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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 26

ΒΑΣΙΛΕΙΩΝ Α' ΚΖ'

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 again spares Saul, exposing the king's guilt and leaving vengeance in the Lord's hands.

Translation & textual notes

The Greek text of 1 Kingdoms 26 (= 1 Samuel 26 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter is a near-doublet of the cave-of-Engedi episode of ch. 24, retelling David's sparing of Saul in a second, more daring form: a night infiltration of the royal camp. The Ziphites again betray David (v. 1; cf. 23:19); Saul descends to the wilderness of Ziph with three thousand chosen men (v. 2); David sends out spies (κατασκόπους, v. 4) and by night enters the camp with Abishai (Αβессα), finding Saul asleep in the entrenchment (λαμπήνη) with his spear (δόρυ) fixed in the ground

at his head and a deep stupor from the LORD upon all (θάμβος κυρίου ἐπέπεσεν ἐπ' αὐτούς, v. 12). Abishai begs to pin Saul with the spear (πατάξω αὐτὸν τῷ δόρατι, v. 8), but David twice forbids it with the chapter's theological centre: τίς ἐποίσει χεῖρα αὐτοῦ ἐπὶ χριστὸν κυρίου καὶ ἄθωωθήσεται; ('who can stretch out his hand against the LORD's anointed and be guiltless?', v. 9; cf. v. 11, v. 23). The phrase χριστὸς κυρίου — the LXX rendering of יהוה יִשְׁמַךְ — is the load-bearing term of the whole narrative: Saul's office, not his character, makes his person inviolable. David takes only the spear and the water-jar (τὸν φακὸν τοῦ ὕδατος), crosses the valley to a far hilltop (vv. 12–13), and rebukes Abner (Αβεννηρ) for failing to guard τὸν κύριόν σου τὸν βασιλέα ('your lord the king', v. 15), producing the missing spear as proof (v. 16). Saul recognises David's voice (v. 17); David's appeal protests his innocence and laments his exile from the LORD's inheritance (κληρονομία κυρίου, v. 19) under the proverb of the partridge/night-raven hunted in the mountains (v. 20). Saul confesses ἡμάρτηκα ... μεματαίωμαι καὶ ἡγνόηκα πολλὰ σφόδρα ('I have sinned ... I have played the fool and erred exceedingly', v. 21), and the episode closes with David's appeal to the LORD's recompense of righteousness and faithfulness (δικαιοσύνας ... πίστιν, v. 23) and Saul's parting blessing εὐλογημένος σύ τέκνον (v. 25). The two depart, each to his own place — their final recorded meeting.

Discourse structure of the chapter

A · 26:1–4

Renewed betrayal and pursuit: the Ziphites, Saul's army, and David's spies

The Ziphites come from the parched land (ἐκ τῆς ἀρχμώδους) to Saul at Gibeah, reporting that David is hiding on the hill of Hachilah opposite Jeshimon (v. 1) — a near-verbatim repetition of 23:19. Saul mobilises three thousand chosen men of Israel and descends to the wilderness of Ziph to seek David (vv. 2–3). David, encamped in the wilderness, perceives Saul's coming and sends out spies (κατασκοπούς), confirming that Saul has indeed arrived ready for battle (v. 4). The doublet's frame is thus set: betrayal, royal pursuit, and David's superior intelligence.

B · 26:5–12

The night raid: David spares the LORD's anointed and takes the spear and jar

By night David and Abishai infiltrate the sleeping camp, finding Saul asleep in the entrenchment with Abner and the army around him and the royal spear fixed at his head (vv. 5–7). Abishai reads the moment as divine delivery and begs leave to pin Saul to the ground with a single spear-thrust (v. 8). David refuses with the episode's theological heart — no one can lay a hand on *χριστὸν κυρίου* ('the LORD's anointed') and be guiltless (v. 9) — and entrusts Saul's death to the LORD, to fate, or to battle, never to his own hand (vv. 10–11). They take only the spear and the water-jar and withdraw; no one sees, knows, or wakes, for a stupor from the LORD (*θάμβος κυρίου*) has fallen on them all (v. 12).

C · 26:13–16

Across the valley: David rebukes Abner for failing to guard the king

David crosses to the far side and stands on a distant hilltop with a wide gulf between the camps (v. 13). He calls out, taunting Abner, the army-commander, who answers (v. 14). David charges him with dereliction: are you not a man, and who is like you in Israel? — yet you have not guarded *τὸν κύριόν σου τὸν βασιλέα* ('your lord the king'), for an intruder came to destroy him (v. 15). By the life of the LORD, Abner and the guard are 'sons of death,' for they failed to guard *τὸν χριστὸν κυρίου*; the missing spear and water-jar from the king's head are produced as undeniable proof (v. 16).

D · 26:17–20

David's appeal: innocence, exile, and the hunted partridge

Saul recognises David's voice and calls him 'my child' (*τέκνον*, v. 17); David answers as 'your servant, my lord the king.' He pleads: why does my lord pursue his servant? what wrong is found in me? (v. 18). If the LORD has stirred Saul against him, let an offering appease him; but if men have done it, they are cursed before the LORD, for they have driven David from the LORD's inheritance (*κληρονομία κυρίου*), saying 'go, serve other gods' (v. 19). Let not his blood fall to the ground far from the LORD's presence, for the king of Israel has come out to hunt a single life as one hunts a partridge in the mountains (v. 20).

E · 26:21–25

Saul's confession and the parting blessing

Saul confesses: 'I have sinned; return, my child David, for I will no longer harm you, since my life was precious in your eyes this day; I have played the fool and erred exceedingly' (v. 21). David offers to return the spear by a young man's hand (v. 22) and commits the outcome to the LORD, who repays each man's righteousness and faithfulness — for David would not stretch out his hand against *χριστὸν κυρίου* even when the LORD gave Saul into his hand (v. 23). As David valued Saul's life, so may the LORD value David's and deliver him from all affliction (v. 24). Saul blesses him — *εὐλογημένος σύ τέκνον* — and foretells his success; the two part, each to his own place (v. 25).

1 καὶ ἔρχονται οἱ Ζιφαῖοι ἐκ τῆς ἀρχμώδους πρὸς τὸν Σαουλ εἰς τὸν βουνὸν λέγοντες ἰδοὺ Δαυιδ σκεπάζεται μεθ' ἡμῶν ἐν τῷ βουνῷ τοῦ Εχέλα τοῦ κατὰ πρόσωπον τοῦ Ιεσσαίου

And the Ziphites come from the parched land to Saul at the hill, saying, 'Behold, David is hiding with us on the hill of Hachilah, which is opposite Jeshimon.'

New narrative scene (renewed betrayal; doublet of 23:19)

καὶ ἔρχονται οἱ Ζιφαῖοι

The chapter opens with the historic present ἔρχονται ('come'), a vivid LXX device that thrusts the reader into the scene; the Ziphites' denunciation echoes 23:19 almost verbatim, framing ch. 26 as a deliberate doublet of the earlier betrayal. The deictic ἰδοὺ introduces their report to Saul.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἔρχονται

come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present)

→ verbal action or state

ἔρχομαι: 'come / go'; the historic present ἔρχονται at the head of the chapter is a lively LXX narrative device rendering the Hebrew narrative tense (wayyiqtol / imperfect), drawing the reader into the immediacy of the Ziphites' arrival.

οἱ

the

Nominative

article (with Ζιφαῖοι)

→ noun-phrase marking

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

Ζιφαῖοι

Ziphites

Nominative

subject

→ participant prominence

Ζιφαῖος: 'Ziphite', the gentilic adjective from Ζιφ (Hebrew זִיפְ), used substantively; declinable in Greek, hence nominative plural as subject; the inhabitants of the wilderness of Ziph repeat their earlier betrayal of David (23:19).

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with ἀρχμώδους)

→ noun-phrase marking

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

ἀρχμώδους

parched land

Genitive

genitive of source (substantivized adjective: 'the dry/parched region')

→ relational specification

ἀρχμώδους: meaning 'parched land'; it serves as genitive of source (substantivized adjective: 'the dry/parched region').

πρὸς

to

preposition + accusative (direction toward person)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with Σαουλ)

→ noun-phrase marking

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

Σαουλ

Saul

accusative object of πρὸς (indeclinable proper noun, articular)

→ participant identification

Σαουλ: transliteration of Hebrew שָׁאֻל ('asked for'); indeclinable in the LXX, here marked accusative only by the article τόν; the reigning king to whom the Ziphites bring their report.

εἰς

to / at

preposition + accusative (location/goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with βουνόν)

→ noun-phrase marking

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

βουνόν

hill

Accusative

accusative object of εἰς (place: Gibeah)

→ object specification

βουνός: 'hill / mound'; here 'the hill' renders Hebrew גִּבְעָה (Gibeah, Saul's seat); the same word βουνός recurs in this verse for the hill of Hachilah where David hides — a verbal echo binding pursuer and pursued.

λέγοντες

saying

Pres Act Ptcp Nom Masc Pl · λέγω

circumstantial participle (speech-introducing, agreeing with Ζιφαῖοι)

→ verbal action or state

λέγω: the participle λέγοντες introduces the Ziphites' direct report; the construction ἔρχονται ... λέγοντες is a Hebraizing redundancy of motion-plus-speech common in LXX narrative.

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold / look'; renders Hebrew הִנֵּה; a deictic attention-marker fronting the informers' disclosure of David's hiding-place.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX of Kingdoms; the fugitive whose whereabouts the Ziphites betray.

σκεπάζεται

is hiding / shelters himself

Pres Mid Indic 3 Sg · σκεπάζω

main verb of the report (present of ongoing concealment)

→ verbal action or state

σκεπάζω: 'cover / shelter / hide'; the middle σκεπάεται means 'shelters/conceals himself'; the same root recurs at v. 24 (σκεπάσαι με) where David prays the LORD will 'shelter' him — an ironic verbal link between David's hiding and divine protection.

μεθ

with

preposition + genitive (elided before vowel)

→ spatial or relational framing

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

ἡμῶν

us

Genitive

genitive object of μετὰ (1st person plural pronoun)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'us'; the Ziphites locate David 'with us' — among their own territory — heightening the treachery of their report.

ἐν

on / in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with βουνῷ)

→ noun-phrase marking

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

βουνῷ

hill

Dative

dative of place (locative: 'on the hill')

→ sphere or reference

βουνός: 'hill'; the hill of Hachilah; the repetition of βουνός (Gibeah / Hachilah) within one verse sets the two hills — royal seat and fugitive's refuge — in pointed parallel.

