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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 24

ΒΑΣΙΛΕΙΩΝ Α' ΚΔ'

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 spares Saul in the cave, proving his innocence and refusing to seize the kingdom by violence.

Translation & textual notes

The Greek text of 1 Kingdoms (= 1 Samuel) 24 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 that the LXX verse numbering of this chapter runs one ahead of the English versification (LXX 24:1 = English 23:29); the reference is annotated here as given in the Greek. The chapter narrates David's sparing of Saul at En-gedi (Εγγαδδι): Saul pursues David with three thousand chosen men (vv. 1–3), enters a cave 'to make ready' (παρασκευάσασθαι, v. 4, a euphemism rendering Hebrew לְהַסֵּךְ אֶת־רַגְלָיו 'to cover his feet'), and David secretly cuts off the πτερύγιον ('wing /

skirt') of Saul's διπλοῖς ('double-folded robe', vv. 5). David's conscience smites him (ἐπάταξεν καρδιά Δαυιδ αὐτόν, v. 6), and he refuses to stretch out his hand against τὸν χριστὸν κυρίου ('the anointed of the LORD', vv. 7, 11). The theologically weighted χριστὸς κυρίου renders Hebrew **חַיְשֵׁן יְהוָה**; here κυρίου in the anointing-formula and in the oath-clauses denotes the Tetragrammaton, whereas David's deferential κύριός μου ('my lord', vv. 7, 11) and κύριε βασιλεῦ ('my lord the king', v. 9) address Saul as human sovereign. David's speech invokes divine arbitration — δικάσαι κύριος ἀνὰ μέσον ἐμοῦ καὶ σοῦ ('may the LORD judge between me and you', v. 13) — and cites the ancient proverb ἐξ ἀνόμων ἐξελεύσεται πλημμέλεια ('out of the wicked comes wickedness', v. 14). Saul, addressed as pursuing 'a dead dog' and 'a single flea' (κυνὸς τεθνηκότος ... ψύλλου ἐνός, v. 15), weeps (ἔκλαυσεν, v. 17), confesses David's superior righteousness (δίκαιος σὺ ὑπὲρ ἐμέ, v. 18), acknowledges David's certain kingship (βασιλεύων βασιλεύσεις, v. 21, a Hebraising figura etymologica), and exacts an oath that David will not cut off his seed (vv. 22–23).

Discourse structure of the chapter

A · 24:1–4

Setting: Saul pursues David to En-gedi and enters the cave

David withdraws to the strongholds of En-gedi (v. 1). Saul, returning from the Philistines, is told David is in the wilderness of En-gedi (v. 2) and takes three thousand chosen men of all Israel to hunt him (v. 3). Coming to the sheepfolds by the road, Saul enters a cave 'to make ready' (παρασκευάσασθαι) — the very cave where David and his men are seated in the innermost recess (v. 4), setting up the dramatic reversal in which the hunter is delivered into the hunted's hand.

B · 24:5–8

David cuts the robe and restrains his men: the LORD's anointed

David's men urge him to seize the providential day (v. 5), but David only cuts off the skirt of Saul's robe in secret — and even this strikes his conscience (v. 6). He refuses to lift his hand against τὸν χριστὸν κυρίου ('the anointed of the LORD', v. 7), persuading his men with words and not permitting them to kill Saul, who rises and departs (v. 8). The episode crystallizes the chapter's theology: the inviolability of the LORD's anointed even when he is the unjust aggressor.

C · 24:9–16

David's appeal from afar: the robe, the proverb, divine judgment

David follows and calls out 'my lord the king' (κύριε βασιλεῦ), bowing to the ground (v. 9). He protests Saul's heeding of slander (v. 10), displays the severed skirt as proof that he spared the king whom the LORD had delivered into his hand (vv. 11–12), and submits the case to divine arbitration: 'may the LORD judge between me and you' (v. 13). Citing the ancient proverb 'out of the wicked comes wickedness' (v. 14) and reducing himself to 'a dead dog' and 'a single flea' (v. 15), David twice invokes the LORD as judge (vv. 13, 16).

D · 24:17–22

Saul's response: weeping, confession, and the oath demanded

Hearing David finish, Saul lifts his voice and weeps, calling David 'my son' (v. 17). He confesses David is more righteous than he, having returned good for evil (v. 18), recognizes the LORD's deliverance of him into David's sparing hand (vv. 19–20), acknowledges that David will surely reign and the kingdom of Israel be established in his hand (v. 21), and exacts an oath that David will not destroy his seed or blot out his name from his father's house (v. 22).

E · 24:23

Conclusion: the oath sworn and the parting of the ways

David swears to Saul; Saul departs to his own place, while David and his men go up to the stronghold (Μεσσάρα). The mutual departure leaves the reconciliation provisional — David's oath binds him, but the narrative does not present Saul's repentance as final, preparing for the renewed pursuit of later chapters.

1 καὶ ἀνέβη Δαυιδ ἐκεῖθεν καὶ ἐκάθισεν ἐν τοῖς στενοῖς Εγγαδδι

And David went up from there and dwelt in the strongholds of En-gedi.

Narrative setting (scene-establishing main clause)

καὶ ἀνέβη Δαυιδ

The chapter opens with paratactic καί-narration typical of LXX historical prose; the two coordinated aorists ἀνέβη ... ἐκάθισεν trace David's movement (up from the previous location) and settlement (in the En-gedi strongholds), establishing the geographical stage for Saul's pursuit.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (movement of the protagonist)

→ verbal action or state

ἀναβαίνω: 'go up / ascend'; renders תָּלַךְ; the verb suits the ascent into the rugged highland refuges above the Dead Sea oasis of En-gedi.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX of Kingdoms; the fugitive future king is the grammatical and theological subject of the chapter.

ἐκεῖθεν

from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; the deictic adverb links the scene to the preceding narrative (the wilderness of Maon, ch. 23), marking continuity of David's flight.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκάθισεν

dwelt / settled

Aor Act Indic 3 Sg · καθίζω

main verb (settlement)

→ verbal action or state

καθίζω: 'sit / settle / take up residence'; renders יָשַׁב; here in the sense of 'dwell / encamp' in the strongholds, not merely 'sit down.'

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 (locative: 'in the strongholds')

→ sphere or reference

στενός (subst. neut. pl. τὰ στενά): 'narrow place / defile / stronghold'; renders תְּצִדְּךָ ('fastnesses'); the substantivized adjective denotes the inaccessible cliff-refuges by which En-gedi was militarily defensible.

Εγγαδδι

En-gedi

genitive of place (indeclinable place-name: 'of En-gedi')

→ participant identification

Εγγαδδι: transliteration of Hebrew עֵין תַּדִּי ('spring of the kid'); indeclinable in the LXX; the oasis on the western shore of the Dead Sea, whose limestone caves furnish the setting for the cave-episode.

2 καὶ ἐγενήθη ὡς ἀνέστρεψεν Σαουλ ἀπὸ ὀπισθεν τῶν ἀλλοφύλων καὶ ἀπηγγέλη αὐτῷ λεγόντων ὅτι Δαυιδ ἐν τῇ ἐρήμῳ Εγγαδδι

And it came to pass, when Saul returned from following the Philistines, that it was reported to him, saying, 'Behold, David is in the wilderness of En-gedi.'

Temporal-circumstantial frame (καὶ ἐγενήθη ὡς + finite verb) καὶ ἐγενήθη ὡς

The formula καὶ ἐγενήθη ὡς ('and it came to pass when') is the standard LXX rendering of $\text{וְכֵן \text{הָיָה}}$, framing the subordinate temporal circumstance (Saul's return) under which the main report arrives. The impersonal ἀπηγγέλη ... λεγόντων is a Hebraizing construction ('it was reported, saying').

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (temporal-frame formula)

→ verbal action or state

γίνομαι (aor. pass.): 'become / happen / come to pass'; the formula καὶ ἐγενήθη ὡς renders $\text{וְכֵן \text{הָיָה}}$, an idiomatic LXX scene-setting device introducing a new temporal episode.

ὡς

when

temporal conjunction (introducing subordinate clause)

→ discourse linkage or contrast

ὡς: 'when / as'; here temporal, rendering וְכֵן ; introduces the circumstance of Saul's return.

ἀνέστρεψεν

returned

Aor Act Indic 3 Sg · ἀναστρέφω

verb of temporal subordinate clause

→ verbal action or state

ἀναστρέφω: 'turn back / return'; renders וַיָּשָׁב ; Saul breaks off the Philistine campaign to resume the pursuit of David — the personal vendetta overrides the national defense.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

Σαουλ: transliteration of Hebrew שָׁאֻל ('asked'); indeclinable in the LXX; the reigning but rejected king, here the antagonist-pursuer.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

ὀπισθεν

behind / following

adverb/improper preposition (with genitive: 'from following')

→ spatial or relational framing

ὀπισθεν: 'behind / after'; the phrase ἀπὸ ὀπισθεν τῶν ἀλλοφύλων ('from behind the Philistines') is a Hebraism rendering $\text{מֵאַחֲרֵי כְּלָשְׁלִים}$, 'from pursuing the Philistines'.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἄλλοφύλων

Philistines / foreigners

Genitive

genitive (object of ὅπισθεν)

→ relational specification

ἄλλοφυλος: lit. 'of another tribe / foreigner'; the standard LXX rendering of פִּלְשְׁתִּי ('Philistines') in Kingdoms; the term frames Israel's enemy by ethnic otherness rather than by transliterated name.

καὶ

and

coordinate conjunction (introducing main clause after temporal frame)

→ 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 report)

→ verbal action or state

ἀπαγγέλλω (aor. pass.): 'report / announce'; renders תִּגַּל (Hophal); the impersonal passive 'it was reported to him' leaves the informants unnamed, a common Hebraizing idiom.

αὐτῷ

to him

Dative

dative of indirect object (recipient of the report)

→ participant reference or interest

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

λεγόντων

saying

Pres Act Ptcp Gen Pl Masc · λέγω

participle (Hebraizing 'saying' introducing direct speech)

→ verbal action or state

λέγω (pres. ptcp.): the genitive plural λεγόντων is a Hebraism rendering לֹמְרִים ('saying'); the loose grammatical agreement (genitive plural after an impersonal passive) reflects the wooden calque on the Hebrew infinitive, introducing the quoted report.

ὅτι

that

conjunction (recitative ὅτι, introducing direct speech)

→ discourse linkage or contrast

ὅτι: here recitative ('ὅτι-recitativum'), functioning like quotation marks before the direct report.

Δαυιδ

David

subject of the verbless report clause

→ participant identification

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

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: 'in the wilderness')

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders מִדְבָּר; the arid wilderness of En-gedi is David's natural refuge and the LXX's recurring stage for the fugitive period.

Εγγαδδῖ

En-gedi

genitive of place (indeclinable: 'of En-gedi')

→ participant identification

Εγγαδδῖ: transliterated proper name rendered in Greek letters; here it functions as genitive of place (indeclinable: 'of En-gedi').

3 καὶ ἔλαβεν μεθ' ἑαυτοῦ τρεῖς χιλιάδας ἀνδρῶν ἐκλεκτοὺς ἐκ παντὸς Ἰσραὴλ καὶ ἐπορεύθη ζητεῖν τὸν Δαυὶδ καὶ τοὺς ἄνδρας αὐτοῦ ἐπὶ πρόσωπον Σαδαιεμ

And he took with him three thousand chosen men out of all Israel and went to seek David and his men in front of Sadaïem.

Sequential narrative action (Saul's mobilization)

καὶ ἔλαβεν

Coordinated aorists ἔλαβεν ... ἐπορεύθη advance the plot: Saul levies an elite force and sets out. The disproportion (three thousand picked troops against a fugitive band) heightens the pathos of David's later self-description as 'a dead dog' and 'a single flea' (v. 15).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (mustering of troops)

→ verbal action or state

λαμβάνω: 'take / select'; renders תִּקַּח; here of conscripting a military detachment.

μεθ'

with

preposition + genitive (accompaniment; elided before vowel)

→ spatial or relational framing

μετά (+ gen.): 'with'; here marking the force Saul takes along.

ἑαυτοῦ

himself

Genitive

reflexive pronoun (object of μετά: 'with himself')

→ relational specification

ἑαυτοῦ: reflexive pronoun; μεθ' ἑαυτοῦ ('with himself') renders וְעִמּוֹ, emphasizing Saul as the personal leader of the expedition.

τρεῖς

three

Accusative

numeral (attributive with χιλιάδας)

→ measure or count

τρεῖς: 'three'; the accusative agrees with χιλιάδας.

χιλιάδας

thousand

Accusative

direct object of ἔλαβεν (numeral noun)

→ object specification

χιλιάς: '(group of) a thousand'; renders הָאֶלֶף; three thousand picked men echoes the same number at 1 Kgdms 26:2, marking the magnitude of Saul's obsession.

ἀνδρῶν

of men

Genitive

partitive/descriptive genitive ('thousand of men')

→ relational specification

ἀνὴρ: 'man / male / warrior'; renders אִישׁ; the genitive specifies the human composition of the thousands.

ἐκλεκτοὺς

chosen

Accusative

attributive adjective (in apposition to χιλιάδας: 'choice men')

→ object specification

ἐκλεκτός: 'chosen / select / elite'; renders חֲסִידִים; the troops are crack soldiers, intensifying the unequal contest.

ἐκ

out of

preposition + genitive (source/partitive)

→ spatial or relational framing

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

παντὸς

all

Genitive

attributive adjective (modifying Ἰσραηλ)

→ relational specification

παῖς: 'all / whole'; ἐκ παντὸς Ἰσραηλ ('out of all Israel') stresses the national scope of the levy mustered against a single man.

Ἰσραηλ

Israel

genitive of source (indeclinable: 'of Israel')

→ participant identification

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the national people from whom the elite force is drawn.

καὶ

and

coordinate 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 (deponent: setting out)

→ verbal action or state

πορεύομαι (aor. pass. dep.): 'go / journey / proceed'; renders גָּלַץ; the aorist-passive form is the standard LXX way of expressing the deponent middle 'he went.'

