῖς

you

Nominative

subject (of the blessing-formula)

→ participant reference

σύ (pl. ὑμεῖς): 'you'; the addressed Ziphites, recipients of Saul's blessing.

τῷ

the / by

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

the LORD

Dative

dative of agent/reference (in the blessing-formula)

→ sphere or reference

κύριος: rendering of יְהוָה; the dative τῷ κυρίῳ ('by/to the LORD') in the blessing-formula; Saul's pious invocation of YHWH over an act against YHWH's chosen is one of the chapter's deepest ironies.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; gives the ground of the blessing — the Ziphites' supposed kindness.

ἐπονέσατε

you have taken trouble / shown

compassion

Aor Act Indic 2 Pl · πονέω

verb of the causal clause

→ verbal action or state

πονέω: 'toil / labor / take pains / be moved with compassion'; renders לַחֲמֹל ('have pity / spare') in the sense 'you took trouble / showed concern for me'; Saul construes the betrayal as a labor of loyal compassion on his behalf — the moral inversion is complete.

περὶ

concerning / on behalf of

preposition + genitive (reference: 'on my behalf')

→ spatial or relational framing

περί + genitive: 'concerning / for'; here 'on my behalf', marking Saul as the beneficiary of the Ziphites' action.

ἐμοῦ

me

Genitive

genitive object of περί (emphatic, Saul himself)

→ relational specification

ἐγώ (emphatic gen. ἐμοῦ): 'me'; the emphatic form stresses that the Ziphites acted for Saul's own sake.

22 πορεύθητε δὴ καὶ ἐτοιμάσατε ἕτι καὶ γινώτε τὸν τόπον αὐτοῦ οὗ ἔσται ὁ ποὺς αὐτοῦ ἐν τάχει ἐκεῖ οὗ εἶπατε μήποτε πανουργεῦσθαι

'Go now, and make ready still more, and ascertain his place where his foot may be, quickly, there where you said — lest he act craftily.'

Saul's commission: verify David's exact location **πορεύθητε δὴ καὶ ἐτοιμάσατε**

Saul commissions the Ziphites with a chain of aorist imperatives (πορεύθητε ... ἐτοιμάσατε ... γινώτε) to confirm David's precise whereabouts before he commits the army. The urgency (ἐν τάχει, 'quickly') and the wary closing clause μήποτε πανουργεῦσθαι ('lest he act craftily') betray Saul's grudging respect for David's cunning and his fear of another escape (cf. v. 13).

πορεύθητε

go

Aor Pass Impv 2 Pl · πορεύομαι

main verb (Saul's command)

→ verbal action or state

πορεύομαι: 'go'; the deponent aorist imperative opens Saul's chain of commands to the Ziphites.

δὴ

now / indeed

emphatic/hortatory particle

→ discourse linkage or contrast

δὴ: 'now / indeed / pray'; an emphatic particle (rendering καὶ) lending urgency and earnestness to the imperative.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐτοιμάσατε

make ready / prepare

Aor Act Impv 2 Pl · ἐτοιμάζω

main verb (Saul's command)

→ verbal action or state

ἐτοιμάζω: 'prepare / make ready'; renders יָכַן (Hiphil); 'prepare further' = make additional, careful reconnaissance of David's movements.

ἕτι

still / further

adverb (temporal: 'further / yet more')

→ clausal contribution

ἕτι: 'still / yet more'; Saul wants further, confirmed intelligence before committing himself.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γινώτε

ascertain / find out

Aor Act Impv 2 Pl · γινώσκω

main verb (Saul's command)

→ verbal action or state

γινώσκω: 'know / find out / ascertain'; renders גָּמַל; the climactic command — pin down David's exact location.

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

direct object of γινώτε

→ object specification

τόπος: 'place'; renders **מָקוֹם**; the object of the reconnaissance — David's exact hiding-place; the word recurs at v. 28 (the named 'place').

αὐτοῦ

his

Genitive

genitive of possession (David's place)

→ relational specification

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

οὔ

where

relative adverb of place

→ participant reference

οὔ: 'where'; introduces the relative clause specifying the place 'where his foot may be.'

ἔσται

may be / will be

Fut Mid Indic 3 Sg · εἰμί

verb of the relative clause

→ verbal action or state

εἰμί (fut. ἔσται): 'will be'; 'where his foot will be' — a vivid idiom for David's whereabouts.

ὁ

the

Nominative

article (with πούς)

→ noun-phrase marking

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

πούς

foot

Nominative

subject of ἔσται (idiom: 'where his foot may be')

→ participant prominence

πούς: 'foot'; 'where his foot will be' (renders **לָךְ**) is a Hebraism for 'wherever he sets foot / wherever he goes' — Saul wants to track David's every step.