τοῦ

of

Genitive

article (with Εχέλα)

→ noun-phrase marking

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

Εχέλα

Hachilah

genitive of relationship (indeclinable place-name: 'hill of Hachilah')

→ participant identification

Εχέλα: transliteration of Hebrew הַכִּיכָהִל (Hachilah); indeclinable; the hill 'opposite Jeshimon' where David hides (cf. 23:19); marked genitive only by the article τοῦ.

τοῦ

the

Genitive

article (governing κατὰ πρόσωπον phrase)

→ noun-phrase marking

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

κατὰ

opposite / facing

preposition + accusative (in the idiom κατὰ πρόσωπον)

→ spatial or relational framing

κατά + acc.: 'over against / facing'; the phrase κατὰ πρόσωπον ('before the face of / opposite') is a Hebraism rendering לְפָנָיו, locating Hachilah directly across from Jeshimon.

πρόσωπον

face

Accusative

accusative in the prepositional idiom κατὰ πρόσωπον

→ spatial or relational framing

πρόσωπον: 'face / surface / front'; in κατὰ πρόσωπον the noun is bleached to a topographical sense ('opposite'), a calque of Hebrew לְפָנָיו.

τοῦ

of

Genitive

article (with Ιεσσαίμουν)

→ noun-phrase marking

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

Ιεσσαίμουν

Jeshimon

genitive object of κατὰ πρόσωπον (indeclinable place-name)

→ participant identification

Ιεσσαίμουν: transliteration of Hebrew יְשִׁמוֹן (Jeshimon, 'the waste/desert'); indeclinable; the desolate region opposite which Hachilah lies, fixing the geography of David's refuge.

2 καὶ ἀνέστη Σαουλ καὶ κατέβη εἰς τὴν ἔρημον Ζιφ καὶ μετ' αὐτοῦ τρεῖς χιλιάδες ἀνδρῶν ἐκλεκτοὶ ἐξ Ἰσραὴλ ζητεῖν τὸν Δαυιδ ἐν τῇ ἐρήμῳ Ζιφ

And Saul arose and went down to the wilderness of Ziph, and with him three thousand men, chosen ones from Israel, to seek David in the wilderness of Ziph.

Sequential narrative: Saul mobilizes in response to the report καὶ ἀνέστη Σαουλ

The verb-pair ἀνέστη ... κατέβη ('arose ... went down') is a typical LXX narrative coordination of departure; the figure of τρεῖς χιλιάδες ἀνδρῶν ἐκλεκτοί ('three thousand chosen men') echoes 24:3, marking the disproportion between the royal army and the lone fugitive. The articular infinitive of purpose ζητεῖν τὸν Δαυιδ states the aim.

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 (departure: 'set out')

→ verbal action or state

ἀνίστημι (aor. ἀνέστη): 'rise up / set out'; renders קָם ; in LXX narrative ἀνέστη frequently signals the initiation of decisive movement, here Saul's mustering for the pursuit.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

Σαουλ: the king, now the active pursuer.

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 (descent toward the wilderness)

→ verbal action or state

καταβαίνω: 'go down / descend'; renders יָרַד ; the descent from the heights of Gibeah to the wilderness of Ziph; ἀνέστη ... κατέβη is a stock LXX motion-pair.

εἰς

to / into

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with ἔρημον)

→ noun-phrase marking

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

ἔρημον

wilderness

Accusative

accusative object of εἰς (goal of descent)

→ object specification

ἔρημον: meaning 'wilderness'; it serves as accusative object of εἰς (goal of descent).

Ζιφ

Ziph

genitive of relationship (indeclinable place-name: 'wilderness of Ziph')

→ participant identification

Ζιφ: transliteration of Hebrew זִיפ (Ziph); indeclinable; the wilderness district named from the town of Ziph, home of the betraying Ziphites.

καὶ

and

coordinate conjunction (introducing accompaniment clause)

→ discourse linkage or contrast

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

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετὰ (Saul)

→ relational specification

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

τρεῖς

three

Nominative

attributive numeral (modifying χιλιάδες)

→ measure or count

τρεῖς: 'three'; the figure τρεῖς χιλιάδες repeats 24:3, underscoring the vast imbalance of force against the solitary David.

χιλιάδες

thousands

Nominative

subject of implied verb (the army accompanying Saul)

→ participant prominence

χιλιάς: 'thousand'; renders הָלָאָה; the three military units (thousands) of elite troops constitute Saul's expeditionary force.

ἀνδρῶν

of men

Genitive

partitive/descriptive genitive (with χιλιάδες)

→ relational specification

ἀνὴρ (gen. pl. ἀνδρῶν): 'man / warrior'; renders ψָאָה; specifies the thousands as fighting men.

ἐκλεκτοὶ

chosen ones

Nominative

attributive adjective (substantival: elite troops)

→ participant prominence

ἐκλεκτός: 'chosen / select / elite'; renders רִבָּקָה; the king's picked troops, the best of Israel's soldiery — a force calibrated to overwhelm David.

ἐξ

from / out of

preposition + genitive (source)

→ spatial or relational framing

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

Ισραηλ

Israel

genitive of source (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the people from whom the elite troops are drawn — and over whom David will later reign.

ζητεῖν

to seek

Pres Act Inf · ζητέω

infinitive of purpose

→ verbal action or state

ζητέω: 'seek / look for'; renders שׁוֹכֵחַ; the present infinitive of purpose expresses the manhunt's goal; the same verb recurs at v. 20 (ζητεῖν τὴν ψυχὴν μου, 'to seek my life'), framing the pursuit as a hunt for David's very life.

τὸν

the

Accusative

article (with Δαυιδ)

→ noun-phrase marking

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

Δαυιδ

David

accusative object of ζητεῖν (indeclinable, articular)

→ participant identification

Δαυιδ: the object of the royal manhunt; the article τόν marks the accusative of the indeclinable name.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἐρήμῳ)

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

dative of place (locative)

→ sphere or reference

ἐρημος: 'wilderness'; the repeated ἐν τῇ ἐρήμῳ Ζιφ closes the verse with an emphatic locative inclusio bracketing the search.

Ζιφ

Ziph

genitive of relationship (indeclinable place-name)

→ participant identification

Ζιφ: the wilderness of Ziph, named a second time to fix the locale of the manhunt.

3 καὶ παρενέβαλεν Σαουλ ἐν τῷ βουνῷ τοῦ Εχელὰ ἐπὶ προσώπου τοῦ Ιεσσαίου ἐπὶ τῆς ὁδοῦ καὶ Δαυιδ ἐκάθισεν ἐν τῇ ἐρήμῳ καὶ εἶδεν Δαυιδ ὅτι ἤκει Σαουλ ὀπίσω αὐτοῦ εἰς τὴν ἔρημον

And Saul encamped on the hill of Hachilah, opposite Jeshimon, by the road; and David was dwelling in the wilderness, and David saw that Saul had come after him into the wilderness.

Scene-setting: the two camps positioned; David's awareness καὶ παρενέβαλεν Σαουλ

The verse positions the two parties geographically (Saul encamped on Hachilah; David dwelling in the wilderness) and then turns to David's perception (εἶδεν ... ὅτι ἤκει Σαουλ). The recognition-clause prepares the reversal: it is the pursued, not the pursuer, who controls the night's events.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρενέβαλεν

encamped

Aor Act Indic 3 Sg · παρεμβάλλω

main verb (military encampment)

→ verbal action or state

παρεμβάλλω: 'encamp / pitch camp / draw up'; renders הָנִיחַ; the technical military verb; the cognate noun παρεμβολή ('camp', v. 6) and participle παρεμβεβληκώς ('encamped', v. 5) recur, lexically marking the camp David will infiltrate.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with βουνῷ)

→ noun-phrase marking

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

βουνῷ

hill

Dative

dative of place (locative)

→ sphere or reference

βουνός: 'hill'; Saul now occupies the very hill (Hachilah) where David had been reported hiding — pursuer and pursued converge on the same height.

τοῦ

of

Genitive

article (with Ἐχέλα)

→ noun-phrase marking

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

Ἐχέλα

Hachilah

genitive of relationship (indeclinable place-name)

→ participant identification

Ἐχέλα: Hachilah; the place-name repeated from v. 1, marked genitive by the article.

ἐπὶ

opposite / before

preposition + genitive (in the idiom ἐπὶ προσώπου)

→ spatial or relational framing

ἐπί + gen.: in the phrase ἐπὶ προσώπου ('on the face of / opposite'), a Hebraism (עַל פְּנֵי), synonymous with κατὰ πρόσωπον of v. 1.

προσώπου

face

Genitive

genitive in the prepositional idiom ἐπὶ προσώπου

→ spatial or relational framing

πρόσωπον: 'face / surface'; bleached to 'in front of / opposite' in this calque of עַל פְּנֵי.

τοῦ

of

Genitive

article (with Ἰεσσαίμων)

→ noun-phrase marking

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

Ἰεσσαίμων

Jeshimon

genitive object of ἐπὶ προσώπου (indeclinable place-name)

→ participant identification

Ἰεσσαίμων: Jeshimon; the desert region opposite Hachilah, repeated from v. 1.

ἐπὶ

by / along

preposition + genitive (position: 'by the road')

→ spatial or relational framing

ἐπί + gen.: 'on / by / along'; here locating Saul's camp beside the road (ἐπὶ τῆς ὁδοῦ).

τῆς

the

Genitive

article (with ὁδοῦ)

→ noun-phrase marking

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

ὁδοῦ

road / way

Genitive

genitive object of ἐπὶ (position)

→ relational specification

ὁδός: 'road / way / journey'; renders הַדֶּרֶךְ; the camp lies athwart the road; ὁδός recurs at v. 25 (εἰς τὴν ὁδὸν αὐτοῦ, David's departure 'on his way').