ζητεῖν

to seek

Pres Act Inf · ζητέω

infinitive of purpose (with verb of motion)

→ verbal action or state

ζητέω: 'seek / search for'; renders שָׁקַד; here in the hostile sense of hunting David down (cf. ζητεῖ τὴν ψυχὴν σου, v. 10).

τὸν

the

Accusative

article (with the proper name as object of ζητεῖν)

→ noun-phrase marking

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

Δαυιδ

David

object of ζητεῖν (indeclinable, articular)

→ participant identification

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

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

direct object of ζητεῖν (parallel to Δαυιδ)

→ object specification

ἄνῃρ: here David's loyal band of followers, the object of Saul's search alongside David himself.

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).

ἐπὶ

in front of / upon

preposition + accusative (with πρόσωπον: 'in front of')

→ spatial or relational framing

ἐπὶ: meaning 'in front of'; here it marks the relation signaled by preposition + accusative (with πρόσωπον: 'in front of').

πρόσωπον

face / front

Accusative

accusative (idiomatic ἐπὶ πρόσωπον: 'on/before the face of')

→ object specification

πρόσωπον: 'face / front'; the phrase ἐπὶ πρόσωπον renders יְנִיב־לֵךְ ('in front of / facing'), a Hebraizing locative idiom designating the terrain before the named feature.

Σαδαιεμ

Sadaiem

indeclinable place-name (object of ἐπὶ πρόσωπον)

→ participant identification

Σαδαιεμ: a Graecized place-name corresponding to the Hebrew expression about 'the rocks of the wild goats' (צִרְיָה־סִלְעִים); the LXX here transliterates rather than translates, treating the element as an indeclinable toponym.

4 καὶ ἦλθεν εἰς τὰς ἀγέλας τῶν ποιμνίων τὰς ἐπὶ τῆς ὁδοῦ καὶ ἦν ἐκεῖ σπήλαιον καὶ Σαουλ εἰσῆλθεν παρασκευάσασθαι καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐσώτερον τοῦ σπηλαίου ἐκάθηντο

And he came to the flocks of the sheep that were by the road, and there was a cave there; and Saul went in to make ready, and David and his men were sitting in the inner part of the cave.

Scene-narrowing sequence (arrival, cave, dual entry)

καὶ ἦλθεν

The narration zooms from the broad pursuit to the decisive locale: the sheepfolds, the cave (σπήλαιον), Saul's unwitting entry παρασκευάσασθαι (a delicate euphemism), and the disclosure that David and his men are already seated ἐσώτερον ('in the innermost part'). The juxtaposition of Saul εἰσῆλθεν and David ... ἐκάθηντο sets the trap of irony: the hunter is now within the hunted's reach.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival)

→ verbal action or state

ἔρχομαι: 'come / arrive'; renders נִיב; Saul reaches the pastoral area where the cave is located.

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἀγέλας

flocks / folds

Accusative

accusative object of εἰς (goal)

→ object specification

ἀγέλη: 'herd / flock / fold'; the phrase τὰς ἀγέλας τῶν ποιμνίων ('the flocks of the sheep') renders the Hebrew תַּרְדֵּמָה וְצֹאן ('sheepfolds'); the LXX reads the enclosures via the animals gathered in them.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ποιμνίων

sheep / flocks

Genitive

genitive (defining ἀγέλας: 'flocks of sheep')

→ relational specification

ποιμνιον: 'flock (of sheep)'; renders תַּרְדֵּמָה; the pastoral setting is incidental but vivid, the everyday scene against which the royal drama unfolds.

τὰς

the (which were)

Accusative

article (attributive, resuming ἀγέλας: 'the ones by the road')

→ noun-phrase marking

ἡ (article in attributive position): the repeated article τὰς ἐπὶ τῆς ὁδοῦ functions as a relative ('which were by the road'), a common Greek attributive-prepositional construction.

ἐπὶ

by / on

preposition + genitive (location: 'on/by the road')

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ὁδοῦ

road / way

Genitive

genitive object of ἐπὶ (location)

→ relational specification

ὁδός: 'road / way'; renders דֶּרֶךְ; locates the sheepfolds along the route Saul travels.

καὶ

and

coordinate 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

main verb (existential: 'there was')

→ participant reference

εἰμί (impf.): 'be / exist'; the existential ἦν ἐκεῖ σπήλαιον ('there was a cave there') supplies the crucial stage-prop in descriptive background tense.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; locates the cave at the spot just described.

σπήλαιον

cave

Nominative

subject of ἦν (existential 'there was a cave')

→ participant prominence

σπήλαιον: 'cave / cavern'; renders מְעָרָה; the limestone caves of the En-gedi cliffs; this single cave becomes the theatre of the whole episode.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Saul's entry)

→ verbal action or state

εἰσέρχομαι: 'enter / go in'; renders נִכַּח; Saul enters the very cave where David hides — the providential coincidence that drives the plot.

παρασκευάσασθαι

to make ready / to relieve himself

Aor Mid Inf · παρασκευάζω

infinitive of purpose (euphemistic)

→ verbal action or state

παρασκευάζω (aor. mid.): lit. 'prepare / make ready (oneself)'; here a discreet euphemism rendering the Hebrew idiom יִכְסֶה תַּחַת רַגְלָיו ('to cover his feet,' i.e., to relieve himself); the LXX softens the bodily detail into a generic 'make ready.'

καὶ

and

coordinate conjunction (introducing contrastive disclosure)

→ discourse linkage or contrast

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

Δαυιδ

David

subject (indeclinable; co-subject with οἱ ἄνδρες)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable; co-subject with οἱ ἄνδρες).

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 (co-subject: David's men)

→ participant prominence

ἄνῃρ: David's followers, here hidden with him in the cave's depths.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐσώτερον

in the inner part

adverb/improper preposition (with genitive: 'farther inside')

→ spatial or relational framing

ἐσώτερον: comparative adverb 'farther within / in the innermost part'; with the genitive τοῦ σπηλαίου it places David deep in the recesses, hidden in the darkness while Saul stands silhouetted at the entrance.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σπηλαίου

cave

Genitive

genitive (with ἐσώτερον: 'the inner part of the cave')

→ relational specification

σπήλαιον: see above; the genitive specifies the space within which David is concealed.

ἐκάθηντο

were sitting

Impf Mid Indic 3 Pl · κάθημαι

main verb (background description of David's position)

→ verbal action or state

κάθημαι (impf.): 'sit / be seated'; the imperfect ἐκάθηντο pictures David and his men already in place, motionless in the dark — a tense of suspended waiting against which Saul's vulnerable entry plays out.

- 5 καὶ εἶπον οἱ ἄνδρες Δαυιδ πρὸς αὐτόν ἰδοὺ ἡ ἡμέρα αὕτη ἣν εἶπεν κύριος πρὸς σέ παραδοῦναι τὸν ἐχθρόν σου εἰς τὰς χεῖράς σου καὶ ποιήσεις αὐτῷ ὡς ἀγαθὸν ἐν ὀφθαλμοῖς σου καὶ ἀνέστη Δαυιδ καὶ ἀφεῖλεν τὸ πτερύγιον τῆς διπλοῖδος τῆς Σαουλ λαθραίως

And the men of David said to him, 'Behold, this is the day of which the LORD said to you, "I will deliver your enemy into your hands, and you shall do to him as is good in your eyes."' And David arose and cut off the skirt of Saul's robe secretly.

Direct speech (the men's exhortation) + David's measured response καὶ εἶπον οἱ ἄνδρες Δαυιδ

The men interpret the providential coincidence as a divine oracle of opportunity (ἡ ἡμέρα ... ἣν εἶπεν κύριος). David acts — but only minimally: against the implied license to kill (ποιήσεις ... ὡς ἀγαθὸν ἐν ὀφθαλμοῖς σου) he merely cuts the robe-skirt λαθραίως ('secretly'). The gap between the men's words and David's deed embodies the chapter's restraint-theology.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον
said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction, plural subject)

→ verbal action or state

λέγω: 'say'; the aorist εἶπον introduces the men's collective urging.

οἱ
the

Nominative

article

→ noun-phrase marking

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

ἄνδρες
men

Nominative

subject (David's men as speakers)

→ participant prominence

ἄνῃρ: David's followers, here the collective voice of pragmatic opportunism.

Δαυιδ
of David

genitive of possession (indeclinable: 'David's men')

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable: 'David's men').

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 as addressee)

→ participant reference

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

ἰδοὺ
behold

presentative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / see'; renders ἰδὲ; a deictic particle dramatizing the supposed fulfilment of the divine promise in the present moment.

ἡ
the

Nominative

article

→ noun-phrase marking

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

ἡμέρα
day

Nominative

subject of the verbless clause ('this is the day')

→ participant prominence

ἡμέρα: 'day'; renders ἡμέρα; 'the day' is read as the appointed day of YHWH's deliverance of the enemy.

αὕτη
this

Nominative

demonstrative (predicate/attributive: 'this day')

→ participant reference

οὗτος: 'this'; the near demonstrative identifies the present moment as the prophesied one.

ἣν
which

Accusative

relative pronoun (object within the relative clause)

→ participant reference

ἣν: relative pronoun; the accusative ἣν is the object of εἶπεν ... περί implied, 'concerning which the LORD said.'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of relative clause (the alleged divine word)

→ verbal action or state

λέγω: here ascribing a deliverance-oracle to YHWH; no such verbatim oracle is recorded, so the men generalize from God's broader promises to David.

κύριος

LORD

Nominative

subject of εἶπεν (the LORD as speaker of the oracle)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here YHWH is invoked as the author of the supposed deliverance-promise, lending divine warrant to the men's urging.

πρὸς

to

preposition + accusative (recipient of the divine word)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς (David as addressee of the oracle)

→ participant reference

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

παραδοῦναι

to deliver / hand over

Aor Act Inf · παραδίδωμι

infinitive (content of the divine saying: 'that I will deliver')

→ verbal action or state

παραδίδωμι: 'hand over / deliver up'; renders παρα (in the war-oracle sense); the standard idiom for delivering an enemy into someone's power.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἐχθρόν

enemy

Accusative

direct object of παραδοῦναι

→ object specification

ἐχθρός: 'enemy / foe'; renders עֹיֵן; the irony is sharp — Saul is 'the enemy,' yet also the LORD's anointed, the tension David alone perceives.

σου

your

Genitive

genitive of relationship ('your enemy')

→ relational specification

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

εἰς

into

preposition + accusative (goal: 'into your hands')

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖράς

hands

Accusative

accusative object of εἰς (idiomatic: 'into your hand[s]')

→ object specification

χείρ: 'hand'; εἰς τὰς χεῖράς σου renders עַל יְדַי ('into your hand'), the idiom for power and control over a captured enemy.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction (continuing the oracle)

→ discourse linkage or contrast

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

ποιήσεις
you shall do

Fut Act Indic 2 Sg · ποιέω

main verb of the quoted oracle (permission/prediction)

→ verbal action or state

ποιέω: 'do / make'; the future here has imperatival/missive force, sanctioning David to deal with the enemy as he sees fit — the very license David declines to exploit.

αὐτῷ
to him

Dative

dative of indirect object (Saul as recipient of the action)

→ participant reference or interest

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

ὥς
as

comparative particle (introducing manner clause)

→ discourse linkage or contrast

ὥς: 'as / according as'; introduces the standard by which David is told he may act.

ἀγαθὸν
good

Accusative

predicate adjective (substantival: 'what is good')

→ object specification

ἀγαθός: 'good'; the phrase ὥς ἀγαθὸν ἐν ὀφθαλμοῖς σου ('as good in your eyes') renders עֵינַי בְּטוֹב, the Hebrew idiom for 'whatever seems best to you.'

ἐν
in

preposition + dative (evaluative: 'in your eyes')

→ spatial or relational framing

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

ὀφθαλμοῖς
eyes

Dative

dative of place (idiomatic: 'in the eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; ἐν ὀφθαλμοῖς σου renders עֵינַי, the Hebraism for personal judgment or estimation.

σου
your

Genitive

genitive of possession

→ relational specification

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

καὶ
and

narrative conjunction (transition to David's deed)

→ 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 action)

→ verbal action or state

ἀνίστημι (intrans. aor.): 'rise / get up'; renders אָרָא; David rises from his concealment to approach the unsuspecting Saul.

Δαυὶδ
David

subject (indeclinable proper noun)

→ participant identification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀφείλεν

cut off / removed

Aor Act Indic 3 Sg · ἀφαίρῃω

main verb (the decisive deed)

→ verbal action or state

ἀφαίρῃω: 'take away / remove / cut off'; renders קָטַע ('cut') in the gesture-sense; David removes only the robe's skirt — a deliberately restrained, non-lethal act that nonetheless proves his access to Saul's very person.

τὸ

the

Accusative

article

→ noun-phrase marking

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

περύγιον

skirt / wing

Accusative

direct object of ἀφείλεν

→ object specification

περύγιον: diminutive of πτέρυξ ('wing'); 'wing / corner / skirt' of a garment; renders ἡνῖπ ('wing / corner / hem'); the 'wing' of the robe is the loose hanging edge, easily reached and severed without disturbing its wearer.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

διπλοῖδος

robe / double-cloak

Genitive

genitive (the garment from which the skirt is cut)

→ relational specification

διπλοῖς: 'double-folded garment / cloak'; renders כִּפְתָּן ('robe'); the outer mantle of office; cutting its 'wing' carries symbolic weight, since elsewhere the tearing of a robe signifies the tearing-away of the kingdom (cf. 1 Kgdms 15:27–28).

τῆς

the (of)

Genitive

article (genitive, with the indeclinable name: 'of Saul')

→ noun-phrase marking

ἡ (article governing indeclinable Σαουλ): the feminine genitive article here marks the possessor; LXX often inserts the article to decline an otherwise indeclinable Hebrew name.

Σαουλ

Saul

genitive of possession (indeclinable: 'Saul's [robe]')

→ participant identification

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

λαθραίως

secretly

adverb of manner

→ clausal contribution

λαθραίως: 'secretly / stealthily'; underscores that David neither confronts nor harms Saul — the deed is covert and bloodless, the opposite of the assassination his men envisioned.