αὐτοῦ

his

Genitive

genitive of possession (David's foot)

→ relational specification

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

ἐν

in / with

preposition + dative (manner: 'quickly')

→ spatial or relational framing

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

τάχει

speed / quickly

Dative

dative of manner (ἐν τάχει: 'quickly')

→ sphere or reference

τάχος: 'speed'; the adverbial phrase ἐν τάχει ('quickly / with speed') conveys Saul's impatience to seize David before he slips away.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; resumes the place under discussion.

οὔ

where

relative adverb of place

→ participant reference

οὔ: 'where'; 'there where you said' — referring back to the locations the Ziphites named in v. 19.

εἶπατε

you said

Aor Act Indic 2 Pl · λέγω

verb of the relative clause

→ verbal action or state

λέγω: 'say'; refers to the Ziphites' own report of David's haunts (v. 19) — Saul tells them to verify what they have claimed.

μήποτε

lest / perhaps

conjunction (introducing clause of apprehension)

→ discourse linkage or contrast

μήποτε: 'lest / lest perhaps'; renders ἵνα; introduces Saul's anxious fear that David might once again outwit him.

πανουργεῖσθαι

he act craftily / use cunning

Aor Mid Subj 3 Sg · πανουργέομαι

subjunctive of apprehension (with μήποτε)

→ verbal action or state

πανουργέομαι: 'act cunningly / deal craftily'; from πανούργος ('clever / wily'); Saul fears David's resourcefulness — μήποτε πανουργεῖσθαι ('lest he act craftily'), an oblique acknowledgment of David's repeated escapes (cf. v. 13).

23 καὶ ἴδετε καὶ γνῶτε καὶ πορευσόμεθα μεθ' ὑμῶν καὶ ἔσται εἰ ἔστιν ἐπὶ τῆς γῆς καὶ ἐξερευνήσω αὐτὸν ἐν πάσαις χιλιάσιν Ιουδα

'And see and find out, and we will go with you; and it shall be, if he is in the land, that I will search him out among all the thousands of Judah.'

Saul's continued commission and vow of exhaustive search

καὶ ἴδετε καὶ γνῶτε

Saul continues his charge (ἴδετε ... γνῶτε) and pledges to join the hunt personally (πορευσόμεθα μεθ' ὑμῶν). The vow ἐξερευνήσω αὐτὸν ἐν πάσαις χιλιάσιν Ιουδα ('I will search him out among all the thousands of Judah') displays the obsessive scale of the pursuit — he will comb every clan of Judah; the intensive ἐξερευνάω ('search thoroughly') stresses the relentlessness.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἴδετε

see / look

Aor Act Impv 2 Pl · ὁράω

main verb (command, continuing v. 22)

→ verbal action or state

ὁράω (aor. impv. ἴδετε): 'see / look / observe'; renders ἴδετε; continues Saul's chain of reconnaissance commands.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γνῶτε

find out / ascertain

Aor Act Impv 2 Pl · γινώσκω

main verb (command)

→ verbal action or state

γινώσκω: 'know / find out'; repeats the γνῶτε of v. 22, hammering the demand for certain knowledge of David's place.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πορεύσόμεθα
we will go

Fut Mid Indic 1 Pl · πορεύομαι

main verb (Saul's pledge to join)

→ verbal action or state

πορεύομαι: 'go'; the future πορεύσόμεθα ('we will go with you') is Saul's pledge to take the field personally alongside the Ziphites.

μεθ
with

preposition + genitive (accompaniment; elided)

→ spatial or relational framing

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

ὁμῶν
you

Genitive

genitive object of μεθ (the Ziphites)

→ relational specification

ὁμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μεθ (the Ziphites).

καὶ
and

narrative conjunction (Hebraizing 'and it shall be')

→ discourse linkage or contrast

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

ἔσται
it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (Hebraizing apodosis-formula 'and it shall be')

→ verbal action or state

εἰμί (fut. ἔσται): 'it will be'; καὶ ἔσται is the Hebraizing formula הִנֵּה introducing a conditional sentence ('and it shall come to pass, if...').

εἰ
if

conditional conjunction

→ discourse linkage or contrast

εἰ: 'if'; introduces the real condition — assuming David is indeed in the land.

ἔστιν
he is

Pres Act Indic 3 Sg · εἰμί

verb of the conditional clause

→ verbal action or state

εἰμί: 'be / exist / be present'; here 'if he is (present) in the land' — Saul presumes David has not fled beyond his reach.

ἐπὶ
on / in

preposition + genitive (location: 'in the land')

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (location: 'in the land').

τῆς
the

Genitive

article

→ noun-phrase marking

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

γῆς
land / earth

Genitive

genitive object of ἐπὶ (location)

→ relational specification

γῆ: 'land / earth'; 'if he is upon the land' = if David is anywhere in the territory of Judah.