καὶ

and

coordinate conjunction (shift to David)

→ discourse linkage or contrast

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

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

ἐκάθισεν

was dwelling / settled

Aor Act Indic 3 Sg · καθίζω

main verb (David's encampment/dwelling)

→ verbal action or state

καθίζω: 'sit / settle / dwell'; renders כָּשַׁן; here 'took up his dwelling / encamped' in the wilderness, set in contrast to Saul's military παρενέβαλεν.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἐρήμῳ)

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

dative of place (locative)

→ sphere or reference

ἐρημος: 'wilderness'; David's habitual refuge.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶδεν

saw / perceived

Aor Act Indic 3 Sg · ὁράω

main verb (perception, introducing ὅτι-clause)

→ verbal action or state

ὁράω (aor. εἶδεν): 'see / perceive'; renders הִרְאָה; here cognitive ('realised / became aware'), introducing the ὅτι-clause reporting David's awareness of Saul's approach.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

ὅτι that <i>complementizer (content of perception)</i> → clausal contribution ὅτι: 'that'; introduces the object clause of εἶδεν.	ἦκει has come Pres Act Indic 3 Sg · ἦκω <i>verb of the ὅτι-clause (perfective present: 'has arrived')</i> → verbal action or state ἦκω: 'have come / be present'; the present tense carries perfective force ('has arrived and is here'); renders ἤλθ; the same verb recurs in v. 4 (ἦκει Σαουλ ἕτοιμος), reporting the confirmed arrival.	Σαουλ Saul <i>subject of ἦκει (indeclinable proper noun)</i> → participant identification Σαουλ: transliterated proper name rendered in Greek letters; here it functions as subject of ἦκει (indeclinable proper noun).	ὀπίσω after <i>improper preposition + genitive (pursuit)</i> → spatial or relational framing ὀπίσω: 'behind / after'; with genitive denotes pursuit; ὀπίσω αὐτοῦ ('after him') frames Saul's coming as a manhunt; the same construction recurs at v. 18 (καταδιώκει ... ὀπίσω τοῦ δούλου αὐτοῦ).
αὐτοῦ him Genitive <i>genitive object of ὀπίσω (David)</i> → relational specification αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ὀπίσω (David).	εἰς into <i>preposition + accusative (goal)</i> → spatial or relational framing εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (goal).	τὴν the Accusative <i>article (with ἔρημον)</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	ἔρημον wilderness Accusative <i>accusative object of εἰς (goal of Saul's coming)</i> → object specification ἔρημος: 'wilderness'; the third occurrence of the word in vv. 2–3, hammering the desert setting where the drama unfolds.

4 καὶ ἀπέστειλεν Δαυιδ κατασκόπους καὶ ἔγνω ὅτι ἦκει Σαουλ ἕτοιμος ἐκ Κεῖλα

And David sent out spies, and learned that Saul had come, ready, from Keilah.

Sequential narrative: David's reconnaissance confirms the report

καὶ ἀπέστειλεν Δαυιδ κατασκόπους

David's dispatch of κατασκόπους ('spies') and his consequent knowledge (ἔγνω) display the fugitive's superior intelligence — the recurring narrative point that David, not Saul, sees clearly. The note that Saul comes ἕτοιμος ('ready' / equipped for war) underlines the king's hostile intent.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

sent out

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (commissioning reconnaissance)

→ verbal action or state

ἀποστέλλω: 'send out / dispatch (on a mission)'; renders ΠΖψ; the compound ἀπο- marks sending away with a commission, here the dispatch of scouts.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

κατασκόπους

spies

Accusative

direct object of ἀπέστειλεν

→ object specification

κατάσκοπος: 'spy / scout'; from κατασκοπέω ('reconnoitre'); renders Π'לגלג; the same noun is used of the spies sent into Canaan (Gen 42:9; Num 21:32 LXX); David's scouts confirm the intelligence on which the night raid depends.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔγνω

learned / knew

Aor Act Indic 3 Sg · γινώσκω

main verb (acquired knowledge, introducing ὅτι-clause)

→ verbal action or state

γινώσκω (aor. ἔγνω): 'know / ascertain'; renders נָתַן; the ingressive aorist marks David's gaining certain knowledge through the scouts' report — contrast the camp's later total ignorance (οὐκ ᾔν' ὁ γινώσκων, v. 12).

ὅτι

that

complementizer (content of knowledge)

→ clausal contribution

ὅτι: meaning 'that'; it shapes the local clause or phrase relation in this passage.

ἦκει

has come

Pres Act Indic 3 Sg · ἵκω

verb of the ὅτι-clause (perfective present)

→ verbal action or state

ἵκω: 'have come'; repeated from v. 3, now as confirmed fact rather than perception — the scouts verify Saul's presence.

Σαουλ

Saul

subject of ἥκει (indeclinable proper noun)

→ participant identification

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

ἔτοιμος

ready / prepared

Nominative

predicate adjective (with ἥκει: 'comes ready')

→ participant prominence

ἔτοιμος: 'ready / prepared'; renders יָצִיב; describes Saul as come fully equipped for the manhunt — armed and mobilized, heightening the danger David faces and the audacity of the raid he will undertake.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

Κεῖλα

Keilah

genitive of source (indeclinable place-name)

→ participant identification

Κεῖλα: transliteration of Hebrew כְּזִיגָה (Keilah); indeclinable; the fortified town David had earlier rescued and from which he then fled (ch. 23); naming it here recalls the long arc of pursuit.

5 καὶ ἀνέστη Δαυὶδ λάθρᾳ καὶ εἰσπορεύεται εἰς τὸν τόπον οὗ ἐκάθειδεν ἐκεῖ Σαουλ καὶ ἐκεῖ Αβεννηρ υἱὸς Νηρ ἀρχιστράτηγος αὐτοῦ καὶ Σαουλ ἐκάθειδεν ἐν λαμπήνῃ καὶ ὁ λαὸς παρεμβεβληκὼς κύκλῳ αὐτοῦ

And David arose secretly and goes to the place where Saul was sleeping; and there was Abner son of Ner, his commander-in-chief; and Saul was sleeping in the entrenchment, and the people encamped around him.

New scene: the nocturnal reconnaissance of the camp καὶ ἀνέστη Δαυὶδ λάθρᾳ

The adverb λάθρᾳ ('secretly') and the shift to the historic present εἰσπορεύεται ('goes in') open the suspense of the night raid; the verse surveys the sleeping camp from David's vantage — Saul in the λαμπήνῃ, Abner the commander beside him, the army ringed round (κύκλῳ). The triple emphasis on sleep (ἐκάθειδεν ×2) prepares the divine stupor of v. 12.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (setting out for the raid)

→ verbal action or state

ἀνίστημι (aor. ἀνέστη): 'rise up / set out'; the same verb that opened Saul's mobilization (v. 2) now opens David's counter-move, pairing the two adversaries' initiatives.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

λάθρα

secretly

adverb of manner

→ clausal contribution

λάθρα: 'secretly / stealthily'; an adverbial dative; signals the clandestine character of the reconnaissance, building narrative tension as David approaches the armed camp unseen.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσπορεύεται

goes in / enters

Pres Mid Indic 3 Sg · εἰσπορεύομαι

main verb (historic present)

→ verbal action or state

εἰσπορεύομαι: 'enter / go in'; the historic present heightens the drama of the infiltration; the verb recurs at v. 7 (εἰσπορεύεται Δαυιδ καὶ Αβεσσα) when the actual penetration with Abishai occurs.

εἰς

to / into

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς (goal)

→ object specification

τόπος: 'place / spot'; renders **דָּוִד**; the precise location of Saul's repose; τόπος recurs at v. 25 (εἰς τὸν τόπον αὐτοῦ) as Saul returns to 'his own place'.

οὗ

where

relative adverb of place (introducing relative clause)

→ participant reference

οὗ: 'where'; the relative adverb of place introducing the clause locating Saul.

ἐκάθευδεν

was sleeping

Impf Act Indic 3 Sg · καθεύδω

verb of relative clause (durative imperfect)

→ verbal action or state

καθεύδω: 'sleep / lie down'; the imperfect marks the king's sleep as the ongoing background state into which David intrudes; the verb is repeated three times in vv. 5–7, saturating the scene with the motif of vulnerable sleep that makes the sparing of Saul so striking.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; a resumptive locative (a Hebraism after the relative οὗ, calquing **שָׁם ... שָׁמָּה**).

Σαουλ

Saul

subject of ἐκάθειδεν (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκεῖ

there

adverb of place (presentative: 'there was')

→ adverbial qualification

ἐκεῖ: 'there'; introduces Abner's presence at Saul's side.

Ἀβεννηρ

Abner

subject of implied verb (indeclinable proper noun)

→ participant identification

Ἀβεννηρ: transliteration of Hebrew אֲבִנֵּי (Abner, 'father is a lamp'); indeclinable; Saul's cousin and army-commander, whom David will rebuke across the valley (vv. 14–16).

υἱός

son

Nominative

nominative in apposition (patronymic)

→ participant prominence

υἱός: 'son'; introduces the patronymic 'son of Ner', standard LXX identification of a figure.

Νηρ

Ner

genitive of relationship (indeclinable proper noun: 'son of Ner')

→ participant identification

Νηρ: transliteration of Hebrew נֵר (Ner, 'lamp'); indeclinable; Abner's father.

ἄρχιστράτηγος

commander-in-chief

Nominative

nominative in apposition (Abner's office)

→ participant prominence

ἄρχιστράτηγος: 'commander-in-chief / chief captain'; from ἀρχι- + στρατηγός; renders אֲרִי־צָהָל ('captain of the host'); designates Abner's supreme military rank — making his failure to guard the king (v. 15) the more culpable.

αὐτοῦ

his

Genitive

genitive of possession (Saul's commander)

→ relational specification

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

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).

ἐκάθειδεν

was sleeping

Impf Act Indic 3 Sg · καθεύδω

main verb (durative imperfect)

→ verbal action or state

καθεύδω: 'sleep'; the repeated imperfect fixes Saul's defenceless slumber in the entrenchment.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

λαμπήνη

entrenchment / covered place

Dative

dative of place (locative)

→ sphere or reference

λαμπήνη: 'covered wagon / litter / enclosure'; here used for the entrenchment or barricaded encampment (rendering Hebrew חָמָה, the 'circle/barricade' of wagons) at the centre of which the king sleeps; the term recurs at v. 7, marking the precise spot of Saul's vulnerability.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people / army

Nominative

subject (the troops)

→ participant prominence

λαός: 'people'; here the army/host (rendering דָּוָד in its military sense); the troops bivouacked around the king; λαός recurs at v. 7 and v. 14.