6 καὶ ἐγενήθη μετὰ ταῦτα καὶ ἐπάταξεν καρδία Δαυιδ αὐτόν ὅτι ἀφεῖλεν τὸ πτερύγιον τῆς διπλοΐδος αὐτοῦ

And it came to pass afterward that David's heart smote him, because he had cut off the skirt of his robe.

Consequence: David's conscience reacts to his own deed

καὶ ἐγενήθη μετὰ ταῦτα

The temporal frame καὶ ἐγενήθη μετὰ ταῦτα introduces the inner consequence: ἐπάταξεν καρδία Δαυιδ αὐτόν ('David's heart struck him') is the LXX idiom for conscience-stricken remorse. Even the minimal act against the anointed disturbs David, motivating the disavowal of v. 7.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (temporal-frame formula)

→ verbal action or state

γίνομαι (aor. pass.): the scene-setting formula καὶ ἐγενήθη here introduces the aftermath of the deed.

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal).

ταῦτα

these things

Accusative

accusative object of μετὰ (temporal: 'after these things')

→ object specification

οὗτος: μετὰ ταῦτα is the standard LXX temporal formula for narrative succession, here marking the brief interval before remorse sets in.

καὶ

and

coordinate conjunction (apodotic καὶ after temporal frame)

→ discourse linkage or contrast

καὶ: here apodotic, a Hebraism (rendering the waw of the main clause after a temporal protasis); best left untranslated in idiomatic English.

ἐπάταξεν

smote / struck

Aor Act Indic 3 Sg · πατάσσω

main verb (conscience-idiom)

→ verbal action or state

πατάσσω: 'strike / smite'; renders הָכָה ; the idiom ἐπάταξεν καρδία ... αὐτόν ('the heart struck him') denotes a sudden stab of conscience — the same construction recurs at 2 Kgdm 24:10 of David after the census.

καρδία

heart

Nominative

subject of ἐπάταξεν ('David's heart smote')

→ participant prominence

καρδία: 'heart'; renders לֵב ; in Hebrew anthropology the seat of conscience and moral reflection, here personified as the agent that 'strikes' David.

Δαυιδ

of David

genitive of possession (indeclinable: 'David's heart')

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable: 'David's heart').

αὐτόν

him

Accusative

direct object of ἐπάταξεν (David as the one struck)

→ participant reference

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

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground of the conscience-pang — even the cutting of the robe.

ἀφείλεν

he had cut off

Aor Act Indic 3 Sg · ἀφαιρέω

verb of causal clause

→ verbal action or state

ἀφαιρέω: 'cut off / remove'; resumes the verb of v. 5, now framed as the cause of remorse.

τὸ

the

Accusative

article

→ noun-phrase marking

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

περύγιον

skirt / wing

Accusative

direct object of ἀφείλεν

→ object specification

περύγιον: see v. 5; the same garment-corner, here recalled as the object of regret.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

διπλοῖδος

robe

Genitive

genitive (the garment)

→ relational specification

διπλοῖς: see v. 5; Saul's robe of office.

αὐτοῦ

his

Genitive

genitive of possession (Saul's robe)

→ relational specification

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

7 καὶ εἶπεν Δαυιδ πρὸς τοὺς ἄνδρας αὐτοῦ μηδαμῶς μοι παρὰ κυρίου εἰ ποιήσω τὸ ῥῆμα τοῦτο τῷ κυρίῳ μου τῷ χριστῷ κυρίου ἐπενέγκαι χεῖρά μου ἐπ' αὐτόν ὅτι χριστὸς κυρίου ἐστὶν οὗτος

And David said to his men, 'The LORD forbid me, that I should do this thing to my lord, the LORD's anointed, to lay my hand upon him; for he is the anointed of the LORD.'

Direct speech: David's theological refusal (climax of section B)

καὶ εἶπεν Δαυιδ πρὸς τοὺς ἄνδρας αὐτοῦ

David's oath-formula μηδαμῶς μοι παρὰ κυρίου ('far be it from me, from the LORD') invokes YHWH against the very act his men advocated. The verse turns on the triple κυρίου/κύριος; παρὰ κυρίου and χριστὸς κυρίου name the Tetragrammaton (the LORD and his anointing), while τῷ κυρίῳ μου ('my lord') is David's deferential title for Saul as human sovereign. The inviolability of τὸν χριστὸν κυρίου is the chapter's central conviction.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces David's authoritative rebuke of his men's counsel.

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

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

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

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 πρὸς (David's men as addressees)

→ object specification

ἄνθρωποι: David's followers, whom he must restrain.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

μηδαμῶς
by no means / far be it

adverb of negation (oath-formula head)

→ clausal contribution

μηδαμῶς: 'by no means / not at all'; the phrase μηδαμῶς μοι παρὰ κυρίου renders the Hebrew imprecatory formula לֹא לִי לְלִפְנֵי יְהוָה ('far be it from me before the LORD'), a strong self-deprecation invoking God against the deed.

μοι

for me

Dative

dative of reference (in the oath-formula: 'for me')

→ participant reference or interest

μοι: meaning 'for me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of reference (in the oath-formula: 'for me').

παρά

from

preposition + genitive (source: 'from the LORD')

→ spatial or relational framing

παρά (+ gen.): 'from'; in the oath-formula παρά κυρίου marks YHWH as the one before whom and from whom the impossibility of the act is declared.

κυρίου

the LORD

Genitive

genitive object of παρά (the LORD in the oath)

→ relational specification

κύριος: here the Tetragrammaton יהוה; David swears 'before the LORD,' grounding his refusal in reverence for God himself, not merely in respect for Saul.

εἰ

that / if

conjunction (Hebraizing oath-particle introducing emphatic negation)

→ discourse linkage or contrast

εἰ: in oath-contexts the LXX uses εἰ to render the Hebrew ׀ of the self-imprecatory oath, where 'if I do X' carries the force of an emphatic 'I will surely not do X'.

ποιήσω

I should do

Aor Act Subj 1 Sg · ποιέω

verb of the oath-clause (the forsworn act)

→ verbal action or state

ποιέω: 'do / make'; the subjunctive in the εἰ-oath clause names the very deed (harming Saul) that David renounces under oath.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

thing / deed

Accusative

direct object of ποιήσω

→ object specification

ῥῆμα: 'word / matter / thing'; renders רֶכֶּךְ, which in Hebrew spans both 'word' and 'deed'; here 'this thing' = the act of killing the king.

τοῦτο

this

Accusative

demonstrative (attributive: 'this thing')

→ participant reference

οὗτος: the near demonstrative points to the deed his men had urged.

τῷ

to the / to my

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

lord

Dative

dative of disadvantage ('to my lord' = against Saul)

→ sphere or reference

κύριος: here HUMAN — 'my lord,' David's deferential title for Saul as reigning king (rendering יְיָדָן); not the divine name. David honors the office even while fleeing the man, refusing to do harm 'to my lord.'

μου

my

Genitive

genitive of relationship ('my lord')

→ relational specification

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

τῷ

the

Dative

article (in apposition: 'the anointed')

→ noun-phrase marking

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

χριστῶ

anointed

Dative

dative in apposition to κυρίῳ ('to my lord, the anointed')

→ sphere or reference

χριστός: 'anointed one'; renders **מָשִׁיחַ**; the title for the king consecrated by anointing; the apposition τῷ κυρίῳ μου τῷ χριστῶ κυρίου fuses Saul's human lordship with his sacral status as YHWH's anointed.

κυρίου

of the LORD

Genitive

genitive (defining χριστῶ: 'the LORD's anointed')

→ relational specification

κύριος: here the Tetragrammaton **יהוה**; χριστός κυρίου ('the LORD's anointed') is the chapter's key theological phrase — Saul is sacrosanct because YHWH himself anointed him, and to strike him is to violate God's own choice.

ἐπενέγκαι

to lay / bring upon

Aor Act Inf · ἐπιφέρω

exepexegetical infinitive (explaining τὸ ῥῆμα τοῦτο)

→ verbal action or state

ἐπιφέρω: 'bring/lay upon'; the idiom ἐπενέγκαι χεῖρα ἐπὶ τινα ('to lay a hand upon someone') renders **אָרַךְ יָדוֹ** ('stretch out the hand against'), the standard expression for a violent assault.

χεῖρά

hand

Accusative

direct object of ἐπενέγκαι

→ object specification

χεῖρ: 'hand'; here the instrument of the renounced violence.

μου

my

Genitive

genitive of possession ('my hand')

→ relational specification

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

ἐπὶ

upon

preposition + accusative (hostile direction; elided)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of ἐπὶ (Saul)

→ participant reference

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

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the theological ground of the refusal.

χριστὸς

anointed

Nominative

predicate nominative ('he is the anointed')

→ participant prominence

χριστός: see above; the predicate restates the reason — Saul's anointed status is the decisive fact.

κυρίου

of the LORD

Genitive

genitive (defining χριστός: 'of the LORD')

→ relational specification

κύριος: the Tetragrammaton **יהוה**; the repetition of χριστός κυρίου seals the argument: it is the LORD's anointing, not Saul's conduct, that grants inviolability.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (predicating anointed-status of Saul)

→ verbal action or state

εἰμί: 'be'; the copula asserts Saul's standing status as the LORD's anointed.

οὗτος

this man

Nominative

subject of ἐστίν (demonstrative: 'this one' = Saul)

→ participant reference

οὗτος: the near demonstrative emphatically points to Saul present below, the very man whom David has spared.

8 καὶ ἔπεισεν Δαυιδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις καὶ οὐκ ἔδωκεν αὐτοῖς ἀναστάντας θανατῶσαι τὸν Σαουλ καὶ ἀνέστη Σαουλ καὶ κατέβη εἰς τὴν ὁδόν

And David persuaded his men with words and did not permit them to rise up and put Saul to death.
And Saul arose and went down to the road.

Resolution of section B: restraint enacted, Saul departs unharmed καὶ ἔπεισεν Δαυιδ

David translates conviction into command: ἔπεισεν ... ἐν λόγοις ('persuaded with words') and οὐκ ἔδωκεν ('did not permit'); the infinitives ἀναστάντας θανατῶσαι spell out the prevented assassination. Saul then rises and descends unaware (ἀνέστη ... κατέβη), the irony complete — his life has been in another's hand and he never knew it.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπεισεν

persuaded

Aor Act Indic 3 Sg · πείθω

main verb (David restrains his men by argument)

→ verbal action or state

πείθω: 'persuade / win over'; renders $\gamma\pi\psi$ / the sense of restraining by speech; the effective aorist marks that David's words actually prevailed over the men's bloodlust.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄνδρας

men

Accusative

direct object of ἔπεισεν

→ object specification

ἄνῃρ: David's followers, the object of his persuasion.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐν

with

preposition + dative (instrumental: 'by words')

→ spatial or relational framing

ἐν (+ dat.): here instrumental, a Hebraizing use of ב ('with / by means of').

λόγοις

words

Dative

dative of means ('with words')

→ sphere or reference

λόγος: 'word / argument'; the means of David's restraint — persuasion, not coercion.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ
not

negative particle (with ἔδωκεν)

→ discourse linkage or contrast

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

ἔδωκεν
permitted / gave

Aor Act Indic 3 Sg · δίδωμι

main verb (negated: 'did not allow')

→ verbal action or state

δίδωμι: 'give'; here in the idiom δίδωμι + infinitive = 'permit / allow'; renders ἵνα ('give / allow'); David withholds permission for the killing.

αὐτοῖς
them

Dative

dative of indirect object (those denied permission)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (those denied permission).

ἀναστάντας

rising up

Aor Act Ptcp Acc Pl Masc · ἀνίστημι

circumstantial participle (agreeing with the implied subject of the infinitive)

→ verbal action or state

ἀνίστημι (aor. ptcp.): 'rise up / set about'; the participle pictures the men's intended movement to attack — the very 'rising' David forbids.

θανατώσαι

to put to death

Aor Act Inf · θανατώω

complementary infinitive (the prevented act, after ἔδωκεν)

→ verbal action or state

θανατώω: 'put to death / kill'; renders τῷ; the explicit verb of execution makes clear what David's restraint prevented — the assassination of the king.

τὸν
the

Accusative

article (with the proper name as object)

→ noun-phrase marking

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

Σαουλ
Saul

object of θανατώσαι (indeclinable, articular)

→ participant identification

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

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 (Saul's unsuspecting departure)

→ verbal action or state

ἀνίστημι (intrans. aor.): 'rise / get up'; Saul rises and leaves, never knowing how near death he had been.

Σαουλ
Saul

subject (indeclinable proper noun)

→ participant identification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (Saul's descent)

→ verbal action or state

καταβαίνω: 'go down / descend'; renders
Τῇ; Saul descends from the cave to the
road, the literal counterpart to David's
earlier ascent (v. 1).

εἰς

to / into

preposition + accusative (goal of motion)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδόν

road / way

Accusative

accusative object of εἰς (goal)

→ object specification

ὁδός: 'road / way'; Saul returns to the road
from which he had turned aside, resuming
his journey unaware.

- 9 καὶ ἀνέστη Δαυιδ ὀπίσω αὐτοῦ ἐκ τοῦ σπηλαίου καὶ ἐβόησεν Δαυιδ ὀπίσω Σαουλ λέγων κύριε βασιλεῦ
καὶ ἐπέβλεψεν Σαουλ εἰς τὰ ὀπίσω αὐτοῦ καὶ ἔκυψεν Δαυιδ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν καὶ
προσεκύνησεν αὐτῷ

And David rose up after him out of the cave and cried after Saul, saying, 'My lord the king!' And Saul
looked behind him, and David bowed with his face to the ground and did obeisance to him.