καὶ
and / then

conjunction (apodosis-marker)

→ discourse linkage or contrast

καὶ here marks the apodosis of the condition ('then I will search him out'), the Hebraistic waw of the apodosis.

ἐξερευνήσω

I will search out

Fut Act Indic 1 Sg · ἐξερευνάω

main verb (apodosis: Saul's vow of exhaustive search)

→ verbal action or state

ἐξερευνάω: 'search out thoroughly / track down'; renders $\Psi\text{ח}\text{ק}$; the intensive ἐξ-compound conveys an exhaustive manhunt — Saul vows to comb every clan of Judah to find David.

αὐτόν

him

Accusative

direct object of ἐξερευνήσω (David)

→ participant reference

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

ἐν

among

preposition + dative (sphere of the search)

→ spatial or relational framing

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

πάσαις

all

Dative

attributive adjective (modifying χιλιάσιν)

→ sphere or reference

πάς: 'all'; 'among all the thousands' stresses the exhaustive scope of Saul's intended search.

χιλιάσιν

thousands / clans

Dative

dative object of ἐν (the units of Judah)

→ sphere or reference

χιλιάς: 'a thousand'; renders $\text{ח}\text{ל}\text{ל}$, which also denotes a clan/military unit ('thousand'); 'all the thousands of Judah' = every clan-division of the tribe — Saul will leave no corner of Judah unsearched.

Ιουδα

of Judah

genitive of relationship (indeclinable: 'thousands of Judah')

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה (Judah); indeclinable; David's own tribe, now the field of Saul's manhunt.

24 καὶ ἀνέστησαν οἱ Ζιφαῖοι καὶ ἐπορεύθησαν ἔμπροσθεν Σαουλ καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐν τῇ ἐρήμῳ τῇ Μααν καθ' ἑσπέραν ἐκ δεξιῶν τοῦ Ιεσσαιμου

And the Ziphites arose and went before Saul; and David and his men were in the wilderness of Maon, at evening, to the right of Jeshimon.

Transition: the Ziphites lead, the scene shifts to Maon

καὶ ἀνέστησαν οἱ Ζιφαῖοι

The Ziphites set out ahead of Saul (ἔμπροσθεν Σαουλ) as his guides, and the narrative pivots to locate David and his men in the wilderness of Maon — a shift of theater from Ziph southward. The double scene-setting (the Ziphites leading; David positioned) creates the converging-lines tension that the pursuit of vv. 25–26 will bring to a head.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστησαν

arose / set out

Aor Act Indic 3 Pl · ἀνίστημι

main verb (the Ziphites depart)

→ verbal action or state

ἀνίστημι: 'rise / set out'; renders קָם ; the Ziphites set off as Saul's advance guides.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Ζιφαῖοι

Ziphites

Nominative

subject

→ participant prominence

Ζιφαῖος: 'Ziphite'; the betrayers now act as Saul's scouts, leading him toward David.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθησαν

they went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (their march ahead of Saul)

→ verbal action or state

πορεύομαι: 'go / proceed'; the Ziphites go 'before Saul' (ἔμπροσθεν), guiding the king's pursuit.

ἔμπροσθεν

before / ahead of

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

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; renders לְפָנֵי ; the Ziphites go ahead of Saul as his guides into David's territory.

Σαουλ

Saul

genitive object of ἔμπροσθεν (indeclinable)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as genitive object of ἔμπροσθεν (indeclinable).

καὶ

and / now

conjunction (introducing circumstantial clause about David)

→ discourse linkage or contrast

καί here introduces a verbless circumstantial clause ('now David and his men were...'), shifting focus to David's position.

Δαυιδ

David

Nominative

subject of the verbless locative clause (indeclinable)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as subject of the verbless locative clause (indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject (coordinate with Δαυιδ)

→ participant prominence

ἄνδρ: 'man'; David's band, located with him in the Maon wilderness.

αὐτοῦ

his

Genitive

genitive of possession (David's men)

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

dative of place (locative)

→ sphere or reference

ἐρημος: 'wilderness'; the scene now shifts to the wilderness of Maon, south of Ziph.

τῇ

the

Dative

article (with Μααν, in apposition)

→ noun-phrase marking

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

Μααν

Maon

appositional place-name (indeclinable: 'wilderness of Maon')

→ participant identification

Μααν: transliteration of Hebrew מִנְיָן (Maon); indeclinable; a town and wilderness south of Hebron; the new theater of the pursuit (cf. v. 25).

καθ

at / toward

preposition + accusative (temporal; elided)

→ spatial or relational framing

κατά + accusative: here temporal, 'at / toward (evening)'; renders the Hebrew temporal idiom.