παρεμβεβληκώς

encamped

Perf Act Ptcp Nom Masc Sg · παρεμβάλλω

periphrastic perfect participle (with implied ἦν: 'was encamped')

→ verbal action or state

παρεμβάλλω (perf. ptcp.): 'encamp'; the perfect participle (periphrastic, with implied copula) denotes the army's settled, established encampment surrounding the king — the human ring of protection that the divine stupor will render useless.

κύκλω

around / in a circle

adverb (dative of manner: 'round about')

→ clausal contribution

κύκλω: 'round about / in a circle'; an adverbial dative; the army encircles Saul, a cordon that the night raid will penetrate; repeated at v. 7.

αὐτοῦ

him

Genitive

genitive with κύκλω ('around him')

→ relational specification

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

6 καὶ ἀπεκρίθη Δαυιδ καὶ εἶπεν πρὸς Αχιμελεχ τὸν Χετταῖον καὶ πρὸς Αβεσσα υἱὸν Σαρουιας ἀδελφὸν
 Ιωαβ λέγων τίς εἰσελεύσεται μετ' ἐμοῦ πρὸς Σαουλ εἰς τὴν παρεμβολήν καὶ εἶπεν Αβεσσα ἐγὼ
 εἰσελεύσομαι μετὰ σοῦ

And David answered and said to Ahimelech the Hittite and to Abishai son of Zeruah, brother of Joab,
 saying, 'Who will go in with me to Saul, into the camp?' And Abishai said, 'I will go in with you.'

Dialogue: David recruits a companion for the raid καὶ ἀπεκρίθη Δαυιδ

The Hebraizing pleonasm ἀπεκρίθη ... καὶ εἶπεν ... λέγων ('answered and said ... saying') frames David's
 challenge. The volunteer Abishai (Αβεσσα), Joab's brother, will play the foil whose zeal David must
 restrain (v. 8); his emphatic ἐγὼ ('I myself') answers David's τίς ('who?').

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη
answered

Aor Pass(dep) Indic 3 Sg · ἀποκρίνομαι

main verb (speech-introducing)

→ verbal action or state

ἀποκρίνομαι: 'answer / respond'; in the
 formula ἀπεκρίθη ... καὶ εἶπεν (a Hebraism
 rendering אָנְכִי־יָעֲנֶה ... וַיֹּאמֶר) 'answer' need not
 respond to a prior question but simply
 opens authoritative speech.

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω: 'say'; the second verb of the pleonastic speech-frame.

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).

Αχιμεlech

Ahimelech

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Αχιμεlech: transliteration of Hebrew אֲחִימֶלֶךְ (Ahimelech, 'my brother is king'); indeclinable; here a Hittite warrior in David's band (distinct from the priest of ch. 21).

τὸν

the

Accusative

article (with Χετταῖον)

→ noun-phrase marking

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

Χετταῖον

Hittite

Accusative

attributive (gentilic, with Αχιμεlech)

→ object specification

Χετταῖος: 'Hittite'; the gentilic adjective from Χετ (Hebrew חֵט); declinable, hence accusative; marks Ahimelech as one of the foreign warriors attached to David (like Uriah the Hittite).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

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).

Αβεσσα

Abishai

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Αβεσσα: transliteration of Hebrew אֲבִישַׁי (Abishai); indeclinable; David's nephew (son of his sister Zeruiah) and a fierce warrior; he volunteers and then urges the killing of Saul that David forbids.

υἱὸν

son

Accusative

accusative in apposition (patronymic)

→ object specification

υἱός: 'son'; introducing Abishai's matronymic 'son of Zeruiah'.

Σαρουιας

of Zeruiah

genitive of relationship (transliterated name: 'son of Zeruiah')

→ participant identification

Σαρουιας: transliteration of Hebrew צְרוּיָהּ (Zeruiah), David's sister; treated as an indeclinable transliterated name functioning here as genitive; her three sons (Joab, Abishai, Asahel) are David's chief warriors.

ἀδελφὸν

brother

Accusative

accusative in apposition (further identification)

→ object specification

ἀδελφός: 'brother'; renders אָח; identifies Abishai as brother of Joab, David's commander — locating him within the dominant warrior-clan of David's court.

Ιωαβ

Joab

genitive of relationship (indeclinable proper noun: 'brother of Joab')

→ participant identification

Ιωαβ: transliteration of Hebrew יוָאָב (Joab); indeclinable; David's nephew and future commander-in-chief; mentioned here to place Abishai in his family context.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (introducing direct speech)

→ verbal action or state

λέγω: the redundant participle λέγων completes the Hebraizing speech-frame and introduces David's question.

τίς

who

Nominative

interrogative pronoun (subject)

→ participant reference

τίς: 'who?'; the interrogative opens David's recruitment challenge; it is answered by Abishai's emphatic ἐγώ.

εἰσελεύσεται

will go in

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb of the question (deliberative future)

→ verbal action or state

εἰσέρχομαι: 'enter / go in'; renders נִכְנָס; the future poses the challenge of who will dare enter the enemy camp; echoed by Abishai's εἰσελεύσομαι.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of μετά (1st person pronoun)

→ relational specification

ἐγώ (gen. ἐμοῦ): the emphatic genitive of the personal pronoun.

πρὸς

to

preposition + accusative (direction toward Saul)

→ spatial or relational framing

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

Σαουλ

Saul

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

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

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with παρεμβολήν)

→ noun-phrase marking

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

παρεμβολήν

camp

Accusative

accusative object of εἰς (goal: the enemy camp)

→ object specification

παρεμβολή: 'camp / army / encampment'; renders Πᾶν Πλ; cognate with παρενέβαλεν (v. 3) and παρεμβεβληκώς (v. 5); the fortified bivouac into which David proposes to go.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Abishai's reply)

→ verbal action or state

λέγω: introduces Abishai's volunteering response.

Αβεςσα

Abishai

subject (indeclinable proper noun)

→ participant identification

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

ἐγώ

I

Nominative

subject (emphatic personal pronoun)

→ participant reference

ἐγώ: the emphatic pronoun stresses Abishai's bold self-offer ('I, for my part'), answering David's τίς.

εἰσελεύσομαι

I will go in

Fut Mid Indic 1 Sg · εἰσέρχομαι

main verb (Abishai's pledge)

→ verbal action or state

εἰσέρχομαι: 'enter'; the first-person future echoes David's question-verb, sealing Abishai's commitment to share the danger.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετά (2nd person pronoun)

→ relational specification

σύ (gen. σοῦ): 'you'; Abishai pledges to accompany David personally.

7 καὶ εἰσπορεύεται Δαυὶδ καὶ Αβεςσα εἰς τὸν λαὸν τὴν νύκτα καὶ ἰδοὺ Σαουλ καθεύδων ὕπνῳ ἐν λαμπήνῃ καὶ τὸ δόρυ ἐμπεπηγὸς εἰς τὴν γῆν πρὸς κεφαλῆς αὐτοῦ καὶ Αβεννηρ καὶ ὁ λαὸς αὐτοῦ ἐκάθευδεν κύκλῳ αὐτοῦ

And David and Abishai go in among the people by night; and behold, Saul lay sleeping in slumber in the entrenchment, and his spear stuck in the ground at his head; and Abner and his people were sleeping around him.

Climactic infiltration: the sleeping camp tableau καὶ εἰσπορεύεται Δαυὶδ καὶ Αβεςσα

The historic present εἰσπορεύεται and the presentative ἰδοὺ freeze the scene at the moment of maximum danger and opportunity: Saul asleep, his spear fixed at his head, Abner and the host slumbering around. The spear (δόρυ) fixed in the earth becomes the chapter's recurring token (vv. 8, 11, 12, 16, 22).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσπορεύεται
go in

Pres Mid Indic 3 Sg · εἰσπορεύομαι

main verb (historic present; singular with compound subject)

→ verbal action or state

εἰσπορεύομαι: 'enter / go in'; the historic present (3 sg with the compound subject Δαυὶδ καὶ Ἀβὲσσαι, agreeing with the nearer/leading subject) plunges the reader into the actual penetration of the camp.

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 (compound subject)

→ discourse linkage or contrast

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

Ἀβὲσσαι
Abishai

subject (indeclinable proper noun)

→ participant identification

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

εἰς
into / among

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν
the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαόν
people / army

Accusative

accusative object of εἰς (the host)

→ object specification

λαός: 'people / army'; David and Abishai penetrate into the very midst of the sleeping troops.

τὴν
the

Accusative

article (with νύκτα, accusative of time)

→ noun-phrase marking

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

νύκτα
night

Accusative

accusative of time ('by night / during the night')

→ object specification

νύξ: 'night'; the accusative of duration/time τὴν νύκτα ('by night') frames the raid as a nocturnal exploit; the same hour underlies the proverb of the night-raven (v. 20).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἰδοὺ
behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; renders הִנֵּה; presents the tableau of the sleeping king through the intruders' eyes.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

καθεύδων

sleeping

Pres Act Ptcp Nom Masc Sg · καθεύδω

predicate participle (with implied copula: 'lay sleeping')

→ verbal action or state

καθεύδω (ptcp.): 'sleep'; the participle with the cognate dative ὕπνῳ ('sleeping in slumber') intensifies the depth of Saul's sleep — a Hebraizing figura etymologica preparing the divine stupor of v. 12.

ὕπνῳ

in slumber

Dative

cognate/instrumental dative (with καθεύδων)

→ sphere or reference

ὕπνος: 'sleep / slumber'; the dative ὕπνῳ with καθεύδων is a cognate-like construction stressing the completeness of Saul's sleep; renders the Hebrew emphatic notion of deep sleep, anticipatingθάμβος κυρίου (v. 12).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

λαμπήνη

entrenchment

Dative

dative of place (locative)

→ sphere or reference

λαμπήνη: 'covered enclosure / entrenchment'; repeated from v. 5; the barricaded centre of the camp where the king sleeps.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with δόρυ)

→ noun-phrase marking

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

δόρυ

spear

Nominative

subject (the royal spear)

→ participant prominence

δόρυ: 'spear / lance'; renders τῆς ῥαβδῆος; Saul's spear — emblem of his kingship and the very weapon he had hurled at David (18:11; 19:10) — is the chapter's key prop: planted at his head, taken by David (vv. 11–12), demanded back (v. 22). Its presence 'at his head' makes Abishai's proposed thrust grimly available.