Scene-shift: David emerges and addresses Saul from a safe distance (opening section C)

καὶ ἀνέστη Δαυιδ ὀπίσω αὐτοῦ

A chain of five aorists (ἀνέστη ... ἐβόησεν ... ἐπέβλεψεν ... ἔκυψεν ... προσεκύνησεν) stages the
confrontation. David's vocative κύριε βασιλεῦ and his prostration (ἔκυψεν ... προσεκύνησεν) display
continued submission even from the position of demonstrated power: he speaks as a loyal subject, not
a rival.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη
rose up

Aor Act Indic 3 Sg · ἀνίστημι

main verb (David emerges)

→ verbal action or state

ἀνίστημι (intrans. aor.): 'rise / get up'; David rises and follows Saul out of the cave to call after him.

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

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

ὀπίσω
after

improper preposition + genitive ('after him')

→ spatial or relational framing

ὀπίσω: 'behind / after'; with the genitive αὐτοῦ marks David following in Saul's wake; renders ὀπίω.

αὐτοῦ
him

Genitive

genitive object of ὀπίσω

→ relational specification

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

ἐκ
out of

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ
the

Genitive

article

→ noun-phrase marking

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

σπηλαίου
cave

Genitive

genitive object of ἐκ (source: 'out of the cave')

→ relational specification

σπήλαιον: see v. 4; David exits the hiding-place he had occupied.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβόησεν
cried out

Aor Act Indic 3 Sg · βοάω

main verb (David calls out)

→ verbal action or state

βοάω: 'cry out / shout'; renders ἐβόη; David calls loudly across the distance that guarantees his own safety.

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

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

ὀπίσω
after

improper preposition + genitive ('after Saul')

→ spatial or relational framing

ὀπίσω: here 'after / behind Saul'; the direction of David's shout.

Σαουλ

Saul

genitive object of ὀπίσω (indeclinable)

→ participant identification

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

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (introducing direct address)

→ verbal action or state

λέγω (pres. ptcp.): the participle λέγων introduces the vocative cry; a common LXX construction rendering רמז.

κύριε

my lord

Vocative

vocative of address (to Saul)

→ direct address

κύριος: here HUMAN — the deferential vocative 'my lord' addressed to Saul; renders יְיָ; David hails the king with full honorific respect, not as the divine name.

βασιλεῦ

O king

Vocative

vocative in apposition to κύριε ('my lord the king')

→ direct address

βασιλεὺς: 'king'; the vocative βασιλεῦ pairs with κύριε to form the courtly address 'my lord the king,' acknowledging Saul's royal office.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέβλεπεν

looked

Aor Act Indic 3 Sg · ἐπιβλέπω

main verb (Saul turns to look)

→ verbal action or state

ἐπιβλέπω: 'look upon / look back'; renders רָאָה / רָאָה; Saul turns at the voice to see David behind him.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

εἰς

to / toward

preposition + accusative (direction of gaze)

→ spatial or relational framing

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

τὰ

the things

Accusative

article (substantivizing ὀπίσω: 'the parts behind')

→ noun-phrase marking

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

ὀπίσω

behind

adverb (substantivized with τὰ: 'the things behind')

→ clausal contribution

ὀπίσω: here adverbial with the article, εἰς τὰ ὀπίσω αὐτοῦ ('to the things behind him' = 'behind himself'); a Hebraizing locative for turning around.

αὐτοῦ

his

Genitive

genitive of relationship ('behind him')

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔκυψεν

bowed down

Aor Act Indic 3 Sg · κύπτω

main verb (David's bodily deference)

→ verbal action or state

κύπτω: 'bend / stoop / bow down'; renders
תִּיָּצַד; David bends low before the king he
has just spared, a physical act of homage.

Δαυיד

David

subject (indeclinable proper noun)

→ participant identification

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

ἐπὶ

upon / to

preposition + accusative ('on his face')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the
relation signaled by preposition +
accusative ('on his face').

πρόσωπον

face

Accusative

accusative object of ἐπὶ (idiomatic: 'on the face')

→ object specification

πρόσωπον: 'face'; ἔκυψεν ἐπὶ πρόσωπον ...
ἐπὶ τὴν γῆν renders the Hebrew gesture of
full prostration, הִצָּדָה אֶפְסָה (he
bowed with his face to the ground').

αὐτοῦ

his

Genitive

genitive of possession ('his face')

→ relational specification

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

ἐπὶ

to / upon

preposition + accusative ('to the ground')

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground / earth

Accusative

accusative object of ἐπὶ ('to the ground')

→ object specification

γῆ: 'earth / ground'; ἐπὶ τὴν γῆν completes
the prostration-idiom, David's face
touching the earth in homage.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεκύνησεν

did obeisance

Aor Act Indic 3 Sg · προσκυνέω

main verb (act of homage)

→ verbal action or state

προσκυνέω: 'do obeisance / prostrate
oneself / worship'; renders הִתְחַשְׁתָּה; here
civil homage to the king (with the dative
αὐτῷ), the same verb used elsewhere for
worship of God, the context determining
the register.

αὐτῷ

to him

Dative

dative of the one honored (Saul)

→ participant reference or interest

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

10 καὶ εἶπεν Δαυιδ πρὸς Σαουλ ἵνα τί ἀκούεις τῶν λόγων τοῦ λαοῦ λεγόντων ἰδοὺ Δαυιδ ζητεῖ τὴν ψυχὴν σου

And David said to Saul, 'Why do you listen to the words of the people, saying, "Behold, David seeks your life"?''

Opening of David's apologia: rebuttal of the slander

καὶ εἶπεν Δαυιδ πρὸς Σαουλ

David's speech proper begins with a rhetorical question, ἵνα τί ('why?'), challenging Saul for heeding slanderers who claim David seeks his life (ζητεῖ τὴν ψυχὴν σου). The demonstration that follows (vv. 11–12) inverts the charge: it is Saul whose life lay in David's hand, not the reverse.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces David's direct address to Saul.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

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).

ἵνα

why

interrogative (with τί: 'why?' / 'to what end?')

→ clausal contribution

ἵνα τί: 'why?' / 'for what purpose?'; an elliptical idiom ('that what [may happen]?') rendering הַמָּה; introduces David's reproachful question.

τί

what

Accusative

interrogative pronoun (with ἵνα: 'why')

→ participant reference

τίς: interrogative pronoun; in the fixed phrase ἵνα τί it forms the adverbial 'why!'

ἀκούεις

do you listen

Pres Act Indic 2 Sg · ἀκούω

main verb of the question

→ verbal action or state

ἀκούω: 'hear / listen / heed'; with the genitive (τῶν λόγων) it means 'give heed to'; David charges Saul with crediting hostile rumor.

τῶν

the

Genitive

article

→ noun-phrase marking

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

λόγων

words

Genitive

genitive object of ἀκούεις (thing heeded)

→ relational specification

λόγος: 'word / report'; the slanderous reports of David's alleged plot.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of source (whose words: 'of the people')

→ relational specification

λαός: 'people'; here the courtiers/populace who carry the slander against David to the king.

λεγόντων

saying

Pres Act Ptcp Gen Pl Masc · λέγω

participle (agreeing with λαοῦ/λόγων, introducing the quoted slander)

→ verbal action or state

λέγω (pres. ptcp.): the genitive plural λεγόντων introduces the content of the rumor; a Hebraizing 'saying' (לֵאמָר).

ἰδοῦ

behold

presentative particle

→ discourse linkage or contrast

ἰδοῦ: 'behold'; dramatizes the slanderers' accusation.

Δαυιδ

David

subject of the quoted clause (indeclinable)

→ participant identification

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

ζητεῖ

seeks

Pres Act Indic 3 Sg · ζητέω

main verb of the quoted slander

→ verbal action or state

ζητέω: 'seek'; the idiom ζητεῖν τὴν ψυχὴν τινος ('seek someone's life') renders שׂוּאָה, meaning to plot someone's death — the charge David refutes.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

direct object of ζητεῖ ('your life')

→ object specification

ψυχή: 'soul / life'; renders שׂוּאָה; in the idiom 'seek the life' it denotes the very life of the person, i.e., to kill.

σου

your

Genitive

genitive of possession ('your life')

→ relational specification

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

11 ἰδοὺ ἐν τῇ ἡμέρᾳ ταύτῃ ἐοράκασιν οἱ ὀφθαλμοί σου ὡς παρέδωκέν σε κύριος σήμερον εἰς χεῖρά μου ἐν τῷ σπηλαίῳ καὶ οὐκ ἠβουλήθην ἀποκτεῖναί σε καὶ ἐφεισάμην σου καὶ εἶπα οὐκ ἐποίσω χεῖρά μου ἐπὶ κύριόν μου ὅτι χριστὸς κυρίου οὗτός ἐστιν

Behold, in this day your eyes have seen how the LORD delivered you today into my hand in the cave; and I was not willing to kill you, but I spared you, and I said, 'I will not lay my hand upon my lord, for he is the LORD's anointed.'

Evidential core: David's proof of innocence (delivery, restraint, oath)

ἰδοὺ ἐν τῇ ἡμέρᾳ ταύτῃ

David appeals to Saul's own eyes (ἐοράκασιν οἱ ὀφθαλμοί σου) as witnesses: YHWH delivered Saul into David's hand, yet David refused to kill (οὐκ ἠβουλήθην ... ἐφεισάμην). The reported inner resolve (εἶπα οὐκ ἐποίσω ... ἐπὶ κύριόν μου) reprises v. 7's theology: κύριόν μου is Saul as human lord, χριστὸς κυρίου names the LORD's anointing.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; summons Saul's attention to the demonstrable evidence.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time ('in this day')

→ sphere or reference

ἡμέρᾳ: 'day'; ἐν τῇ ἡμέρᾳ ταύτῃ ('on this day') stresses the immediacy of the proof.

ταύτῃ

this

Dative

demonstrative (attributive: 'this day')

→ participant reference or interest

οὗτος: the near demonstrative anchoring the evidence in the present.

ἐοράκασιν

have seen

Perf Act Indic 3 Pl · ὁράω

main verb (Saul's eyes as witnesses)

→ verbal action or state

ὁράω (perf.): 'see / perceive'; the perfect ἐοράκασιν denotes a completed seeing with abiding result — Saul's own eyes have witnessed and so cannot deny the proof.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ὀφθαλμοί

eyes

Nominative

subject of ἐοράκασιν ('your eyes')

→ participant prominence

ὀφθαλμός: 'eye'; the eyes are personified as the witnesses of the evidence David is about to display.

σου

your

Genitive

genitive of possession ('your eyes')

→ relational specification

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

ὥς

how / that

conjunction (introducing object clause after 'seen')

→ discourse linkage or contrast

ὥς: here 'how / that'; introduces the content of what Saul's eyes have seen.

παρέδωκέν

delivered

Aor Act Indic 3 Sg · παραδίδωμι

verb of the object clause (the divine delivery)

→ verbal action or state

παραδίδωμι: 'hand over / deliver'; renders ἰηϋ (war-oracle sense); the LORD himself delivered Saul into David's power — the fulfilment of the men's words in v. 5, but turned to mercy.

σε

you

Accusative

direct object of παρέδωκεν (Saul handed over)

→ participant reference

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

κύριος

LORD

Nominative

subject of παρέδωκεν

→ participant prominence

κύριος: here the Tetragrammaton יהוה; YHWH is the agent who delivered Saul into David's hand, making David's restraint an act of obedience toward God.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders היום; emphasizes that the deliverance happened this very day, before Saul's own eyes.

εἰς

into

preposition + accusative (goal: 'into my hand')

→ spatial or relational framing

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

χεῖρά

hand

Accusative

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

→ object specification

χεῖρ: 'hand'; εἰς χεῖρά μου ('into my hand') = into David's power; the inversion of the slander of v. 10.

μου

my

Genitive

genitive of possession ('my hand')

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; 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.

σπηλαίῳ

cave

Dative

dative of place (locative: 'in the cave')

→ sphere or reference

σπήλαιον: see v. 4; the place of the providential delivery.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ
not

negative particle (with ἡβουλήθην)

→ discourse linkage or contrast

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

ἡβουλήθην

I was willing

Aor Pass Indic 1 Sg · βούλομαι

main verb (negated: 'I was unwilling')

→ verbal action or state

βούλομαι (aor. pass. dep.): 'will / wish / be willing'; the negated οὐκ ἡβουλήθην ('I was not willing') asserts David's deliberate, principled refusal to kill — not mere failure of opportunity.

ἀποκτεῖναί

to kill

Aor Act Inf · ἀποκτείνω

complementary infinitive (after ἡβουλήθην)

→ verbal action or state

ἀποκτείνω: 'kill / slay'; renders אָדָם; the blunt verb names exactly what David declined to do to the king in his power.

σε
you

Accusative

direct object of ἀποκτεῖναι

→ participant reference

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

καὶ
but

coordinate conjunction (adversative sense in context)

→ discourse linkage or contrast

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

ἐφείσάμην

I spared

Aor Mid Indic 1 Sg · φείδομαι

main verb (the positive counterpart of the refusal)

→ verbal action or state

φείδομαι: 'spare / refrain from harming'; with the genitive σου ('I spared you'); renders לִמְחָה / דָּוִד; the positive expression of David's mercy.

σου
you

Genitive

genitive object of ἐφείσάμην (the one spared)

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐφείσάμην (the one spared).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπα

I said

Aor Act Indic 1 Sg · λέγω

main verb (reporting David's inner resolve)

→ verbal action or state

λέγω (aor. εἶπα, Hellenistic α-form): 'say'; David reports the very words of his self-resolve in the cave, reprising v. 7.

οὐκ
not

negative particle (with ἐποίω)

→ discourse linkage or contrast

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

ἐποίω

I will lay / bring upon

Fut Act Indic 1 Sg · ἐπιφέρω

main verb of the quoted resolve (future denial)

→ verbal action or state

ἐπιφέρω (fut. ἐποίω): 'bring/lay upon'; the idiom ἐποίω χεῖρα ἐπὶ ('I will lay a hand upon') renders אָדָם תִּפְּזֵשׁ; David's reported vow not to assault the king.

χεῖρά

hand

Accusative

direct object of ἐποίω

→ object specification

χείρ: 'hand'; the instrument of violence
David vows to withhold.