ἑσπέραν

evening

Accusative

accusative object of καθ' (temporal: 'at evening')

→ object specification

ἑσπέρα: 'evening'; καθ' ἑσπέραν ('toward evening') gives the time of the scene, adding narrative vividness.

ἐκ

to (the right)

preposition + genitive (idiom ἐκ δεξιῶν, 'to the right/south')

→ spatial or relational framing

ἐκ δεξιῶν: 'on the right / to the south'; cf. v. 19; the wilderness south of Jeshimon.

δεξιῶν

the right

Genitive

genitive object of ἐκ (idiom)

→ relational specification

δεξιός: 'right'; in Hebrew orientation = south; locates David south of Jeshimon.

τοῦ

the / of

Genitive

article (with Ἰεσσαίμουν, marking genitive)

→ noun-phrase marking

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

Ἰεσσαίμουν

Jeshimon

Genitive

genitive object of ἐκ δεξιῶν (indeclinable)

→ participant identification

Ἰεσσαίμουν: transliteration of Hebrew יְמִינִי ('the wasteland / Jeshimon'); indeclinable, case shown by the article τοῦ; the desolate region overlooking the Dead Sea (cf. v. 19).

25 καὶ ἐπορεύθη Σαουλ καὶ οἱ ἄνδρες αὐτοῦ ζητεῖν αὐτόν καὶ ἀπήγγειλαν τῷ Δαυιδ καὶ κατέβη εἰς τὴν πέτραν τὴν ἐν τῇ ἐρήμῳ Μααν καὶ ἤκουσεν Σαουλ καὶ κατεδίωξεν ὀπίσω Δαυιδ εἰς τὴν ἔρημον Μααν

And Saul and his men went to seek him; and they reported it to David, and he went down to the rock that is in the wilderness of Maon; and Saul heard, and pursued after David into the wilderness of Maon.

The pursuit closes in at Maon καὶ ἐπορεύθη Σαουλ

The pursuit narrative quickens with a rapid exchange of moves: Saul advances to seek David; David, warned, goes down to 'the rock' in the Maon wilderness; Saul hears and chases after him (κατεδίωξεν ὀπίσω, 'pursued hard after'). The chain of reports and counter-moves builds the suspense that climaxes in the near-encirclement of v. 26.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη
went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Saul's advance)

→ verbal action or state

πορεύομαι: 'go'; Saul and his men set out to hunt David in the Maon wilderness.

Σαουλ
Saul

Nominative

subject (indeclinable)

→ participant identification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ
the

Nominative

article

→ noun-phrase marking

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

ἄνδρες
men

Nominative

subject (coordinate with Σαουλ)

→ participant prominence

ἄνήρ: 'man'; Saul's pursuing force.

αὐτοῦ
his

Genitive

genitive of possession (Saul's men)

→ relational specification

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

ζητεῖν
to seek

Pres Act Inf · ζητέω

infinitive of purpose (the aim of Saul's march)

→ verbal action or state

ζητέω: 'seek'; the infinitive of purpose — Saul advances 'to seek' David (cf. vv. 14, 15).

αὐτόν
him

Accusative

direct object of ζητεῖν (David)

→ participant reference

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγγειλαν
they reported

Aor Act Indic 3 Pl · ἀπαγγέλλω

main verb (warning brought to David)

→ verbal action or state

ἀπαγγέλλω: 'report / bring word'; the report-verb (cf. vv. 1, 7, 13) now warns David of Saul's approach, enabling his withdrawal.

τῷ
the / to

Dative

article (with Δαυιδ, marking dative)

→ noun-phrase marking

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

Δαυιδ

David

Dative

dative of recipient (indeclinable)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as dative of recipient (indeclinable).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέβη

he went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (David's withdrawal)

→ verbal action or state

καταβαίνω: 'go down / descend'; David goes down to 'the rock' — a defensible natural fortress in the wilderness — to evade Saul.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with πέτραν)

→ noun-phrase marking

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

πέτραν

rock / crag

Accusative

accusative of direction (with εἰς)

→ object specification

πέτρα: 'rock / crag'; renders ὄρεϊ; 'the rock' is a defensible rocky height in the Maon wilderness — and anticipates the etiological place-name Πέτρα ἡ μερισθεῖσα of v. 28.

τὴν

the / which

Accusative

article (attributive, with ἐν τῇ ἐρήμῳ phrase)

→ noun-phrase marking

The article τὴν converts the following locative phrase into an attributive modifier of πέτραν ('the rock that is in the wilderness of Maon').

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

dative of place (locative)

→ sphere or reference

ἐρημος: 'wilderness'; the Maon desert.