ἐμπεπηγός

stuck / fixed

Perf Act Ptcp Nom Neut Sg · ἐμπίγνυμι

predicate participle (with implied copula: 'was fixed')

→ verbal action or state

ἐμπίγνυμι (perf. ptcp. ἐμπεπηγός): 'fix in / drive in / plant'; the perfect denotes the spear's settled, upright position thrust into the ground; the vivid detail signals both the king's repose and the lethal opportunity at hand.

εἰς

into

preposition + accusative (direction of fixing)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

ground / earth

Accusative

accusative object of εἰς (the spear fixed into the ground)

→ object specification

γῆ: 'earth / ground'; renders גִּלְגָּל; the spear is driven into the earth at the king's head; γῆν recurs ironically in Abishai's plan to pin Saul 'to the ground' (v. 8) and in David's plea that his blood not fall 'to the ground' (v. 20).

πρὸς

at

preposition (in the idiom πρὸς κεφαλῆς: 'at the head')

→ spatial or relational framing

πρὸς: in the locative idiom πρὸς κεφαλῆς ('at the head of'), a Hebraism (יְרֵאֲשָׁרָה, 'at his head-place') with the genitive; recurs at vv. 11, 12, 16.

κεφαλῆς

head

Genitive

genitive in the idiom πρὸς κεφαλῆς ('at the head')

→ relational specification

κεφαλῆς: 'head'; renders שָׂרָף; in πρὸς κεφαλῆς αὐτοῦ ('at his head') the spear and water-jar lie within arm's reach of the sleeping king — the precise objects David will remove as proof.

αὐτοῦ

his

Genitive

genitive of possession (Saul's head)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Αβεννηρ

Abner

subject (indeclinable proper noun)

→ participant identification

Αβεννηρ: the commander, sleeping with the host — his failure to guard the king is exposed by his very slumber.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people / army

Nominative

subject (the host)

→ participant prominence

λαός: 'people / army'; the troops asleep around the king.

αὐτοῦ

his

Genitive

genitive of possession (Saul's people)

→ relational specification

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

ἐκάθευδεν

were sleeping

Impf Act Indic 3 Sg · καθεύδω

main verb (durative imperfect, sg. with collective subject)

→ verbal action or state

καθεύδω: 'sleep'; the singular verb with the collective λαός; the third occurrence of the sleep-motif, completing the picture of total unconsciousness in the camp.

κύκλῳ

around

adverb (dative of manner: 'round about')

→ clausal contribution

κύκλῳ: 'round about'; repeated from v. 5; the encircling host whose ring the intruders have breached.

αὐτοῦ

him

Genitive

genitive with κύκλῳ ('around him')

→ relational specification

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

8 καὶ εἶπεν Αβессα πρὸς Δαυιδ ἀπέκλεισεν σήμερον κύριος τὸν ἐχθρόν σου εἰς τὰς χεῖράς σου καὶ νῦν πατάξω αὐτὸν τῷ δόρατι εἰς τὴν γῆν ἅπαξ καὶ οὐ δευτερώσω αὐτῷ

And Abishai said to David, 'Today the LORD has shut up your enemy into your hands; and now I will strike him with the spear to the ground once, and I will not do it to him a second time.'

Dialogue: Abishai's temptation to kill Saul

καὶ εἶπεν Αβессα πρὸς Δαυιδ

Abishai reads the providential moment as a divine handing-over (ἀπέκλεισεν ... κύριος), the conventional formula of victory; his eagerness (πατάξω ... ἅπαξ καὶ οὐ δευτερώσω, 'one blow, no need of a second') sets up David's principled refusal in v. 9. The κύριος here is the LORD as giver of victory.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω: introduces Abishai's urging.

Αβессα

Abishai

subject (indeclinable proper noun)

→ participant identification

Αβессα: 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 proper noun)

→ participant identification

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

ἀπέκλεισεν

has shut up / delivered

Aor Act Indic 3 Sg · ἀποκλείω

main verb (divine handing-over)

→ verbal action or state

ἀποκλείω: 'shut up / enclose / deliver into the power of'; renders גָּדַל ('hand over, shut up'); the idiom 'the LORD has shut up your enemy into your hands' is the standard formula of divinely-granted victory (cf. 24:5, 24:19); Abishai construes the sleeping camp as God's gift of vengeance.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; stresses the decisive 'this very day' of opportunity; the word recurs through the chapter (vv. 8, 19, 23, 24) marking the day's import.

κύριος

LORD

Nominative

subject (the LORD as giver of victory)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here the LORD is named as the one who has 'delivered up' the enemy — the divine agency Abishai invokes to justify the killing, which David will reinterpret in vv. 9–11.

τὸν

the

Accusative

article (with ἐχθρόν)

→ noun-phrase marking

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

ἐχθρόν

enemy

Accusative

direct object of ἀπέκλεισεν

→ object specification

ἐχθρός: 'enemy / foe'; renders יָדִי; Abishai labels Saul 'your enemy' — the very framing David refuses, since for him Saul is not 'enemy' but χριστὸς κυρίου.

σου

your

Genitive

genitive of possession (David's enemy)

→ relational specification

σύ (gen. σου): 'your'.

εἰς

into

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

→ spatial or relational framing

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

τὰς

the

Accusative

article (with χειράς)

→ noun-phrase marking

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

χειράς

hands

Accusative

accusative object of εἰς (idiom of delivery)

→ object specification

χείρ (pl. χειράς): 'hand'; the idiom εἰς τὰς χειράς σου ('into your hands') renders גָּדַל, the formula of giving an enemy into one's power; χεῖρ is a leitmotif here — the hand that must not be stretched against the anointed (vv. 9, 11, 23).

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

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transitional: 'so now')

→ adverbial qualification

νῦν: 'now'; with καί introduces the practical proposal flowing from the providential premise — a logical 'and so now'; recurs at vv. 11, 16, 19, 20.

πατάξω

I will strike

Fut Act Indic 1 Sg · πατάσσω

main verb (Abishai's lethal proposal)

→ verbal action or state

πατάσσω: 'strike / smite / kill'; renders הָרָג / הָרַג /; in military contexts 'strike dead'; Abishai's eager future expresses his readiness to dispatch Saul with a single blow — the act David forbids.

αὐτόν

him

Accusative

direct object of πατάξω (Saul)

→ participant reference

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

τῷ

the

Dative

article (with δόρατι)

→ noun-phrase marking

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

δόρατι

with the spear

Dative

instrumental dative (means of the blow)

→ sphere or reference

δόρυ (dat. δόρατι): 'spear'; the instrumental dative — Abishai would use Saul's own spear, fixed at his head (v. 7), to kill him; the grim irony of the king slain by his own weapon.

εἰς

to / into

preposition + accusative (result: 'pinning to the ground')

→ spatial or relational framing

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

τήν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

ground

Accusative

accusative object of εἰς (result of the thrust)

→ object specification

γῆ: 'ground / earth'; Abishai would pin Saul to the ground 'with the spear' — exactly as Saul once tried to pin David to the wall (19:10); the verbal echo brands the proposed deed as a base inversion.

ἅπαξ

once

adverb of frequency (single blow)

→ clausal contribution

ἅπαξ: 'once / a single time'; renders מִן־עַתָּה / מִן־עַתָּה; Abishai boasts that one thrust will suffice; the bravado heightens the contrast with David's restraint.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

δευτέρῳ

I will repeat / strike a second time

Fut Act Indic 1 Sg · δευτέρω

main verb (no need of a second blow)

→ verbal action or state

δευτέρω: 'do a second time / repeat'; from δεύτερος ('second'); renders הָרַג / (do again'); Abishai's grim confidence — 'I will not need a second stroke' — vividly conveys his eagerness to finish Saul off.

αὐτῷ

to him

Dative

dative (indirect object: 'a second blow to him')

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'to him'; dative with δευτερώσω, completing the boast that one blow will end Saul.

9 καὶ εἶπεν Δαυιδ πρὸς Αβεσσα μὴ ταπεινώσης αὐτόν ὅτι τίς ἐποίσει χεῖρα αὐτοῦ ἐπὶ χριστὸν κυρίου καὶ ἄθωθήσεται

And David said to Abishai, 'Do not destroy him; for who can stretch out his hand against the LORD's anointed and be held guiltless?'

Theological centre: David's prohibition of regicide

καὶ εἶπεν Δαυιδ πρὸς Αβεσσα

David's refusal is the chapter's heart: a prohibition (μὴ ταπεινώσης) grounded in a rhetorical question whose answer is 'no one.' The phrase χριστὸν κυρίου ('the LORD's anointed', rendering יהוה ישימ) makes the sacrosanctity of the king's person a function of his divine anointing, not his merit — the inviolability lies in the office YHWH has conferred.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω: introduces David's prohibition.

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).

Αβεσσα

Abishai

accusative object of *πρός* (indeclinable proper noun)

→ participant identification

Αβεσσα: transliterated proper name rendered in Greek letters; here it functions as accusative object of *πρός* (indeclinable proper noun).

μὴ

do not

negative with subjunctive (prohibition)

→ clausal qualification or emphasis

μὴ: the negative of prohibition; with the aorist subjunctive *ταπεινώσης* it forbids the act before it is begun ('do not so much as ...').

ταπεινώσης

destroy / bring low

Aor Act Subj 2 Sg · *ταπεινώ*

prohibitive subjunctive (main verb of the command)

→ verbal action or state

ταπεινώ: 'humble / bring low / abase'; here in the strong sense 'do violence to / destroy'; renders *ἠΐψ* ('destroy') in this context; David forbids Abishai to lay Saul low — the negation of Abishai's *πατάξω*.

αὐτόν

him

Accusative

direct object of *ταπεινώσης* (Saul)

→ participant reference

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

ὅτι

for / because

causal conjunction (grounds for the prohibition)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the theological rationale for the prohibition.

τίς

who

Nominative

interrogative pronoun (subject of rhetorical question)

→ participant reference

τίς: 'who?'; the rhetorical interrogative expects the answer 'no one' — no one may raise a hand against the anointed and remain innocent.

ἐποίσει

will stretch out / lay

Fut Act Indic 3 Sg · *ἐπιφέρω*

main verb of the rhetorical question

→ verbal action or state

ἐπιφέρω (fut. *ἐποίσει*): 'bring upon / lay (a hand) on'; the idiom *ἐπιφέρειν χεῖρα ἐπί* ('lay a hand against') renders *אֶת יָדוֹ נֹלֵץ*; the same idiom recurs at v. 23 (*ἐπενεγκεῖν χεῖρά μου ἐπὶ χριστὸν κυρίου*), framing the inviolability of the anointed.