μου

my

Genitive

genitive of possession ('my hand')

→ relational specification

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

ἐπὶ

upon / against

preposition + accusative (hostile direction)

→ spatial or relational framing

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

κύριόν

my lord

Accusative

accusative object of ἐπὶ ('against my lord' = Saul)

→ object specification

κύριος: here HUMAN — 'my lord,' David's
title for Saul as king (rendering יְדִידָא);
David refuses violence against his human
sovereign, not against the divine name.

μου

my

Genitive

genitive of relationship ('my lord')

→ relational specification

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

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the theological
ground, as in v. 7.

χριστός

anointed

Nominative

predicate nominative ('he is the anointed')

→ participant prominence

χριστός: 'anointed one'; renders מָשִׁיחַ;
Saul's anointed status, repeated from v. 7, is
the abiding reason for his inviolability.

κυρίου

of the LORD

Genitive

genitive (defining χριστός: 'the LORD's anointed')

→ relational specification

κύριος: here the Tetragrammaton יְהוָה;
χριστός κυρίου names YHWH's own
anointing of Saul, the warrant of his
sacrosanctity.

οὗτός

this man

Nominative

subject of ἐστίν (demonstrative: 'this one' = Saul)

→ participant reference

οὗτος: the near demonstrative pointing to
Saul present before David.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (predicating anointed-status of Saul)

→ verbal action or state

εἰμί: 'be'; asserts Saul's standing identity as
the LORD's anointed.

12 καὶ ἰδοὺ τὸ περύγιον τῆς διπλοῖδος σου ἐν τῇ χειρί μου ἐγὼ ἀφῆρηκα τὸ περύγιον καὶ οὐκ ἀπέκταγκά σε καὶ γνῶθι καὶ ἰδὲ σήμερον ὅτι οὐκ ἔστιν κακία ἐν τῇ χειρί μου οὐδὲ ἀσέβεια καὶ ἀθέτησις καὶ οὐχ ἡμάρτηκα εἰς σέ καὶ σὺ δεσμεύεις τὴν ψυχὴν μου λαβεῖν αὐτήν

And behold, the skirt of your robe is in my hand: I cut off the skirt and did not kill you. Know, then, and see this day that there is no evil in my hand, nor impiety, nor rebellion; and I have not sinned against you, yet you bind my life to take it.

Material evidence presented + the appeal to recognize innocence καὶ ἰδοὺ τὸ περύγιον

David produces the physical proof — the severed skirt in his hand — and draws the inference with two perfects (ἀφῆρηκα ... ἀπέκταγκά) stressing abiding result: 'I have cut, yet I have not killed.' The double imperative γνῶθι καὶ ἰδέ summons Saul to acknowledge David's innocence (no κακία, ἀσέβεια, or ἀθέτησις), heightened by the contrastive σὺ δεσμεύεις ('yet you hunt my life').

καὶ

and

narrative/coordinate conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (pointing to the evidence)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; David holds up the proof for Saul to see.

τὸ

the

Nominative

article

→ noun-phrase marking

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

περύγιον

skirt / wing

Nominative

subject of the verbless clause ('the skirt is in my hand')

→ participant prominence

περύγιον: see v. 5; the severed robe-corner, now the visible exhibit of David's restraint.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

διπλοῖδος

robe

Genitive

genitive (the garment: 'of your robe')

→ relational specification

διπλοῖς: see v. 5; Saul's robe of office.

σου

your

Genitive

genitive of possession ('your robe')

→ relational specification

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

ἐν

in

preposition + dative (locative: 'in my hand')

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

χειρί

hand

Dative

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

→ sphere or reference

χείρ: 'hand'; the same hand that could have struck now holds only a piece of cloth — the proof of mercy.

μου

my

Genitive

genitive of possession ('my hand')

→ relational specification

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

ἐγώ

I

Nominative

emphatic subject pronoun (foregrounding David's agency)

→ participant reference

ἐγώ: the emphatic pronoun stresses 'I myself' cut the robe — and yet 'I myself' did not kill; it sharpens the contrast between capacity and restraint.

ἀφήρηκα

I have cut off

Perf Act Indic 1 Sg · ἀφαιρέω

main verb (perfect of abiding result)

→ verbal action or state

ἀφαιρέω (perf.): 'cut off / remove'; the perfect ἀφήρηκα ('I have cut off') marks the deed as done and its result present in David's hand — a completed act open to inspection.

τὸ

the

Accusative

article

→ noun-phrase marking

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

περύγιον

skirt

Accusative

direct object of ἀφήρηκα

→ object specification

περύγιον: see v. 5; repeated for emphasis on the limited, symbolic nature of the act.

καὶ

and yet

coordinate conjunction (adversative in context)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἀπέκταγκα)

→ discourse linkage or contrast

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

ἀπέκταγκα

I have killed

Perf Act Indic 1 Sg · ἀποκτείνω

main verb (negated perfect)

→ verbal action or state

ἀποκτείνω (perf. ἀπέκταγκα): 'kill'; the negated perfect contrasts with ἀφῆρηκα — David has cut the robe but has decidedly not taken the life; the perfect underlines that Saul stands alive as living proof.

σε

you

Accusative

direct object of ἀπέκταγκα

→ participant reference

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

καὶ

and

coordinate conjunction (introducing imperatives)

→ discourse linkage or contrast

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

γινῶθι

know

Aor Act Impv 2 Sg · γινώσκω

imperative (appeal to recognition)

→ verbal action or state

γινώσκω: 'know / recognize'; renders נָתַן; David commands Saul to draw the obvious conclusion from the evidence.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ιδέ

see

Aor Act Impv 2 Sg · ὁράω

imperative (paired with γινῶθι)

→ verbal action or state

ὁράω (aor. impv. ιδέ): 'see / perceive'; the doublet γινῶθι καὶ ιδέ ('know and see') is a Hebraizing pair urging full recognition of David's innocence.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the evidence is available this very day.

ὅτι

that

conjunction (object clause after γινῶθι/ιδέ)

→ discourse linkage or contrast

ὅτι: introduces the content to be recognized.

οὐκ

no / not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb (negated: 'there is no')

→ verbal action or state

εἰμί: 'be / exist'; the existential 'there is no evil in my hand' declares David's hands clean of malicious intent.

κακία

evil / malice

Nominative

subject of ἔστιν ('no evil')

→ participant prominence

κακία: 'evil / wickedness / malice'; renders רָעָה; David disclaims any harmful intent — 'in my hand' is metonymy for his actions.

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.

χειρί

hand

Dative

dative of place ('in my hand')

→ sphere or reference

χείρ: 'hand'; metonymy for deed/intent; the same 'hand' that held the skirt holds no evil.

μου

my

Genitive

genitive of possession ('my hand')

→ relational specification

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

οὐδὲ

nor

negative coordinating conjunction ('nor')

→ discourse linkage or contrast

οὐδὲ: 'nor / and not'; extends the denial to further categories of guilt.

ἀσέβεια

impiety / ungodliness

Nominative

subject (coordinate with κακία: 'nor impiety')

→ participant prominence

ἀσέβεια: 'impiety / ungodliness'; renders $\gamma\psi\gamma$ / $\gamma\psi\vartheta$; denies any offense against God — fitting, since to harm the anointed would be impiety.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀθέτης

rebellion / breach

Nominative

subject (coordinate: 'nor rebellion')

→ participant prominence

ἀθέτης: 'setting aside / breach / rebellion'; the noun denotes a repudiation of loyalty; David denies any treasonous breach of his duty to the king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐχ

not

negative particle (with ἡμάρτηκα; aspirated before rough breathing)

→ discourse linkage or contrast

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

ἡμάρτηκα

I have sinned

Perf Act Indic 1 Sg · ἁμαρτάνω

main verb (negated perfect)

→ verbal action or state

ἁμαρτάνω (perf.): 'sin / do wrong / offend'; renders $\kappa\upsilon\tau$; the perfect with negation asserts David's enduring innocence of any wrong against Saul.

εἰς

against

preposition + accusative ('against you')

→ spatial or relational framing

εἰς: here 'against' (of wrong done to a person); renders the Hebrew כִּ of offense.

σέ

you

Accusative

accusative object of εἰς ('against you')

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of εἰς ('against you').

καὶ

yet / and

coordinate conjunction (adversative in context: 'yet')

→ discourse linkage or contrast

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

σύ

you

Nominative

emphatic subject pronoun (contrast with David's innocence)

→ participant reference

σύ: the emphatic 'you' sets Saul's hostile pursuit in pointed contrast to David's blamelessness.

δεσμεύεις

you bind / hunt

Pres Act Indic 2 Sg · δεσμεύω

main verb (Saul's persistent action)

→ verbal action or state

δεσμεύω: 'bind / tie up / lie in wait for'; here in the sense of 'lay snares for / hunt down' (rendering the Hebrew נָחַץ, 'lie in wait'); David charges Saul with relentlessly seeking his life.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

direct object of δεσμεύεις ('my life')

→ object specification

ψυχή: 'life / soul'; renders נַפְשִׁי; the very life Saul pursues, though David has just spared Saul's.

μου

my

Genitive

genitive of possession ('my life')

→ relational specification

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

λαβεῖν

to take

Aor Act Inf · λαμβάνω

infinitive of purpose (with δεσμεύεις: 'in order to take it')

→ verbal action or state

λαμβάνω: 'take / seize'; the infinitive of purpose makes Saul's deadly intent explicit: he hunts David's life 'to take it.'

αὐτήν

it

Accusative

direct object of λαβεῖν (resumptive: 'it' = the life)

→ participant reference

αὐτή: the resumptive pronoun (a Hebraizing redundancy) restates ψυχὴν as the object of λαβεῖν.

13 δικάσαι κύριος ἀνὰ μέσον ἐμοῦ καὶ σοῦ καὶ ἐκδικήσαι με κύριος ἐκ σοῦ καὶ ἡ χεὶρ μου οὐκ ἔσται ἐπὶ σοί

May the LORD judge between me and you, and may the LORD avenge me on you; but my hand shall not be against you.

Submission to divine arbitration (the case committed to YHWH)

δικάσαι κύριος

David renounces self-vindication and commits the matter to YHWH as judge and avenger (δικάσαι ... ἐκδικήσαι, optatives of wish). The concluding disclaimer ἡ χεὶρ μου οὐκ ἔσται ἐπὶ σοί ('my hand shall not be against you') reaffirms his non-retaliation — vengeance, if any, belongs to the LORD, not to David.

δικάσαι

may he judge

Aor Act Opt 3 Sg · δικάζω

main verb (optative of wish: appeal for divine adjudication)

→ verbal action or state

δικάζω: 'judge / give judgment'; renders דִּיכָא ; the optative δικάσαι ('may he judge') invokes YHWH as the arbiter who will rightly decide between the two parties.

κύριος

LORD

Nominative

subject of δικάσαι

→ participant prominence

κύριος: here the Tetragrammaton יהוה ; YHWH is invoked as the supreme judge between David and Saul.

ἀνὰ

between

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

→ spatial or relational framing

ἀνά: in the fixed phrase ἀνὰ μέσον ('in the midst of / between'); renders $\text{בֵּין} \dots \text{בֵּין}$.

μέσον

the midst

Accusative

accusative in the idiom ἀνὰ μέσον ('between')

→ object specification

μέσος: 'middle / midst'; ἀνὰ μέσον ἐμοῦ καὶ σοῦ ('between me and you') is a Hebraizing legal idiom for adjudication between two parties.

ἐμοῦ

me

Genitive

genitive (first party: 'between me')

→ relational specification

ἐγώ (gen. ἐμοῦ): the emphatic first-person pronoun as one party to the dispute.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σοῦ

you

Genitive

genitive (second party: 'and you')

→ relational specification

σύ (gen. σοῦ): the other party, Saul.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκδικήσαι

may he avenge

Aor Act Opt 3 Sg · ἐκδικέω

main verb (optative of wish: divine vindication)

→ verbal action or state

ἐκδικέω: 'avenge / vindicate / exact justice'; renders קָם ; David asks YHWH (not himself) to vindicate him — the LORD will exact whatever justice is due.

με

me

Accusative

direct object of ἐκδικήσαι (the one vindicated)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκδικήσαι (the one vindicated).

κύριος

LORD

Nominative

subject of ἐκδικήσαι

→ participant prominence

κύριος: here the Tetragrammaton יהוה ; the divine avenger, repeated for emphasis.

ἐκ

on / from

preposition + genitive ('from/on you' = from Saul's hand)

→ spatial or relational framing

ἐκ: here 'from / at the hand of'; ἐκδικήσαι ... ἐκ σοῦ ('avenge me from you') renders the Hebrew מִן הַקָּם , 'take vengeance from / upon.'

σοῦ

you

Genitive

genitive object of ἐκ ('from you')

→ relational specification

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

καὶ

but

coordinate conjunction (adversative in context: 'but')

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

χείρ

hand

Nominative

subject of ἔσται ('my hand')

→ participant prominence

χείρ: 'hand'; metonymy for personal action/violence; David vows that he himself will not act against Saul.

μου

my

Genitive

genitive of possession ('my hand')

→ relational specification

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

οὐκ

not

negative particle (with ἔσται)

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (future denial of retaliation)

→ verbal action or state

εἰμί (fut. ἔσται): 'will be'; the idiom ἡ χεὶρ μου οὐκ ἔσται ἐπὶ σοί ('my hand shall not be against you') renders $\text{לֹא תִהְיֶה יְדִי כַּדָּבָר}$, a solemn pledge of non-violence.

ἐπὶ

against

preposition + dative ('against you')

→ spatial or relational framing

ἐπὶ (+ dat.): here hostile, 'against'; David's hand will not be raised against the king.

σοί

you

Dative

dative object of ἐπί ('against you')

→ participant reference or interest

σοί: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐπί ('against you').

14 καθὼς λέγεται ἡ παραβολὴ ἡ ἀρχαία ἐξ ἀνόμων ἐξελεύσεται πλημμέλεια καὶ ἡ χεὶρ μου οὐκ ἔσται ἐπὶ σέ

As the ancient proverb says, 'Out of the lawless shall come forth wrongdoing'; but my hand shall not be against you.