Μααν

of Maon

genitive of relationship (indeclinable: 'wilderness of Maon')

→ participant identification

Μααν: indeclinable; the wilderness where the rock stands.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (Saul learns David's move)

→ verbal action or state

ἀκούω: 'hear'; Saul learns of David's descent to the rock and presses the pursuit.

Σαουλ

Saul

Nominative

subject (indeclinable)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατεδίωξεν

pursued hard

Aor Act Indic 3 Sg · καταδιώκω

main verb (Saul's pursuit)

→ verbal action or state

καταδιώκω: 'pursue closely / hunt down'; renders ἑτῆς; the intensive κατα- compound conveys hot, relentless pursuit — Saul drives after David into the Maon wilderness.

ὀπίσω

after

preposition + genitive (pursuit: 'after')

→ spatial or relational framing

ὀπίσω: 'after / behind'; renders ὀπίσθεν; κατεδίωξεν ὀπίσω Δαυὶδ ('pursued after David') is the standard idiom of the chase.

Δαυὶδ

David

genitive object of ὀπίσω (indeclinable)

→ participant identification

Δαυὶδ: transliterated proper name rendered in Greek letters; here it functions as genitive object of ὀπίσω (indeclinable).

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with ἔρημον)

→ noun-phrase marking

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

ἔρημον

wilderness

Accusative

accusative of direction (with εἰς)

→ object specification

ἔρημος: 'wilderness'; the Maon desert, the theater of the climactic near-encounter.

Μααν

of Maon

genitive of relationship (indeclinable: 'wilderness of Maon')

→ participant identification

Μααν: indeclinable; the repeated naming of Maon underscores the cornered intensity of the chase.

26 καὶ πορεύονται Σαουλ καὶ οἱ ἄνδρες αὐτοῦ ἐκ μέρους τοῦ ὄρους τούτου καὶ ἦν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐκ μέρους τοῦ ὄρους τούτου καὶ ἦν Δαυιδ σκεπαζόμενος πορεύεσθαι ἀπὸ προσώπου Σαουλ καὶ Σαουλ καὶ οἱ ἄνδρες αὐτοῦ παρενέβαλον ἐπὶ Δαυιδ καὶ τοὺς ἄνδρας αὐτοῦ συλλαβεῖν αὐτούς

And Saul and his men were going on one side of the mountain, and David and his men were on the other side of the mountain; and David was sheltering himself to flee from before Saul, while Saul and his men were closing in on David and his men to seize them.

Climax: the two parties on opposite sides of the mountain

καὶ πορεύονται Σαουλ καὶ οἱ ἄνδρες αὐτοῦ

The dramatic climax: the historic present πορεύονται heightens the immediacy as the two bands move along opposite flanks of the same mountain (ἐκ μέρους ... ἐκ μέρους, 'on this side ... on that side'). David is 'sheltering himself to flee' (σκεπαζόμενος πορεύεσθαι) while Saul is 'closing in' (παρενέβαλον) to seize him — capture seems imminent, and only the providential interruption of v. 27 averts it.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

πορεύονται
are going

Pres Mid Indic 3 Pl · πορεύομαι

main verb (historic present for vividness)

→ verbal action or state

πορεύομαι: 'go / travel'; the historic present πορεύονται (amid surrounding aorists/imperfects) spotlights the tense climax — both parties moving along the mountain at once.

Σαουλ
Saul

Nominative

subject (indeclinable)

→ participant identification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject (coordinate with Σαουλ)

→ participant prominence

ἄνῃρ: 'man'; Saul's pursuing force.

αὐτοῦ

his

Genitive

genitive of possession (Saul's men)

→ relational specification

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

ἐκ

on / from

preposition + genitive (idiom: 'on the side of')

→ spatial or relational framing

ἐκ μέρους: 'on the side of'; the phrase ἐκ μέρους τοῦ ὄρους ('on [one] side of the mountain') sets up the spatial contrast of the two bands.

μέρους

side / part

Genitive

genitive object of ἐκ (idiom: 'side')

→ relational specification

μέρος: 'part / side'; renders ΤΖ; 'on one side of the mountain, the flank Saul's force is traversing.

τοῦ

the

Genitive

article (with ὄρους)

→ noun-phrase marking

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

ὄρους

mountain

Genitive

genitive (the mountain whose sides separate the parties)

→ relational specification

ὄρος: 'mountain'; the single mountain whose two flanks keep David just out of Saul's grasp — the geographical hinge of the rescue.

τούτου

this

Genitive

demonstrative adjective (modifying ὄρους)

→ relational specification

οὗτος: 'this'; the demonstrative individualizes the mountain (ἐκ μέρους τοῦ ὄρους τούτου), the repeated phrase marking the two opposed sides.