χεῖρα

hand

Accusative

direct object of *ἐποίσει* (the hand laid on)

→ object specification

χεῖρ: 'hand'; the instrument of violence; the laying of a hand 'against the LORD's anointed' is the precise act David holds to be unforgivable.

αὐτοῦ

his

Genitive

genitive of possession ('his hand')

→ relational specification

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

ἐπὶ

against / upon

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + acc.: 'against / upon'; in the hostile idiom of laying a hand 'against' the anointed.

χριστὸν

anointed one

Accusative

accusative object of ἐπί (the anointed king)

→ object specification

χριστός: 'anointed one'; from χρίω ('anoint'); renders מָשִׁח ; the verbal adjective designates one consecrated by anointing-oil — here King Saul. χριστὸς κυρίου ('the LORD's anointed') is the theological hinge of the whole chapter: Saul's person is inviolable not by virtue of his conduct but by his sacral office; the term carries the messianic trajectory the LXX bequeaths to the NT (cf. Luke 2:26, χριστὸν κυρίου).

κυρίου

of the LORD

Genitive

genitive of relationship (the LORD's anointed)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה; the genitive χριστὸν κυρίου renders יהוה מָשִׁח ('the anointed of YHWH'); it is the LORD's own act of anointing that makes the king untouchable — to strike Saul is to assail the LORD's choice.

καὶ

and (yet)

coordinating conjunction (consecutive: 'and so / and yet')

→ discourse linkage or contrast

καί: here consecutive within the rhetorical question — 'and (still) be guiltless?' — the impossibility being asserted.

ἀθωωθήσεται

will be held guiltless

Fut Pass Indic 3 Sg · ἀθώω

main verb (second limb of the rhetorical question)

→ verbal action or state

ἀθώω: 'hold guiltless / acquit / leave unpunished'; from ἀ- + θωή ('penalty'); renders נִפְּחַל (Niphal, 'be held innocent'); the future passive ('shall be reckoned innocent') with τίς expects the answer 'no one' — whoever harms the anointed incurs ineradicable bloodguilt before God.

10 καὶ εἶπεν Δαυιδ ζῆ κύριος ἐὰν μὴ κύριος παῖσῃ αὐτόν ἢ ἡ ἡμέρα αὐτοῦ ἔλθῃ καὶ ἀποθάνῃ ἢ εἰς πόλεμον καταβῇ καὶ προστεθῇ

And David said, 'As the LORD lives, surely the LORD will strike him, or his day will come and he will die, or he will go down into battle and be swept away.'

Oath: David commits Saul's fate to the LORD alone

καὶ εἶπεν Δαυιδ ζῆ κύριος

David swears by the divine life-oath ζῆ κύριος ('as the LORD lives'); the following ἐὰν μὴ is the Hebraizing oath-formula (אִם כִּי) functioning as a strong affirmative ('surely'). He lists three legitimate ends for Saul — divine stroke, natural death, death in battle — all of which leave the matter in God's hands, never David's.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω: introduces David's oath.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

main verb of oath-formula ('as the LORD lives')

→ verbal action or state

ζάω: 'live / be alive'; the oath-formula ζῆ κύριος ('as the LORD lives') renders יְיָ הוֹדוּ, the most solemn Hebrew asseveration, invoking the living God as guarantor of the speaker's word.

κύριος

LORD

Nominative

subject of ζῆ (the living God invoked)

→ participant prominence

κύριος: the Tetragrammaton יהוה; in the oath ζῆ κύριος the LORD is sworn by as the living guarantor of David's vow not to harm Saul.

ἐὰν

if

conditional particle (in oath-idiom)

→ discourse linkage or contrast

ἐὰν: 'if'; in the oath-formula ἐὰν μὴ (rendering Hebrew אִם / כִּי after an oath) it forms a strong affirmation: 'surely (the LORD will...)'; the negative-conditional shape is a self-imprecatory oath-idiom.

μὴ

not

negative (in oath-idiom ἐὰν μὴ = 'surely')

→ clausal qualification or emphasis

μὴ: with ἐὰν in the oath-construction; the combination ἐὰν μὴ here asserts certainty ('surely the LORD will strike him'), not a true negation.

κύριος

LORD

Nominative

subject of παῖσῃ (the LORD as sole rightful agent)

→ participant prominence

κύριος: the Tetragrammaton; David insists that the LORD himself — not David — is the one who may strike Saul; the divine prerogative over the anointed's life is the point.

παῖση

will strike

Aor Act Subj 3 Sg · παίω

verb of the oath-clause (subjunctive after ἐάν μὴ)

→ verbal action or state

παίω: 'strike / smite'; the first of three possible deaths David envisions — a direct divine stroke (as later befalls Nabal, 25:38); David leaves vengeance to God.

αὐτόν

him

Accusative

direct object of παῖση (Saul)

→ participant reference

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

ἢ

or

disjunctive conjunction (second alternative)

→ discourse linkage or contrast

ἢ: 'or'; introduces the second of the three legitimate ends.

ἡ

the

Nominative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Nominative

subject of ἔλθῃ ('his day')

→ participant prominence

ἡμέρα: 'day'; the idiom ἡ ἡμέρα αὐτοῦ ('his day') is a euphemism for the appointed day of death (cf. Job 18:20; Ps 36:13 LXX) — natural death in God's appointed time.

αὐτοῦ

his

Genitive

genitive of possession ('his day')

→ relational specification

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

ἔλθῃ

comes

Aor Act Subj 3 Sg · ἔρχομαι

verb of the second disjunct (subjunctive)

→ verbal action or state

ἔρχομαι: 'come'; 'his day comes' = the arrival of his appointed death; the subjunctive continues under the oath-construction.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποθάνῃ

he dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb (consequence of the second disjunct)

→ verbal action or state

ἀποθνήσκω: 'die'; renders תָּמָּ; the natural death that follows when 'his day' comes — death in God's timing, not by David's blade.

ἢ

or

disjunctive conjunction (third alternative)

→ discourse linkage or contrast

ἢ: 'or'; introduces the third end — death in battle (fulfilled at Gilboa, ch. 31).

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

πόλεμον

battle / war

Accusative

accusative object of εἰς (the third fate)

→ object specification

πόλεμος: 'war / battle'; renders הַמִּלְחָמָה; the third legitimate end — falling in war; this proves prophetic of Saul's death on Mount Gilboa (1 Kgdms 31).

καταβῆ

goes down

Aor Act Subj 3 Sg · καταβαίνω

verb of the third disjunct (subjunctive)

→ verbal action or state

καταβαίνω: 'go down'; 'go down into battle' is idiomatic for joining combat; the same verb described Saul's descent to the wilderness (v. 2).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προστεθῆ

is gathered / swept away

Aor Pass Subj 3 Sg · προστίθημι

verb (consequence of the third disjunct)

→ verbal action or state

προστίθημι (aor. pass. προστεθῆ): 'be added / be gathered (to one's fathers)'; the passive is a euphemism for death (rendering הֵצִי, 'be gathered'), as in 'gathered to his people' (Gen 25:8); here 'be swept away / perish' in war.

11 μηδαμῶς μοι παρὰ κυρίου ἐπενεγκεῖν χεῖρά μου ἐπὶ χριστὸν κυρίου καὶ νῦν λαβὲ δὴ τὸ δόρυ ἀπὸ πρὸς κεφαλῆς αὐτοῦ καὶ τὸν φακὸν τοῦ ὕδατος καὶ ἀπέλθωμεν καθ' ἑαυτούς

'May it never be, by the LORD, that I should stretch out my hand against the LORD's anointed! And now take the spear from at his head, and the jar of water, and let us go away by ourselves.'

Renewed refusal and counter-command: take only the tokens

μηδαμῶς μοι παρὰ κυρίου

David's emphatic μηδαμῶς ('by no means!') with the deprecatory dative and παρὰ κυρίου ('from / before the LORD') is a strong self-disavowal of regicide, repeating the χριστὸν κυρίου formula of v. 9. He then redirects Abishai's zeal: instead of striking, take the spear and water-jar as proof of how near they came — and withdraw.

μηδαμῶς

by no means

adverb of strong negation (deprecation)

→ clausal contribution

μηδαμῶς: 'by no means / never / God forbid'; an emphatic deprecatory adverb; renders הַלֵּיזָה ('far be it'); David recoils absolutely from the proposed deed.

μοι

for me

Dative

dative of disadvantage/reference (in the deprecation idiom)

→ participant reference or interest

ἐγώ (dat. μοι): 'to/for me'; the dative in the idiom μηδαμῶς μοι ('far be it from me'), expressing personal abhorrence.

παρὰ

from / before

preposition + genitive (source/perspective: 'in the LORD's sight')

→ spatial or relational framing

παρὰ + gen.: 'from / from beside'; in the idiom μηδαμῶς ... παρὰ κυρίου, 'far be it from me before/from the LORD' — the deprecation is made with appeal to God himself.

κυρίου

of the LORD

Genitive

genitive object of παρὰ (the LORD invoked)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the deed would be an offence 'before the LORD' — David binds his refusal to God's own regard.

ἐπενεγκεῖν

to stretch out / lay

Aor Act Inf · ἐπιφέρω

epexegetical infinitive (content of the deprecation)

→ verbal action or state

ἐπιφέρω (aor. inf. ἐπενεγκεῖν): 'lay / bring upon'; the infinitive completes μηδαμῶς ('far be it ... that I should lay'); the idiom ἐπιφέρειν χεῖρα ἐπὶ ('lay a hand against') renders תְּ הִלָּץ; repeated at v. 23 (οὐκ ἠθέλησα ἐπενεγκεῖν χεῖρά μου).

χεῖρά

hand

Accusative

direct object of ἐπενεγκεῖν

→ object specification

χεῖρ: 'hand'; the hand David refuses to raise against Saul; the leitmotif of vv. 8–9, 23.

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

against

preposition + accusative (hostile direction)

→ spatial or relational framing

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

χριστὸν

anointed one

Accusative

accusative object of ἐπὶ (the anointed king)

→ object specification

χριστός: 'anointed one'; renders מָשִׁיחַ; the repetition of χριστὸν κυρίου from v. 9 makes David's principle into a refrain: the anointed is untouchable because the LORD has consecrated him.

κυρίου

of the LORD

Genitive

genitive of relationship ('the LORD's anointed')

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; χριστὸν κυρίου = יהוה מָשִׁיחַ, 'the anointed of YHWH'.