Proverbial warrant + renewed disclaimer of retaliation

καθὼς λέγεται ἡ παραβολὴ ἡ ἀρχαία

David cites a wisdom-proverb (ἡ παραβολὴ ἡ ἀρχαία) to argue that wickedness springs from the wicked — implying that if he were the schemer Saul fears, his guilt would already have shown itself; since it has not, he is innocent. He repeats the disclaimer of v. 13 (ἡ χεὶρ μου οὐκ ἔσται ἐπὶ σέ), framing the speech with the pledge of non-violence.

καθὼς

as

comparative conjunction (introducing the proverb)

→ discourse linkage or contrast

καθὼς: 'as / just as'; renders ὡς; introduces the cited proverb as warrant for David's claim.

λέγεται

is said

Pres Pass Indic 3 Sg · λέγω

verb of the comparative clause (impersonal passive: 'it is said')

→ verbal action or state

λέγω (pres. pass.): 'is said'; the impersonal passive introduces the proverbial citation as common, time-honored wisdom.

ἡ

the

Nominative

article

→ noun-phrase marking

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

παραβολή

proverb / parable

Nominative

subject of λέγεται ('the proverb')

→ participant prominence

παραβολή: 'proverb / parable / comparison'; renders ὁμοίη; the standard LXX term for a wisdom-saying or maxim.

ἡ

the

Nominative

article (attributive, with ἀρχαία)

→ noun-phrase marking

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

ἀρχαία

ancient

Nominative

attributive adjective ('the ancient proverb')

→ participant prominence

ἀρχαῖος: 'ancient / old'; renders יָנִי־טָב; marks the saying as venerable and authoritative by age.

ἐξ

out of / from

preposition + genitive (source)

→ spatial or relational framing

ἐκ (ἐξ before vowel): 'out of / from'; marks the source from which wickedness proceeds.

ἀνόμων

the lawless / wicked

Genitive

genitive object of ἐξ (substantial: 'from the lawless')

→ relational specification

ἄνομος: 'lawless / wicked'; substantial genitive plural 'from the wicked'; renders יָגֹשֶׁךְ; the proverb traces wrongdoing to the wrongdoers themselves.

ἐξελεύσεται

shall come forth

Fut Mid Indic 3 Sg · ἐξέρχομαι

main verb of the proverb

→ verbal action or state

ἐξέρχομαι: 'go out / come forth'; renders יָצָא; the gnomic future expresses the proverb's general principle: wickedness issues from the wicked, not from the innocent.

πλημéléια

wrongdoing / wickedness

Nominative

subject of ἐξελεύσεται ('wrongdoing')

→ participant prominence

πλημéléια: 'fault / offense / wrongdoing'; renders גִּשְׁשִׁי ('wickedness'); the proverb's point: had David been wicked, his deeds would betray it; his sparing of Saul proves the opposite.

καὶ

but

coordinate conjunction (adversative in context)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

χείρ

hand

Nominative

subject of ἔσται ('my hand')

→ participant prominence

χείρ: 'hand'; the repeated disclaimer, framing the speech with David's pledge of restraint.

μου

my

Genitive

genitive of possession

→ relational specification

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

οὐκ

not

negative particle (with ἔσται)

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (renewed denial of retaliation)

→ verbal action or state

εἰμί (fut.): the pledge of v. 13 repeated, sealing David's refusal to harm the king.

ἐπὶ

against

preposition + accusative ('against you')

→ spatial or relational framing

ἐπί (+ acc.): here hostile, 'against'; note the variation from the dative of v. 13 (ἐπὶ σοί) to the accusative here (ἐπὶ σέ), a stylistic alternation without change of sense.

σέ

you

Accusative

accusative object of ἐπί ('against you')

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί ('against you').

15 καὶ νῦν ὀπίσω τίνος σὺ ἐκπορεύῃ βασιλεῦ Ισραηλ ὀπίσω τίνος καταδιώκεις σὺ ὀπίσω κυνὸς τεθνηκότος καὶ ὀπίσω ψύλλου ἐνός

And now, after whom do you come out, O king of Israel? After whom do you pursue? After a dead dog, and after a single flea?

Rhetorical climax: the disproportion of the king's pursuit

καὶ νῦν ὀπίσω τίνος σὺ ἐκπορεύῃ

Two parallel rhetorical questions (ὀπίσω τίνος ... ὀπίσω τίνος) expose the absurdity of a king mobilizing an army against a fugitive whom David self-deprecatingly calls 'a dead dog' (κυνὸς τεθνηκότος) and 'a single flea' (ψύλλου ἐνός). The bathos shames Saul: his royal dignity is squandered on a worthless quarry.

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 (transition marker)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν ('and now') is a discourse-marker introducing the rhetorical turn to direct appeal.

ὀπίσω

after

improper preposition + genitive ('after whom')

→ spatial or relational framing

ὀπίσω: 'after / behind'; with the interrogative genitive τίνος ('after whom'); renders אֲחֵרַי אַחֲרָיו .

τίνος

whom

Genitive

interrogative pronoun (genitive object of ὀπίσω)

→ relational specification

τίς: interrogative pronoun; the genitive τίνος after ὀπίσω forms the question 'after whom?'

σύ

you

Nominative

emphatic subject pronoun (the king himself)

→ participant reference

σύ: the emphatic 'you' stresses the incongruity of the king personally undertaking such a chase.

ἐκπορεύη

do you come out

Pres Mid Indic 2 Sg · ἐκπορεύομαι

main verb of the first question

→ verbal action or state

ἐκπορεύομαι: 'go out / march out'; renders **לָצֵד**; of a king going out to war/pursuit — here against an unworthy target.

βασιλεῦ

O king

Vocative

vocative of address

→ direct address

βασιλεῦ: 'king'; the vocative βασιλεῦ **Ισραηλ** ('O king of Israel') underscores Saul's dignity — making the triviality of the pursuit all the more glaring.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: indeclinable; defines Saul's royal office over the whole nation.

ὀπίσω

after

improper preposition + genitive (second question)

→ spatial or relational framing

ὀπίσω: repeated for rhetorical parallelism.

τίνος

whom

Genitive

interrogative pronoun (genitive object of ὀπίσω)

→ relational specification

τίς: 'whom'; the second 'after whom?' intensifies the reproach.

καταδιώκεις

do you pursue

Pres Act Indic 2 Sg · καταδιώκω

main verb of the second question

→ verbal action or state

καταδιώκω: 'pursue closely / hunt down'; the intensive compound κατα- stresses the dogged relentlessness of Saul's chase; renders **רָדַף**.

σύ

you

Nominative

emphatic subject pronoun (repeated for emphasis)

→ participant reference

σύ: the repeated emphatic pronoun sharpens the indictment of the king's conduct.

ὀπίσω

after

improper preposition + genitive (answer to the question)

→ spatial or relational framing

ὀπίσω: now introducing the self-deprecating answers.

κυνὸς

a dog

Genitive

genitive object of ὀπίσω ('after a dog')

→ relational specification

κύων: 'dog'; in the ancient Near East a term of contempt; **κυνὸς τεθνηκός** ('a dead dog') is the lowest possible self-abasement (cf. 2 Kgdms 9:8; 16:9).

τεθνηκός

dead

Perf Act Ptcp Gen Sg Masc · θνήσκω

attributive participle (modifying κυνός: 'a dead dog')

→ verbal action or state

θνήσκω (perf. ptcp.): 'have died / be dead'; the perfect participle 'dead' intensifies the worthlessness — not merely a dog, but a dead one, utterly beneath a king's notice.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὀπίσω

after

improper preposition + genitive (second image)

→ spatial or relational framing

ὀπίσω: introducing the second self-deprecating image.

ψύλλου

a flea

Genitive

genitive object of ὀπίσω ('after a flea')

→ relational specification

ψύλλος: 'flea'; renders $\Psi\Upsilon\lambda\lambda\varsigma$; the flea is proverbially insignificant and elusive — a fitting image for a harmless fugitive unworthy of a royal manhunt (cf. 1 Kgdms 26:20).

ένός

a single / one

Genitive

numeral (attributive: 'one flea')

→ relational specification

εἷς (gen. ένός): 'one / a single'; the addition 'one flea' heightens the bathos — the king pursues a single, negligible insect.

16 γένοιτο κύριος εἰς κριτὴν καὶ δικαστὴν ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ ἴδοι κύριος καὶ κρίναι τὴν κρίσιν μου καὶ δικάσαι μοι ἐκ χειρός σου

May the LORD be judge and arbiter between me and you; may the LORD look and judge my cause, and give me justice from your hand.

Closing appeal of David's speech: YHWH as judge (inclusio with v. 13)

γένοιτο κύριος εἰς κριτὴν καὶ δικαστὴν

David ends as he began (v. 13), invoking YHWH as κριτής and δικαστής to adjudicate between the parties. A series of optatives (γένοιτο ... ἴδοι ... κρίναι ... δικάσαι) commits David's cause wholly to divine vindication 'from your hand' (ἐκ χειρός σου), declining all self-help vengeance.

γένοιτο

may he be / become

Aor Mid Opt 3 Sg · γίνομαι

main verb (optative of wish)

→ verbal action or state

γίνομαι (aor. opt.): 'become / be'; γένοιτο κύριος εἰς κριτήν ('may the LORD become / act as judge') is a Hebraizing idiom (לְיְהוָה, 'be for / serve as') invoking YHWH in the judicial role.

κύριος

LORD

Nominative

subject of γένοιτο

→ participant prominence

κύριος; here the Tetragrammaton יהוה; invoked as the divine judge.

εἰς

as / for

preposition + accusative (predicative: 'as judge')

→ spatial or relational framing

εἰς; here predicative (εἰς + acc. = 'to be / as'), a Hebraism rendering לְ in the phrase 'be for a judge'.

κριτήν

judge

Accusative

predicate accusative (with εἰς: 'as judge')

→ object specification

κριτής; 'judge'; renders שֹׁפֵט; one who decides a case authoritatively.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δικαστήν

arbiter / judge

Accusative

predicate accusative (coordinate with κριτήν)

→ object specification

δικαστής; 'judge / arbiter'; near-synonym of κριτής; the doublet κριτήν καὶ δικαστήν reinforces the appeal to full divine adjudication.

ἀνά

between

preposition (in idiom ἀνά μέσον: 'between')

→ spatial or relational framing

ἀνά; in ἀνά μέσον ('between').

μέσον

the midst

Accusative

accusative in the idiom ἀνά μέσον ('between')

→ object specification

μέσος; 'midst'; the legal idiom for adjudication between parties.

ἐμοῦ

me

Genitive

genitive (first party)

→ relational specification

ἐγώ (gen. ἐμοῦ); the first party to the dispute.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνά

between

preposition (repeated ἀνά μέσον for the second party)

→ spatial or relational framing

ἀνά; the repetition ἀνά μέσον ... καὶ ἀνά μέσον reflects the full Hebrew idiom ... בֵּין בֵּין.

μέσον

the midst

Accusative

accusative in the idiom ἀνά μέσον

→ object specification

μέσος; see above.

σοῦ

you

Genitive

genitive (second party: 'and you')

→ relational specification

ού (gen. σοῦ): the other party, Saul.

ἴδοι

may he look

Aor Act Opt 3 Sg · ὁράω

main verb (optative of wish: 'may he see/regard')

→ verbal action or state

ὁράω (aor. opt. ἴδοι): 'see / look upon / regard'; David asks YHWH to take notice of his cause — divine attention as the prelude to judgment.

κύριος

LORD

Nominative

subject of ἴδοι

→ participant prominence

κύριος: the Tetragrammaton יהוה; the divine observer and judge.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κρίναι

may he judge

Aor Act Opt 3 Sg · κρίνω

main verb (optative of wish)

→ verbal action or state

κρίνω: 'judge / decide'; renders דין / טפּשׁ; David asks YHWH to render a verdict on his case.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κρίσιν

cause / case

Accusative

direct object of κρίναι (cognate: 'judge my case')

→ object specification

κρίσιν: 'judgment / case / cause'; the cognate accusative κρίναι τὴν κρίσιν μου ('judge my judgment') renders the Hebrew idiom דין דין / טפּשׁ מ'טפּשׁ, asking God to take up and decide David's legal cause.

μου

my

Genitive

genitive of possession ('my cause')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δικάσαι

may he give me justice

Aor Act Opt 3 Sg · δικάζω

main verb (optative of wish)

→ verbal action or state

δικάζω: 'judge / vindicate / give justice'; with the dative μοι ('give judgment for me'), David asks YHWH to rule in his favor and so deliver him.

μοι

for me

Dative

dative of advantage ('give judgment for me')

→ participant reference or interest

μοι: meaning 'for me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage ('give judgment for me').

ἐκ

from

preposition + genitive (source: 'from your hand')

→ spatial or relational framing

ἐκ: 'from / out of the power of'; ἐκ χειρός σου ('from your hand') asks for deliverance out of Saul's grasp.

χειρός

hand

Genitive

genitive object of ἐκ ('from the hand')

→ relational specification

χείρ: 'hand'; metonymy for power/control;
David seeks vindication that frees him from
Saul's hostile grip.

σου

your

Genitive

genitive of possession ('your hand')

→ relational specification

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

17 καὶ ἐγένετο ὥς συνετέλεσεν Δαυὶδ τὰ ῥήματα ταῦτα λαλῶν πρὸς Σαουλ καὶ εἶπεν Σαουλ ἡ φωνὴ σου αὕτη τέκνον Δαυὶδ καὶ ᾗρεν τὴν φωνὴν αὐτοῦ Σαουλ καὶ ἔκλαυσεν

And it came to pass, when David had finished speaking these words to Saul, that Saul said, 'Is this your voice, my son David?' And Saul lifted up his voice and wept.