καὶ

and

coordinate conjunction (introducing the contrasting party)

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (locating David's party)

→ participant reference

εἰμί (impf. ἦν): 'was'; locates David and his men on the opposite flank of the same mountain.

Δαυιδ

David

Nominative

subject (indeclinable)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject (coordinate with Δαυιδ)

→ participant prominence

ἄνῃρ: 'man'; David's band on the far side.

αὐτοῦ

his

Genitive

genitive of possession (David's men)

→ relational specification

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

ἐκ

on

preposition + genitive (idiom: 'on the side of')

→ spatial or relational framing

ἐκ μέρους: the repeated 'on [the other] side of the mountain' completes the picture of the two converging-yet-separated bands.

μέρους

side

Genitive

genitive object of ἐκ (idiom)

→ relational specification

μέρος: 'side'; the opposite flank from Saul.

τοῦ

the

Genitive

article (with ὄρους)

→ noun-phrase marking

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

ὄρους

mountain

Genitive

genitive (the same mountain)

→ relational specification

ὄρος: 'mountain'; the same height, its bulk dividing pursuer from pursued.

τούτου

this

Genitive

demonstrative adjective (modifying ὄρους)

→ relational specification

οὗτος: 'this'; the repetition ἐκ μέρους τοῦ ὄρους τούτου drives home the symmetry of the two opposed flanks.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary in periphrastic construction (with σκεπαζόμενος)

→ participant reference

εἰμί (impf. ἦν): the imperfect ἦν with the participle σκεπαζόμενος forms a periphrastic construction ('was sheltering himself'), stressing the ongoing, anxious effort of David's evasion.

Δαυιδ

David

Nominative

subject (indeclinable)

→ participant identification

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

σκεπαζόμενος

sheltering himself / hiding

Pres Mid Ptcp Nom Sg Masc · σκεπάζω

participle in periphrastic construction (with ἦν)

→ verbal action or state

σκεπάζω: 'cover / shelter / shield'; the middle participle σκεπαζόμενος ('sheltering/concealing himself') depicts David using the terrain as cover; renders ἵσταν ('hurry anxiously') or a verb of hiding — the desperate maneuvering to keep the mountain between himself and Saul.

πορεύεσθαι

to flee / to go

Pres Mid Inf · πορεύομαι

complementary infinitive (purpose: 'to get away')

→ verbal action or state

πορεύομαι: 'go'; the infinitive expresses David's aim — to slip away from before Saul; σκεπαζόμενος πορεύεσθαι = 'taking cover so as to escape.'

ἀπὸ

from

preposition + genitive (source: 'from before')

→ spatial or relational framing

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

προσώπου

face / presence

Genitive

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

→ relational specification

πρόσωπον: 'face'; ἀπὸ προσώπου Σαουλ ('from before Saul') is a Hebraism (יְהוָה לִפְנֵי) for fleeing someone's presence (cf. ἐκ προσώπου, v. 5).

Σαουλ

of Saul

genitive of relationship (indeclinable: 'face of Saul')

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'face of Saul').

καὶ

and / while

conjunction (introducing the simultaneous closing-in)

→ discourse linkage or contrast

καί here contrasts the two simultaneous actions — David fleeing, Saul closing in.

Σαουλ

Saul

Nominative

subject (indeclinable)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject (coordinate with Σαουλ)

→ participant prominence

ἄνῃρ: 'man'; Saul's encircling force.

αὐτοῦ

his

Genitive

genitive of possession (Saul's men)

→ relational specification

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

παρενέβαλον

were closing in / encamping against

Aor Act Indic 3 Pl · παρεμβάλλω

main verb (Saul's encircling movement)

→ verbal action or state

παρεμβάλλω: 'draw up / encamp / close in against'; renders רָצַע ('surround') / הִצִּיף; Saul's men are 'closing in on' David to encircle and seize him — the moment of greatest peril before the rescue.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ + accusative: here hostile, 'against David.'

Δαυιδ David <i>accusative object of ἐπί (indeclinable)</i> → participant identification Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as accusative object of ἐπί (indeclinable).	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τοὺς the Accusative <i>article</i> → noun-phrase marking τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.	ἄνδρας men Accusative <i>accusative (coordinate object of the hostile movement)</i> → object specification ἄνῃρ: 'man'; David's band, also the target of the encirclement.
αὐτοῦ his Genitive <i>genitive of possession (David's men)</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (David's men).	συλλαβεῖν to seize / capture Aor Act Inf · συλλαμβάνω <i>infinitive of purpose (Saul's aim)</i> → verbal action or state συλλαμβάνω: 'seize / arrest / capture'; renders ὤσθη; the infinitive of purpose names Saul's goal — to lay hands on David and his men; capture is imminent, and only v. 27 prevents it.	αὐτούς them Accusative <i>direct object of συλλαβεῖν (David and his men)</i> → participant reference αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of συλλαβεῖν (David and his men).	