καὶ

and

coordinate conjunction (turning to the command)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transitional: 'so now')

→ adverbial qualification

νῦν: 'now'; with καὶ marks the practical pivot from refusal to alternative action.

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (command to Abishai)

→ verbal action or state

λαμβάνω (aor. impv. λαβέ): 'take'; David redirects the raid toward seizing proof, not life; fulfilled in v. 12 (ἔλαβεν Δαυιδ τὸ δόρυ).

δὴ

now / please

enclitic particle (urgency/entreaty with imperative)

→ discourse linkage or contrast

δὴ: an emphatic/hortatory particle reinforcing the imperative ('do take'); renders נָּ; adds urgency to the command.

τὸ

the

Accusative

article (with δόρυ)

→ noun-phrase marking

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

δόρυ

spear

Accusative

direct object of λαβέ (the royal spear as token)

→ object specification

δόρυ: 'spear'; the spear that was to have been the murder weapon becomes instead the trophy of David's restraint.

ἀπὸ

from

preposition + genitive (source, in compound idiom ἀπὸ πρὸς κεφαλῆς)

→ spatial or relational framing

ἀπό: 'from'; combined with πρὸς κεφαλῆς in the overloaded prepositional idiom ἀπὸ πρὸς κεφαλῆς αὐτοῦ ('from the place at his head'), a calque of Hebrew יְהִי שֵׁן לְרֹאשׁוֹ.

πρὸς

at

preposition (in idiom πρὸς κεφαλῆς: 'at the head')

→ spatial or relational framing

πρὸς: in the locative idiom πρὸς κεφαλῆς ('at the head of'); see v. 7.

κεφαλῆς

head

Genitive

genitive in the idiom πρὸς κεφαλῆς

→ relational specification

κεφαλῆς: 'head'; the spear lies at Saul's head, within reach.

αὐτοῦ

his

Genitive

genitive of possession (Saul's head)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with φακόν)

→ noun-phrase marking

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

φακόν

jar / flask

Accusative

direct object of λαβέ (second token)

→ object specification

φακός: 'flask / cruse / water-jar'; the φακός τοῦ ὕδατος ('jar of water') is the second token taken; together with the spear it furnishes incontestable proof of the night raid (vv. 12, 16).

τοῦ

of the

Genitive

article (with ὕδατος)

→ noun-phrase marking

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

ὕδατος

water

Genitive

genitive of content ('jar of water')

→ relational specification

ὕδωρ (gen. ὕδατος): 'water'; renders וְיָרֵךְ ; the jar's contents specify the everyday royal object whose absence will accuse the negligent guards.

καὶ

and

coordinate conjunction (hortatory)

→ discourse linkage or contrast

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

ἀπέλθωμεν

let us go away

Aor Act Subj 1 Pl · ἀπέρχομαι

hortatory subjunctive (withdrawal)

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; the hortatory subjunctive ('let us depart') ends the raid; fulfilled in v. 12 (ἀπῆλθον).

καθ'

by

preposition + accusative (in idiom καθ' ἑαυτούς: 'by ourselves')

→ spatial or relational framing

κατά + acc.: in the idiom καθ' ἑαυτούς ('by ourselves / on our own'), denoting withdrawal apart from the camp.

ἑαυτούς

ourselves

Accusative

reflexive pronoun (in idiom καθ' ἑαυτούς)

→ participant reference

ἑαυτοῦ (acc. pl. ἑαυτούς): 'ourselves'; the reflexive in καθ' ἑαυτούς marks the pair's separate, undetected retreat.

12 καὶ ἔλαβεν Δαυιδ τὸ δόρυ καὶ τὸν φακὸν τοῦ ὕδατος ἀπὸ πρὸς κεφαλῆς αὐτοῦ καὶ ἀπῆλθον καθ' ἑαυτοὺς καὶ οὐκ ἦν ὁ βλέπων καὶ οὐκ ἦν ὁ γινώσκων καὶ οὐκ ἦν ὁ ἐξεγειρόμενος πάντες ὑπνοῦντες ὅτι θάμβος κυρίου ἐπέπεσεν ἐπ' αὐτούς

And David took the spear and the jar of water from at his head, and they went away by themselves; and there was no one seeing, and no one knowing, and no one waking, for they were all sleeping, because a stupor from the LORD had fallen upon them.

Fulfilment and theological explanation: the divine stupor

καὶ ἔλαβεν Δαυιδ τὸ δόρυ

The verse enacts David's command (ἔλαβεν ... ἀπῆλθον) and then supplies the narrator's theological key in a triple negation (οὐκ ἦν ὁ βλέπων ... γινώσκων ... ἐξεγειρόμενος) capped by the causal ὅτι: a θάμβος κυρίου ('stupor from the LORD') had fallen on the camp. The success of the raid is not David's stealth but God's intervention, making the sparing of Saul the more pointedly a moral choice.

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 (fulfilling the command of v. 11)

→ verbal action or state

λαμβάνω: 'take'; enacts λαβέ of v. 11 — David himself takes the tokens, claiming the act of restraint as his own.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

τὸ

the

Accusative

article (with δόρυ)

→ noun-phrase marking

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

δόρυ

spear

Accusative

direct object of ἔλαβεν

→ object specification

δόρυ: 'spear'; the first token seized.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with φακόν)

→ noun-phrase marking

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

φακὸν

jar / flask

Accusative

direct object of ἔλαβεν (second token)

→ object specification

φακός: 'water-jar'; the second token; the pair spear-and-jar will be the evidence flung back at Abner and Saul (v. 16).

τοῦ

of the

Genitive

article (with ὕδατος)

→ noun-phrase marking

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

ὑδατος

water

Genitive

genitive of content ('jar of water')

→ relational specification

ὕδωρ: 'water'.

ἀπὸ

from

preposition + genitive (source, compound idiom)

→ spatial or relational framing

ἀπό: 'from'; in ἀπὸ πρὸς κεφαλῆς αὐτοῦ ('from at his head'); see v. 11.

πρὸς

at

preposition (in idiom πρὸς κεφαλῆς)

→ spatial or relational framing

πρός: locative idiom 'at the head'.

κεφαλῆς

head

Genitive

genitive in the idiom πρὸς κεφαλῆς

→ relational specification

κεφαλή: 'head'.

αὐτοῦ

his

Genitive

genitive of possession (Saul's head)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπῆλθον

they went away

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb (the withdrawal accomplished)

→ verbal action or state

ἀπέρχομαι: 'go away'; enacts ἀπέλθωμεν of v. 11; the pair retreats unseen.

καθ'

by

preposition + accusative (idiom καθ' ἑαυτούς)

→ spatial or relational framing

κατά + acc.: 'by themselves'; see v. 11.

ἑαυτούς

themselves

Accusative

reflexive pronoun (in idiom καθ' ἑαυτούς)

→ participant reference

ἑαυτοῦ: 'themselves'.

καὶ

and

coordinate conjunction (introducing triple negation)

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

existential verb (with participle: 'there was no one ...')

→ participant reference

εἰμί: 'be'; the existential οὐκ ἦν ὁ βλέπων ('there was no one seeing') is a periphrastic Hebraism (הָאֵין) stressing total absence; repeated three times for emphasis.

ὁ

the (one)

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

βλέπων

seeing

Pres Act Ptcp Nom Masc Sg · βλέπω

substantival participle ('one seeing')

→ verbal action or state

βλέπω: 'see / look'; ὁ βλέπων ('the one who sees') — no eye in the camp witnessed the intrusion; first of the triple negation.

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

→ discourse linkage or contrast

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

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

existential verb

→ participant reference

εἰμί: 'be'; second limb of the triple negation.

ὁ

the (one)

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

γινώσκων

knowing

Pres Act Ptcp Nom Masc Sg · γινώσκω

substantival participle ('one knowing')

→ verbal action or state

γινώσκω: 'know / perceive'; ὁ γινώσκων ('the one who knows') — none was aware; pointedly contrasts David's ἔγνω (v. 4), the fugitive who knows all.

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

→ discourse linkage or contrast

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

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

existential verb

→ participant reference

εἰμί: 'be'; third limb of the triple negation.

ὁ

the (one)

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

ἐξεγείρομενος

waking

Pres Mid/Pass Ptcp Nom Masc Sg · ἐξεγείρω

substantival participle ('one waking up')

→ verbal action or state

ἐξεγείρω (mid./pass. 'awake'): 'rouse / wake up'; ὁ ἐξεγείρομενος ('the one waking') — not a soul stirred; the climax of the triple negation, explained by the divine stupor.

πάντες

all

Nominative

subject of ὑπνοῦντες ('all sleeping')

→ participant prominence

πᾶς (nom. pl. πάντες): 'all'; the universal scope — the entire host lay unconscious.

ὑπνοῦντες

sleeping

Pres Act Ptcp Nom Masc Pl · ὑπνώω

predicate participle (with implied copula: 'were sleeping')

→ verbal action or state

ὑπνώω: 'sleep / be asleep'; cognate with ὕπνος (v. 7); 'all were sleeping' — the periphrastic participle states the condition the following ὅτι-clause explains.

ὅτι

because

causal conjunction (the theological explanation)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the narrator's decisive theological cause of the camp's stupor.

θάμβος

stupor / deep sleep

Nominative

subject of ἐπέπεσεν

→ participant prominence

θάμβος: 'amazement / stupor / trance'; here a divinely-sent torpor (rendering חִמְדָּת, 'deep sleep', the same word used of Adam's sleep in Gen 2:21 and Abraham's in Gen 15:12); θάμβος κυρίου names God as its source — the camp's helplessness is supernatural.

κυρίου

from the LORD

Genitive

genitive of source/agency (with θάμβος)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; θάμβος κυρίου ('a stupor from the LORD') attributes the universal sleep to YHWH's direct action — it is God who delivers Saul into David's reach, precisely so that David's restraint may be tested and displayed.

ἐπέπεσεν

had fallen

Aor Act Indic 3 Sg · ἐπιπίπτω

verb of the causal clause

→ verbal action or state

ἐπιπίπτω: 'fall upon / come over'; renders פָּלַךְ; the stupor 'fell upon' the camp like a descending power; the same verb describes terror or the Spirit falling on people (Gen 15:12 LXX of θάμβος).

ἐπ'

upon

preposition + accusative (elided: direction of the falling)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of ἐπὶ (the whole camp)

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them'; the entire sleeping host on whom the divine stupor descended.