Hinge into Saul's response (temporal frame + emotional reversal)

καὶ ἐγένετο ὥς συνετέλεσεν Δαυὶδ

The temporal frame καὶ ἐγένετο ὥς ('and it came to pass when') marks the transition to section D. Saul's reaction is a sudden reversal: the incredulous question ἡ φωνὴ σου αὕτη ('is this your voice?') with the tender address τέκνον Δαυὶδ ('my son David'), followed by the formula ᾗρεν τὴν φωνὴν ... καὶ ἔκλαυσεν ('he lifted his voice and wept') — Saul is broken by David's mercy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-frame formula)

→ verbal action or state

γίνομαι (aor. mid.): the formula καὶ ἐγένετο
ὥς renders וַיְהִי כִּשְׁמֹעַ, introducing the new
scene of Saul's reply.

ὥς

when

temporal conjunction

→ discourse linkage or contrast

ὥς: 'when / as'; temporal, introducing the
circumstance of David's finishing his
speech.

συνετέλεσεν

finished / completed

Aor Act Indic 3 Sg · συντελέω

verb of temporal clause

→ verbal action or state

συντελέω: 'complete / finish'; renders תָּמַם;
David brings his appeal to its end.

Δαυιδ

David

subject of συνετέλεσεν (indeclinable)

→ participant identification

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ρήματα

words

Accusative

direct object of συνετέλεσεν

→ object specification

ῥῆμα: 'word / saying'; renders רָצָה; David's whole speech (vv. 10–16) summed up as 'these words!'

ταῦτα

these

Accusative

demonstrative (attributive: 'these words')

→ object specification

οὗτος: the near demonstrative pointing back to David's foregoing speech.

λαλῶν

speaking

Pres Act Ptcp Nom Sg Masc · λαλέω

circumstantial participle (manner/complement of συνετέλεσεν)

→ verbal action or state

λαλέω (pres. ptcp.): 'speak'; the participle λαλῶν ('in speaking') complements συνετέλεσεν: 'finished speaking,' a Hebraizing redundancy (רָצָה ... תִּלְבַּח).

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).

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).

καὶ

and

coordinate conjunction (apodotic after temporal frame)

→ 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 response introduced)

→ verbal action or state

λέγω: introduces Saul's stunned reply.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

ἤ

is it / indeed

interrogative particle (introducing a yes/no question)

→ discourse linkage or contrast

ἤ: an interrogative/asseverative particle, here introducing Saul's incredulous question 'Is this your voice?'

φωνή

voice

Nominative

subject of the verbless question ('is this your voice')

→ participant prominence

φωνή: 'voice / sound'; renders בֶּקוֹל; Saul recognizes David by his voice across the distance.

σου

your

Genitive

genitive of possession ('your voice')

→ relational specification

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

αὕτη

this

Nominative

demonstrative (predicate: 'this [is]')

→ participant reference

οὗτος: the near demonstrative; 'is this your voice?' — wonder mixed with emotion.

τέκνον

child / my son

Vocative

vocative of address (term of endearment)

→ direct address

τέκνον: 'child / son'; renders יְהוֹנָדָב ('my son'); a striking term of paternal affection from the man who had been hunting David — the address signals Saul's emotional collapse.

Δαυιδ

David

vocative in apposition to τέκνον (indeclinable)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as vocative in apposition to τέκνον (indeclinable).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤρην

lifted up

Aor Act Indic 3 Sg · αἶρω

main verb (idiom: lift the voice)

→ verbal action or state

αἶρω: 'lift / raise'; the idiom ἤρην τὴν φωνήν ... καὶ ἔκλαυσεν ('lifted his voice and wept') renders הִרְבֵּה לִחַשׁ, a Hebraism for loud weeping.

τὴν

the

Accusative

article

→ noun-phrase marking

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

φωνήν

voice

Accusative

direct object of ἤρην ('his voice')

→ object specification

φωνή: 'voice'; here in the weeping-idiom.

αὐτοῦ

his

Genitive

genitive of possession ('his voice')

→ relational specification

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

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔκλαυσεν

wept

Aor Act Indic 3 Sg · κλαίω

main verb (Saul's weeping)

→ verbal action or state

κλαίω: 'weep / cry'; renders הִבְכָּה; Saul's tears mark the chapter's emotional turning-point — the hunter weeps before the one he hunted.

18 καὶ εἶπεν Σαουλ πρὸς Δαυιδ δίκαιος σὺ ὑπὲρ ἐμέ ὅτι σὺ ἀνταπέδωκάς μοι ἀγαθὰ ἐγὼ δὲ ἀνταπέδωκά σοι κακά

And Saul said to David, 'You are more righteous than I, for you have repaid me good, but I have repaid you evil.'

Saul's confession of David's righteousness

καὶ εἶπεν Σαουλ πρὸς Δαυιδ

Saul openly confesses David's moral superiority: δίκαιος σὺ ὑπὲρ ἐμέ ('you are more righteous than I'). The antithetical chiasm — σὺ ἀνταπέδωκάς ... ἀγαθὰ / ἐγὼ ... ἀνταπέδωκά ... κακά (good for evil, evil for good) — is the moral heart of the chapter, vindicating David from the slander of v. 10.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω: introduces Saul's confession.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

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).

δίκαιος

righteous

Nominative

predicate adjective ('you are righteous')

→ participant prominence

δίκαιος: 'righteous / just / in the right'; renders קַדִּיץ; Saul declares David to be in the right in their dispute.

σὺ

you

Nominative

subject pronoun (emphatic: 'you')

→ participant reference

σὺ: the emphatic 'you' (David) over against 'I' (Saul) in the moral comparison.

ὑπὲρ

more than

preposition + accusative (comparative: 'than')

→ spatial or relational framing

ὑπὲρ (+ acc.): here comparative, 'more than'; δίκαιος σὺ ὑπὲρ ἐμέ ('you are more righteous than I') renders the Hebrew comparative מִמֶּנִּי הָיָה קַדִּיץ.

ἐμέ

me / I

Accusative

accusative object of ὑπέρ (the standard of comparison)

→ participant reference

ἐγώ (acc. ἐμέ): the comparison-point — Saul measures himself against David and finds himself wanting.

ὅτι

because / for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground of Saul's verdict.

σύ

you

Nominative

emphatic subject pronoun

→ participant reference

σύ: emphatic 'you,' contrasted with the following ἐγώ.

ἀνταπέδωκας

you have repaid

Aor Act Indic 2 Sg · ἀνταποδίδωμι

main verb of the causal clause (David's recompense)

→ verbal action or state

ἀνταποδίδωμι: 'repay / requite / render in return'; renders ἀντ- stresses requital — David returned good in exchange for Saul's hostility.

μοι

to me

Dative

dative of indirect object (Saul as recipient)

→ participant reference or interest

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

ἀγαθά

good things

Accusative

direct object of ἀνταπέδωκας ('good')

→ object specification

ἀγαθός: 'good'; neuter plural 'good things'; renders תְּבִיט; the good David rendered = sparing Saul's life.

ἐγώ

I

Nominative

emphatic subject pronoun (contrast with σύ)

→ participant reference

ἐγώ: the emphatic 'I' (Saul) over against David, completing the antithesis.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δὲ: 'but'; marks the contrast between David's good and Saul's evil.

ἀνταπέδωκά

I have repaid

Aor Act Indic 1 Sg · ἀνταποδίδωμι

main verb (Saul's recompense)

→ verbal action or state

ἀνταποδίδωμι: see above; Saul confesses that he requited David's good with evil — the inversion of justice.

σοι

to you

Dative

dative of indirect object (David as recipient)

→ participant reference or interest

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

κακά

evil things

Accusative

direct object of ἀνταπέδωκα ('evil')

→ object specification

κακός: 'evil / bad'; neuter plural 'evil things'; renders תְּעַךְ; the harm Saul inflicted by his relentless pursuit, now confessed.

19 καὶ σὺ ἀπήγγειλάς μοι σήμερον ἃ ἐποίησάς μοι ἀγαθὰ ὥς ἀπέκλεισέν με κύριος σήμερον εἰς χεῖράς σου καὶ οὐκ ἀπέκτεινάς με

And you have declared to me today the good things you did to me, how the LORD shut me up today into your hands, and you did not kill me.

Saul elaborates the proof of David's goodness

καὶ σὺ ἀπήγγειλάς μοι σήμερον

Saul acknowledges what David's evidence (the robe) declared: YHWH had 'shut him up' (ἀπέκλεισεν) into David's hands, yet David did not kill him (οὐκ ἀπέκτεινάς με). The verb ἀπέκλεισεν ('shut up / hand over') echoes παρέδωκεν of v. 11 — Saul now confirms the very deliverance David had claimed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σὺ

you

Nominative

emphatic subject pronoun

→ participant reference

σὺ: emphatic 'you' (David) as the one who has shown the proof.

ἀπήγγειλάς

you declared

Aor Act Indic 2 Sg · ἀπαγγέλλω

main verb (David's disclosure)

→ verbal action or state

ἀπαγγέλλω: 'report / declare / make known'; renders תִּגַּד / תִּלְבֵּן; David's showing of the robe and his speech amounted to a declaration of his goodwill.

μοι

to me

Dative

dative of indirect object

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the events of this very day are the substance of David's declaration.

ἃ

the things which

Accusative

relative pronoun (object: 'the things which')

→ participant reference

ἃ: relative pronoun; neuter plural ἃ ('the things which') introduces the relative clause defining the 'good.'

ἐποίησάς

you did

Aor Act Indic 2 Sg · ποίεω

verb of relative clause ('which you did')

→ verbal action or state

ποιέω: 'do / make'; the good David 'did' = his act of sparing Saul.

μοι

to me

Dative

dative of indirect object

→ participant reference or interest

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

ἀγαθά

good things

Accusative

accusative in apposition / antecedent of ἃ ('good things')

→ object specification

ἀγαθός: 'good'; neuter plural; the benefits David conferred on Saul by his mercy.

ὥς

how / that

conjunction (introducing explanatory clause)

→ discourse linkage or contrast

ὥς: 'how / that'; introduces the specific instance of David's good — the LORD's delivery of Saul into his hand.

ἀπέκλεισέν

shut up / delivered

Aor Act Indic 3 Sg · ἀποκλείω

verb of the ὥς-clause (the divine handing-over)

→ verbal action or state

ἀποκλείω: 'shut up / shut in / hand over'; renders ἄνω ('deliver up / shut in'); Saul acknowledges that YHWH 'shut him up' into David's power — echoing παρέδωκεν of v. 11.

με

me

Accusative

direct object of ἀπέκλεισεν (Saul handed over)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀπέκλεισεν (Saul handed over).

κύριος

LORD

Nominative

subject of ἀπέκλεισεν

→ participant prominence

κύριος: here the Tetragrammaton יהוה; even Saul confesses that YHWH was the agent who delivered him into David's hand.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; repeated for emphasis on the immediacy of the proof.

εἰς

into

preposition + accusative (goal: 'into your hands')

→ spatial or relational framing

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

χεῖράς

hands

Accusative

accusative object of εἰς ('into your hands')

→ object specification

χεῖρ: 'hand'; εἰς χεῖράς σου ('into your hands') = into David's power; Saul concedes his life had been at David's mercy.

σου

your

Genitive

genitive of possession ('your hands')

→ relational specification

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

καὶ

and yet

coordinate conjunction (adversative in context)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἀπέκτεινας)

→ discourse linkage or contrast

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

ἀπέκτεινάς

you killed

Aor Act Indic 2 Sg · ἀποκτείνω

main verb (negated: 'you did not kill')

→ verbal action or state

ἀποκτείνω: 'kill / slay'; the negated aorist confirms David's mercy from Saul's own mouth — the climactic admission that David spared him.

με

me

Accusative

direct object of ἀπέκτεινας

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀπέκτεινας.

20 καὶ ὅτι εἰ εὕροιτό τις τὸν ἐχθρὸν αὐτοῦ ἐν θλίψει καὶ ἐκπέμψαι αὐτὸν ἐν ὁδῷ ἀγαθῇ καὶ κύριος ἀνταποτεῖσει αὐτῷ ἀγαθὰ καθὼς πεποίηκας σήμερον

And if a man should find his enemy in distress and send him away on a good road, then the LORD will repay him with good, even as you have done today.

Generalizing maxim: the LORD rewards mercy to an enemy

καὶ ὅτι εἰ εὕροιτό τις

Saul universalizes David's act into a moral principle: whoever finds an enemy helpless and sends him away unharmed will be repaid by YHWH with good (κύριος ἀνταποτεῖσει αὐτῷ ἀγαθὰ). The closing καθὼς πεποίηκας σήμερον ('as you have done today') applies the maxim directly to David, pronouncing a blessing on him.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅτι

that / for

conjunction (introducing the maxim)

→ discourse linkage or contrast

ὅτι: here introducing Saul's generalizing reflection, loosely 'and [I know] that..'

εἰ

if

conditional conjunction (protasis)

→ discourse linkage or contrast

εἰ: 'if'; with the optative εὕροιτο introduces a generalizing/potential condition.

εὕροιτό

should find

Aor Mid Opt 3 Sg · εὕρισκω

verb of the protasis (potential optative)

→ verbal action or state

εὕρισκω (aor. mid. opt.): 'find'; the optative in the protasis frames a general supposition: 'if anyone were to find..'

τις

someone / a man

Nominative

subject of εὔροιο (indefinite: 'anyone')

→ participant reference

τις: indefinite pronoun 'someone / a man'; generalizes the principle beyond David to anyone.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἐχθρόν

enemy

Accusative

direct object of εὔροιο ('his enemy')

→ object specification

ἐχθρός: 'enemy'; renders עֹיֵן; the very word David's men used of Saul (v. 5), now turned around in Saul's reflection.

αὐτοῦ

his

Genitive

genitive of relationship ('his enemy')

→ relational specification

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

ἐν

in

preposition + dative (state/circumstance)

→ spatial or relational framing

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

θλίψει

distress / affliction

Dative

dative of circumstance ('in distress')

→ sphere or reference

θλίψις: 'affliction / distress / trouble'; renders תָּצַר; the enemy found 'in distress' = helpless and at one's mercy, as Saul was in the cave.