27 καὶ ἄγγελος πρὸς Σαουλ ἦλθεν λέγων σπεῦδε καὶ δεῦρο ὅτι ἐπέθεντο οἱ ἀλλόφυλοι ἐπὶ τὴν γῆν

And a messenger came to Saul, saying, 'Hurry and come, for the Philistines have made an attack upon the land.'

Providential reversal: the messenger interrupts the pursuit

καὶ ἄγγελος πρὸς Σαουλ ἦλθεν

At the moment of greatest danger a messenger arrives with urgent news — σπεῦδε καὶ δεῦρο ('hurry and come') — that the Philistines have invaded. The timing is providential: the very enemy David had just defeated (vv. 1–5) now becomes the instrument of his rescue, forcing Saul to break off the pursuit. The narrative thus quietly vindicates the LORD's protection (cf. v. 14) against Saul's and the Ziphites' confidence (vv. 7, 20).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἄγγελος
a messenger

Nominative

subject

→ participant prominence

ἄγγελος: 'messenger'; renders ἄγγελλω; here a human courier (not an angel) bringing the war-report; the timing of his arrival is the providential hinge of David's deliverance.

πρὸς
to

preposition + accusative (direction)

→ spatial or relational framing

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

Σαουλ
Saul

accusative object of πρὸς (indeclinable)

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (indeclinable).

ἦλθεν
came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (the messenger's arrival)

→ verbal action or state

ἔρχομαι: 'come'; the messenger's arrival at the decisive instant breaks the encirclement of v. 26.

λέγων
saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle introducing direct speech

→ verbal action or state

λέγων: the participle λέγων (rendering ὁμιλεῖν) introduces the messenger's urgent words.

σπεῦδε
hurry

Pres Act Impv 2 Sg · σπεύδω

main verb (urgent imperative)

→ verbal action or state

σπεύδω: 'hasten / hurry'; renders ἔρχεσθαι; the urgent imperative conveys the gravity of the Philistine threat — Saul must come at once.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

δεῦρο
come

adverb used as imperative ('come here!')

→ clausal contribution

δεῦρο: 'here / come!'; an adverb functioning as a command of summons; σπεῦδε καὶ δεῦρο ('hurry and come') doubles the urgency of the recall.

ὅτι
for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the reason for the urgent summons.

ἐπέθεντο

have attacked / made a raid

Aor Mid Indic 3 Pl · ἐπιτίθημι

verb of the causal clause

→ verbal action or state

ἐπιτίθημι (mid. 'set upon'): 'attack / assail / make a raid'; the middle ἐπέθεντο ἐπὶ ('they have set upon / attacked') renders ὑψίστης; the Philistine raid is the instrument by which the LORD draws Saul away from David.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄλλοφυλοι

Philistines

Nominative

subject of ἐπέθεντο

→ participant prominence

ἄλλοφυλος: 'foreigner / Philistine'; the same enemy David defeated at Keilah (vv. 1–5) now providentially diverts Saul, becoming the unwitting agent of David's rescue.

ἐπὶ

upon / against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + accusative: 'upon / against'; with ἐπιτίθημι, 'made an attack upon the land.'

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of ἐπὶ (the target of the raid)

→ object specification

γῆ: 'land'; renders γῆ; the Philistine incursion on 'the land' (of Israel) is the national crisis that compels Saul to abandon his private vendetta.

28 καὶ ἀνέστρεψεν Σαουλ μὴ καταδιώκειν ὀπίσω Δαυιδ καὶ ἐπορεύθη εἰς συνάντησιν τῶν ἄλλοφύλων διὰ τοῦτο ἐπεκλήθη ὁ τόπος ἐκεῖνος Πέτρα ἡ μερισθεῖσα

And Saul turned back from pursuing after David, and went to meet the Philistines; therefore that place was called 'the Rock that was Divided.'

Resolution and etiological place-name (chapter close)

καὶ ἀνέστρεψεν Σαουλ

The chapter resolves: Saul turns back (ἀνέστρεψεν) from the pursuit to face the Philistine threat, and David is delivered. The closing etiology — διὰ τοῦτο ἐπεκλήθη ... Πέτρα ἡ μερισθεῖσα ('therefore the place was called the Rock that was Divided') — memorializes the rescue: the rock where pursuer and pursued were 'parted/divided' becomes a permanent witness that the LORD, not Saul or the Ziphites, holds David's fate (cf. v. 14). This is the chapter's final verse; the Rahlfs LXX has 27 verses in all, with no verse 12.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστρεψεν

turned back

Aor Act Indic 3 Sg · ἀναστρέφω

main verb (Saul breaks off the pursuit)

→ verbal action or state

ἀναστρέφω: 'turn back / return'; renders בּוּשׁ; Saul 'turned back' from hunting David — the decisive reversal that delivers David at the brink of capture.

Σαουλ

Saul

Nominative

subject (indeclinable)

→ participant identification

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

μὴ

not / from

negative particle (with the infinitive: 'from pursuing')

→ discourse linkage or contrast

μὴ: the negative with the complementary infinitive καταδιώκειν expresses the abandonment of the pursuit ('turned back so as not to pursue / from pursuing').

καταδιώκειν

to pursue

Pres Act Inf · καταδιώκω

complementary infinitive (with μὴ, after ἀνέστρεψεν)

→ verbal action or state

καταδιώκω: 'pursue closely'; the same intensive verb as v. 25, now negated — Saul ceases the hot pursuit; the cessation is forced upon him by the Philistine emergency.

ὀπίσω

after

preposition + genitive (pursuit: 'after')

→ spatial or relational framing

ὀπίσω: 'after'; renders אַחֲרָי; 'after David,' the object of the now-abandoned chase.

Δαuid

David

genitive object of ὀπίσω (indeclinable)

→ participant identification

Δαuid: transliterated proper name rendered in Greek letters; here it functions as genitive object of ὀπίσω (indeclinable).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Saul's redirection)

→ verbal action or state

πορεύομαι: 'go'; Saul redirects his march from David to the Philistine front — the threat that supersedes his vendetta.

εἰς

to / to meet

preposition + accusative (idiom: 'to meet')

→ spatial or relational framing

εἰς συνάντησιν: 'to meet / to encounter'; the idiom (rendering אֶל־קָרָא) here of going to confront the Philistines in battle.

συνάντησιν

a meeting / encounter

Accusative

accusative object of εἰς (idiom)

→ object specification

συνάντησις: 'meeting / encounter'; εἰς συνάντησιν τῶν ἀλλοφύλων ('to meet the Philistines') = to engage them in battle; the verbal noun completes the idiom of confrontation.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἄλλοφύλων

Philistines

Genitive

genitive object of εἰς συνάντησιν (those to be met)

→ relational specification

ἄλλοφυλος: 'Philistine'; the enemy whose raid (v. 27) draws Saul away — the closing of an ironic circle, since David's own defeat of the Philistines opened the chapter (vv. 1–5).

διὰ

because of / therefore

preposition + accusative (causal, with τοῦτο)

→ spatial or relational framing

διὰ τοῦτο: 'therefore / for this reason'; the standard etiological formula introducing the explanation of a place-name.

τοῦτο

this

Accusative

object of διὰ (causal: 'for this reason')

→ participant reference

οὗτος: 'this'; with διὰ forms the etiological 'therefore,' linking the rescue-event to the name given the place.

ἐπεκλήθη

was called / named

Aor Pass Indic 3 Sg · ἐπικαλέω

main verb (etiological naming)

→ verbal action or state

ἐπικαλέω: 'call / name / give a name to'; renders נִקְרָא; the passive ἐπεκλήθη ('was named') is the standard etiological verb explaining how a place got its name (cf. Gen 11:9; 16:14).

ὁ

the

Nominative

article (with τόπος)

→ noun-phrase marking

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

τόπος

place

Nominative

subject of ἐπεκλήθη

→ participant prominence

τόπος: 'place'; renders מִקְרָא; the place of the deliverance, which receives a commemorative name (cf. τόπον, v. 22).

ἐκεῖνος

that

Nominative

demonstrative adjective (modifying τόπος)

→ participant prominence

ἐκεῖνος: meaning 'that'; it serves as demonstrative adjective (modifying τόπος).

Πέτρα

Rock

Nominative

predicate nominative (the name given: 'Rock')

→ participant prominence

πέτρα: 'rock / crag'; here the proper name 'Rock' (תֹּרֶקֶת הַיְצִיֵּץ in the Hebrew, 'Rock of Divisions/Escape'); picks up 'the rock' of v. 25 (πέτρᾱν) — the natural fortress where David eluded Saul.

ἡ

the

Nominative

article (attributive, with μερισθεῖσα)

→ noun-phrase marking

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

μερισθεῖσα

that was divided / parted

Aor Pass Ptcp Nom Sg Fem · μερίζω

attributive participle (modifying Πέτρα: 'the Rock that was divided')

→ verbal action or state

μερίζω: 'divide / separate / part'; the aorist passive participle ἡ μερισθεῖσα ('that was divided/parted') renders the Hebrew תִּקְלָחֶיךָ ('divisions / smooth-rock of partings'); the name commemorates the 'parting' of pursuer and pursued at this rock — where Saul and David were divided by the mountain and then by the Philistine summons, so that David escaped.

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.