καὶ

and

coordinate conjunction (continuing the protasis)

→ discourse linkage or contrast

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

ἐκπέμψαι

should send away

Aor Act Opt 3 Sg · ἐκπέμπω

verb of the protasis (coordinate optative)

→ verbal action or state

ἐκπέμπω: 'send out / send away / let go'; renders תָּשַׁלַּח; to release the helpless enemy unharmed — exactly what David did with Saul.

αὐτόν

him

Accusative

direct object of ἐκπέμψαι (the enemy released)

→ participant reference

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

ἐν

on

preposition + dative ('on a good road')

→ spatial or relational framing

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

ὁδῶ

road / way

Dative

dative of place ('on a way')

→ sphere or reference

ὁδός: 'road / way'; ἐν ὁδῶ ἀγαθῇ ('on a good road') = sending him off safely and kindly.

ἀγαθῇ

good

Dative

attributive adjective ('a good way')

→ sphere or reference

ἀγαθός: 'good'; the 'good way' connotes a safe, benevolent send-off, the opposite of harm.

καὶ then / and <i>coordinate conjunction (apodosis-marker after condition)</i> → discourse linkage or contrast καί: here apodotic, introducing the consequence of the condition ('then the LORD will repay').	κύριος LORD Nominative <i>subject of ἀνταποτεῖσει (apodosis)</i> → participant prominence κύριος: here the Tetragrammaton יהוה; YHWH himself is the one who will reward the merciful act.	ἀνταποτεῖσει will repay Fut Act Indic 3 Sg · ἀνταποτίνω <i>main verb of the apodosis (divine recompense)</i> → verbal action or state ἀνταποτίνω: 'repay / requite in full'; the double-compound ἀντ-απο- intensifies the sense of full requital; renders יָשַׁלְךָ; YHWH will recompense the merciful with good.	αὐτῷ him Dative <i>dative of indirect object (the one rewarded)</i> → participant reference or interest αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (the one rewarded).
ἀγαθά good things Accusative <i>direct object of ἀνταποτεῖσει ('good')</i> → object specification ἀγαθός: 'good'; neuter plural; the divine reward for mercy shown to an enemy.	καθὼς as / even as <i>comparative conjunction (applying the maxim to David)</i> → discourse linkage or contrast καθὼς: 'as / just as'; applies the general principle directly to David's deed.	πεποίηκας you have done Perf Act Indic 2 Sg · ποιέω <i>verb of the comparative clause (David's deed)</i> → verbal action or state ποιέω (perf.): 'do / make'; the perfect πεποίηκας ('you have done') marks David's act of mercy as accomplished and standing — the very deed Saul prays God will reward.	σήμερον today <i>adverb of time</i> → clausal contribution σήμερον: 'today'; anchors David's exemplary mercy in the present day.

21 καὶ νῦν ἰδοὺ ἐγὼ γινώσκω ὅτι βασιλεύων βασιλεύσεις καὶ στήσεται ἐν χερσίν σου βασιλεία Ἰσραὴλ

And now, behold, I know that you shall surely reign, and the kingdom of Israel shall be established in your hands.

Saul's recognition of David's destined kingship

καὶ νῦν ἰδοὺ ἐγὼ γινώσκω

Saul confesses the great secret of the narrative: ἐγὼ γινώσκω ὅτι βασιλεύων βασιλεύσεις ('I know that you shall surely reign'). The figura etymologica βασιλεύων βασιλεύσεις (participle + cognate future) renders the Hebrew infinitive-absolute construction יָלַךְ וְיָלַךְ, expressing the certainty of David's accession; the dynasty's establishment 'in your hands' inverts Saul's own failed kingship.

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 (transition marker)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν introduces Saul's climactic confession.

ἰδοὺ
behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; dramatizes the solemn acknowledgment that follows.

ἐγὼ
I

Nominative

emphatic subject pronoun

→ participant reference

ἐγὼ: the emphatic 'I myself' — even Saul, David's rival, knows it.

γινώσκω
I know

Pres Act Indic 1 Sg · γινώσκω

main verb (Saul's settled knowledge)

→ verbal action or state

γινώσκω: 'know / recognize'; renders וְיָדָע ; Saul's admission of certain knowledge that David will succeed him is a stunning concession from the reigning king.

ὅτι
that

conjunction (object clause after γινώσκω)

→ discourse linkage or contrast

ὅτι: introduces the content of Saul's knowledge.

βασιλεύων
surely reigning

Pres Act Ptcp Nom Sg Masc · βασιλεύω

participle (cognate, intensifying βασιλεύσεις; figura etymologica)

→ verbal action or state

βασιλεύω (pres. ptcp.): 'reign / be king'; the participle βασιλεύων with the cognate future βασιλεύσεις renders the Hebrew infinitive absolute וְיִמְלֹךְ ('you shall surely reign'), a figura etymologica expressing the certainty of David's kingship.

βασιλεύσεις
you shall reign

Fut Act Indic 2 Sg · βασιλεύω

main verb of the object clause (the prophesied reign)

→ verbal action or state

βασιλεύω (fut.): 'reign / become king'; the cognate-future completion of the figura etymologica; David's reign is presented as a settled certainty.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

στήσεται
shall be established / stand

Fut Mid Indic 3 Sg · ἵστημι

main verb (the kingdom's establishment)

→ verbal action or state

ἵστημι (fut. mid.): 'stand / be established'; renders וְיָסַד / וְיָקַם ; the kingdom of Israel will 'stand firm' in David's hands — a permanence Saul's own house was denied (cf. 1 Kgdms 13:13–14).

ἐν
in

preposition + dative (locative: 'in your hands')

→ spatial or relational framing

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

χερσίν
hands

Dative

dative of place ('in your hands')

→ sphere or reference

χεῖρ: 'hand'; ἐν χερσίν σου ('in your hands') = under David's secure control; the same 'hands' that spared Saul will hold the kingdom.

σου

your

Genitive

genitive of possession ('your hands')

→ relational specification

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

βασιλεία

kingdom

Nominative

subject of στήσεται ('the kingdom')

→ participant prominence

βασιλεία: 'kingdom / kingship / reign'; renders מלכות / מלך; the kingship over Israel that will pass to David.

Ισραηλ

of Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ισραηλ: indeclinable; defines the kingdom as that of the whole nation.

22 καὶ νῦν ὅμοσόν μοι ἐν κυρίῳ ὅτι οὐκ ἐξολεθρεύσεις τὸ σπέρμα μου ὀπίσω μου καὶ οὐκ ἀφανιεῖς τὸ ὄνομά μου ἐκ τοῦ οἴκου τοῦ πατρὸς μου

And now swear to me by the LORD that you will not destroy my seed after me, and that you will not blot out my name from my father's house.

Saul's demand for a dynastic oath

καὶ νῦν ὅμοσόν μοι ἐν κυρίῳ

Recognizing David's coming reign, Saul exacts an oath by YHWH (ὅμοσόν μοι ἐν κυρίῳ) for the protection of his line: that David will neither destroy his seed (οὐκ ἐξολεθρεύσεις τὸ σπέρμα) nor blot out his name (οὐκ ἀφανιεῖς τὸ ὄνομα) — the standard ancient-Near-Eastern fear that a new dynasty would exterminate the old. David's later treatment of Mephibosheth (2 Kgdms 9) fulfils this oath.

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 (transition to request)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν introduces the practical demand following the recognition.

ὅμοσόν
swear

Aor Act Impv 2 Sg · ὁμνύω

main verb (imperative: Saul's demand)

→ verbal action or state

ὁμνύω: 'swear / take an oath'; renders עָשָׂה; Saul requires a binding sworn pledge from David.

μοι
to me

Dative

dative of indirect object (the one to whom the oath is sworn)

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (the one to whom the oath is sworn).

ἐν
by

preposition + dative (oath-formula: 'by the LORD')

→ spatial or relational framing

ἐν (+ dat.): in the oath-idiom ὅμοσον ἐν κυρίῳ ('swear by the LORD'), rendering the Hebrew הָשָׁבַע בַּיהוָה — YHWH is invoked as guarantor of the oath.

κυρίῳ
the LORD

Dative

dative object of ἐν (the LORD as oath-guarantor)

→ sphere or reference

κύριος; here the Tetragrammaton יהוה; David is to swear 'by the LORD,' binding the oath with the divine name.

ὅτι
that

conjunction (introducing the content of the oath)

→ discourse linkage or contrast

ὅτι: introduces the sworn content.

οὐκ
not

negative particle (with ἐξολεθρεύσεις)

→ discourse linkage or contrast

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

ἐξολεθρεύσεις
you will destroy / cut off

Fut Act Indic 2 Sg · ἐξολεθρεύω

main verb of the oath-content (negated)

→ verbal action or state

ἐξολεθρεύω: 'utterly destroy / exterminate / cut off'; the LXX intensive for / עָרַף; Saul's fear is the total annihilation of his descendants by the incoming dynasty.

τὸ
the

Accusative

article

→ noun-phrase marking

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

σπέρμα
seed / offspring

Accusative

direct object of ἐξολεθρεύσεις

→ object specification

σπέρμα: 'seed / offspring / descendants'; renders עֲרֵךְ; Saul's posterity, whom he fears David will exterminate.

μου
my

Genitive

genitive of relationship ('my seed')

→ relational specification

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

ὀπίσω

after

improper preposition + genitive ('after me')

→ spatial or relational framing

ὀπίσω: 'after / behind'; ὀπίσω μου ('after me') = my descendants who survive me; renders ירדא.

μου

me

Genitive

genitive object of ὀπίσω ('after me')

→ relational specification

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

καὶ

and

coordinate conjunction (second oath-clause)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἀφανιεῖς)

→ discourse linkage or contrast

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

ἀφανιεῖς

you will blot out / efface

Fut Act Indic 2 Sg · ἀφανίζω

main verb of the second oath-clause (negated)

→ verbal action or state

ἀφανίζω: 'make disappear / efface / blot out'; renders הִחַד / תִּמְשֶׁה; to 'blot out a name' is to erase a family's memory and continuance — the second great dynastic fear.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἀφανιεῖς ('my name')

→ object specification

ὄνομα: 'name'; renders נֶפֶשׁ; the family 'name' embodies its memory and ongoing identity; to blot it out is to end the house.

μου

my

Genitive

genitive of possession ('my name')

→ relational specification

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

ἐκ

from

preposition + genitive (separation: 'from the house')

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive object of ἐκ ('from the house')

→ relational specification

οἶκος: 'house / household / family line'; renders תַּיָּבֶט; here the family/dynasty of Saul's father.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive (defining οἴκου: 'my father's house')

→ relational specification

πατήρ: 'father'; renders אב; τοῦ οἴκου τοῦ πατρός μου ('the house of my father') denotes Saul's whole ancestral line, whose continuance he seeks to secure.

μου

my

Genitive

genitive of relationship ('my father')

→ relational specification

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

23 καὶ ὥμοσεν Δαυιδ τῷ Σαουλ καὶ ἀπῆλθεν Σαουλ εἰς τὸν τόπον αὐτοῦ καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἀνέβησαν εἰς τὴν Μεσσαρα στενήν

And David swore to Saul; and Saul departed to his own place, but David and his men went up to the stronghold of Messara.

Conclusion: the oath sworn and the parting of the ways (section E) καὶ ὥμοσεν Δαυιδ τῷ Σαουλ

The chapter closes with three coordinated aorists: David swears (ὥμοσεν), Saul departs (ἀπῆλθεν), and David and his men ascend to the stronghold (ἀνέβησαν). The mutual withdrawal — Saul to 'his own place,' David back up to the heights — leaves the reconciliation provisional; David does not yet trust himself to the king, foreshadowing the renewed estrangement of the following chapters.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὥμοσεν

swore

Aor Act Indic 3 Sg · ὁμνύω

main verb (David fulfils Saul's demand)

→ verbal action or state

ὁμνύω: 'swear / take an oath'; renders נשבע; David grants the oath Saul demanded in v. 22, binding himself to spare Saul's line.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

τῷ

to the / to

Dative

article (governing the indeclinable name in the dative)

→ noun-phrase marking

ὁ (dat. article with Σαουλ); marks Saul as the dative indirect object; the LXX adds the article to decline the indeclinable Hebrew name.

Σαουλ

Saul

dative of indirect object (indeclinable: 'to Saul')

→ participant identification

Σαουλ: transliterated proper name rendered in Greek letters; here it functions as dative of indirect object (indeclinable: 'to Saul').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν

departed

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (Saul's departure)

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; renders ἦλθεν; Saul leaves the scene, the confrontation ended.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς ('to his place')

→ object specification

τόπος: 'place'; renders ὁ τόπος; εἰς τὸν τόπον αὐτοῦ ('to his own place') = Saul returns home, presumably to Gibeah.

αὐτοῦ

his

Genitive

genitive of possession ('his place')

→ relational specification

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

καὶ

but

coordinate conjunction (contrastive in context)

→ discourse linkage or contrast

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

Δαυιδ

David

subject (indeclinable; co-subject with οἱ ἄνδρες)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable; co-subject with οἱ ἄνδρες).

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 (co-subject: David's men)

→ participant prominence

ἄνῃρ: David's followers, who ascend with him to the refuge.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἀνέβησαν

went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (David's ascent to the stronghold)

→ verbal action or state

ἀναβαίνω: 'go up / ascend'; renders ἦλϰ; David does not follow Saul home but withdraws upward to a defensible refuge — prudent distance despite the reconciliation, framing the chapter with the ascent of v. 1.

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

Μεσσάρα

Messara

indeclinable place-name (in apposition with στενήν)

→ participant identification

Μεσσάρα: a transliteration of Hebrew מְצָרָה ('stronghold / fastness'); the LXX treats the Hebrew common noun as a proper place-name, qualified by στενήν ('the narrow [stronghold of] Messara').

στενήν

narrow / stronghold

Accusative

attributive adjective (with Μεσσάρα: 'the narrow stronghold')

→ object specification

στενός: 'narrow'; substantively 'narrow place / defile / stronghold' (cf. τοῖς στενοῖς, v. 1); the feminine στενήν agrees with the article τὴν, designating the inaccessible refuge to which David ascends.

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.