13 καὶ διέβη Δαυιδ εἰς τὸ πέραν καὶ ἔστη ἐπὶ τὴν κορυφὴν τοῦ ὄρους μακρόθεν καὶ πολλὴ ἡ ὁδὸς ἀνὰ μέσον αὐτῶν

And David crossed over to the other side and stood on the top of the mountain far off, and the distance between them was great.

Transition: David repositions for the safe confrontation

καὶ διέβη Δαυιδ εἰς τὸ πέραν

David puts a wide gulf (πολλὴ ἡ ὁδός) between himself and the camp before speaking — the safe distance that makes possible the bold rebuke of vv. 14–16. The motif recalls the cave episode (24:9) where David likewise addressed Saul only after withdrawing to safety.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διέβη

crossed over

Aor Act Indic 3 Sg · διαβαίνω

main verb (crossing the valley)

→ verbal action or state

διαβαίνω: 'cross over / pass through'; renders דָּבַע ; David crosses the intervening valley to the far ridge, establishing the safe distance for his speech.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὸ

the

Accusative

article (substantivizing πέραν)

→ noun-phrase marking

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

πέραν

other side

Accusative

accusative object of εἰς (substantivized adverb: 'the far side')

→ object specification

πέραν: 'across / the other side'; the substantivized τὸ πέραν ('the opposite side') marks David's removal to the far ridge across the valley.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb (taking a stand on the height)

→ verbal action or state

ἵστημι (aor. ἔστη): 'stand / take one's stand'; renders מָצַע ; David takes his stand on the hilltop, commanding both visibility and a safe gulf for the exchange.

ἐπὶ

on

preposition + accusative (position attained)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + accusative (position attained).

τὴν

the

Accusative

article (with κορυφὴν)

→ noun-phrase marking

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

κορυφὴν

summit / top

Accusative

accusative object of ἐπὶ (the position taken)

→ object specification

κορυφὴ: 'summit / top / crest'; renders שִׁכָּר (of a mountain); David stands on the very peak, in full view yet beyond reach.

τοῦ

of the

Genitive

article (with ὄρους)

→ noun-phrase marking

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

ὄρους

mountain

Genitive

genitive of relationship ('top of the mountain')

→ relational specification

ὄρος (gen. ὄρους): 'mountain / hill'; renders הָרִים; the height from which David addresses the camp; ὄρος recurs (pl. ὄρεσιν) in the partridge-proverb of v. 20.

μακρόθεν

far off

adverb of place (distance)

→ clausal contribution

μακρόθεν: 'from afar / at a distance'; renders מְרֹחָק; underscores the deliberate gap David keeps — close enough to be heard, far enough to be safe.

καὶ

and

coordinate conjunction (introducing nominal clause)

→ discourse linkage or contrast

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

πολλή

great / much

Nominative

predicate adjective (with ἡ ὁδός: 'the distance was great')

→ participant prominence

πολύς (fem. πολλή): 'much / great'; predicate to ἡ ὁδός — the 'way / distance' between them was great; emphasizes the safe interval.

ἡ

the

Nominative

article (with ὁδός)

→ noun-phrase marking

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

ὁδός

way / distance

Nominative

subject of the nominal clause

→ participant prominence

ὁδός: 'way / road / distance'; here in the sense of 'the stretch of ground' between the two ridges; the wide intervening space guarantees David's safety as he calls out.

ἀνά

between

preposition (in idiom ἀνά μέσον: 'between')

→ spatial or relational framing

ἀνά: in the fixed idiom ἀνά μέσον ('between / in the midst of'), a Hebraism rendering בֵּין; expresses the interval separating David from the camp.

μέσον

midst

Accusative

accusative in the idiom ἀνά μέσον

→ object specification

μέσος: 'middle'; in ἀνά μέσον αὐτῶν ('between them').

αὐτῶν

them

Genitive

genitive (with ἀνὰ μέσον: 'between them')

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'them'; David and the camp, separated by the broad valley.

14 καὶ προσεκαλέσατο Δαυιδ τὸν λαὸν καὶ τῷ Αβεννηρ ἐλάλησεν λέγων οὐκ ἀποκριθήσει Αβεννηρ καὶ ἀπεκρίθη Αβεννηρ καὶ εἶπεν τίς εἶ σύ ὁ καλῶν με

And David called out to the people and spoke to Abner, saying, 'Will you not answer, Abner?' And Abner answered and said, 'Who are you who call me?'

Dialogue across the valley: David hails Abner

καὶ προσεκαλέσατο Δαυιδ τὸν λαόν

David's taunt to Abner opens with a challenge-question (οὐκ ἀποκριθήσει Αβεννηρ; 'will you not answer?'). Abner's startled counter-question (τίς εἶ σύ; 'who are you?') shows that the commander does not even recognise the voice that has penetrated his camp — a further indictment of his vigilance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσεκαλέσατο

called out to

Aor Mid Indic 3 Sg · προσκαλέω

main verb (summoning by shout)

→ verbal action or state

προσκαλέω (mid.): 'call to / summon'; the middle 'called to (for himself)'; David shouts across the valley to the camp; the middle voice fits a personal hailing.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαὸν

people / army

Accusative

direct object of προσεκαλέσατο

→ object specification

λαός: 'people / army'; David hails the whole host to witness the rebuke that follows.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

the

Dative

article (with Αβεννηρ, marking dative)

→ noun-phrase marking

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

Αβεννηρ

Abner

dative indirect object of ἐλάλησεν (indeclinable, articular)

→ participant identification

Αβεννηρ: the commander; the article τῷ marks the dative ('to Abner') of the indeclinable name.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (addressing Abner)

→ verbal action or state

λαλέω: 'speak'; David directs his words specifically to Abner the commander.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

circumstantial participle (introducing direct speech)

→ verbal action or state

λέγω: redundant participle introducing the direct address.

οὐκ

not

negative (in a question expecting 'yes')

→ clausal qualification or emphasis

οὐ: 'not'; in the question οὐκ ἀποκριθήσει; ('will you not answer?') the negative expects an affirmative response — a goading challenge.

ἀποκριθήσει

will you answer

Fut Pass(dep) Indic 2 Sg · ἀποκρίνομαι

main verb of the question (2nd person future)

→ verbal action or state

ἀποκρίνομαι: 'answer'; the 2nd-singular future addressed to Abner ('will you not answer?') is a taunt summoning the commander to account for himself.

Αβεννηρ

Abner

vocative (direct address; indeclinable proper noun)

→ participant identification

Αβεννηρ: vocative address — David names the negligent commander directly.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη

answered

Aor Pass(dep) Indic 3 Sg · ἀποκρίνομαι

main verb (Abner's response)

→ verbal action or state

ἀποκρίνομαι: 'answer'; Abner now responds, but with a question betraying his ignorance of the speaker's identity.

Αβεννηρ

Abner

subject (indeclinable proper noun)

→ participant identification

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

καὶ and <i>coordinate conjunction</i> → 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 <i>main verb (speech-introducing)</i> → verbal action or state λέγω: introduces Abner's counter-question.	τίς who Nominative <i>interrogative pronoun (predicate of εἶ)</i> → participant reference τίς: 'who?'; Abner's startled demand of identity exposes that an unknown voice has breached his watch.	εἶ are Pres Act Indic 2 Sg · εἰμί <i>copula (of the question 'who are you?')</i> → verbal action or state εἰμί: 'be'; the copula in τίς εἶ σύ; ('who are you?').
σύ you Nominative <i>subject (emphatic pronoun)</i> → participant reference σύ: emphatic 'you!'; sharpens Abner's challenge to the unseen caller.	ὁ the (one) Nominative <i>article (substantivizing the participle)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	καλῶν calling Pres Act Ptcp Nom Masc Sg · καλέω <i>substantival participle ('the one calling')</i> → verbal action or state καλέω: 'call / summon'; ὁ καλῶν με ('the one who is calling me') identifies the speaker by his action; Abner cannot name him, only describe him.	με me Accusative <i>direct object of καλῶν</i> → participant reference ἐγώ (acc. με): 'me'.

15 καὶ εἶπεν Δαυιδ πρὸς Αβεννηρ οὐκ ἀνὴρ σύ καὶ τίς ὥς σὺ ἐν Ἰσραηλ καὶ διὰ τί οὐ φυλάσσεις τὸν κύριόν σου τὸν βασιλέα ὅτι εἰσῆλθεν εἷς ἐκ τοῦ λαοῦ διαφθεῖραι τὸν βασιλέα κύριόν σου

And David said to Abner, 'Are you not a man? And who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came in to destroy the king, your lord.'

Rebuke: David indicts Abner's failure to guard the king καὶ εἶπεν Δαυιδ πρὸς Αβεννηρ

David's rebuke turns Abner's eminence against him: precisely because he is unrivalled in Israel (τίς ὥς σὺ ἐν Ἰσραηλ;), his negligence is inexcusable. The repeated τὸν κύριόν σου τὸν βασιλέα ('your lord the king') here designates Saul as Abner's human master — a different register from the divine κύριος, and the accusation's pivot.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω: introduces David's rebuke of Abner.

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).

Αβεννηρ
Abner

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

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

οὐκ
not

negative (in question expecting 'yes')

→ clausal qualification or emphasis

οὐ: 'not'; οὐκ ἀνὴρ σύ; ('are you not a man?') expects 'yes' — an ironic affirmation of Abner's reputed manhood before the indictment.

ἀνὴρ
a man

Nominative

predicate nominative (with implied εἶ: 'are you not a man')

→ participant prominence

ἀνὴρ: 'man / warrior'; here 'man' in the sense of a valiant, capable warrior — David grants Abner's reputation only to expose its hollowness.

σύ
you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you'.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τίς
who

Nominative

interrogative pronoun (subject)

→ participant reference

τίς: 'who?'; τίς ὥς σὺ ἐν Ἰσραὴλ; ('who is like you in Israel?') concedes Abner's pre-eminence — making his lapse the more damning.

ὥς
like / as

comparative particle

→ discourse linkage or contrast

ὥς: 'as / like'; in the comparison 'who is like you'.

σύ
you

Nominative

subject of comparison (emphatic pronoun)

→ participant reference

σύ: 'you'.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

Ισραηλ

Israel

dative of place/sphere (indeclinable proper noun)

→ participant identification

Ισραηλ: 'Israel'; the sphere of comparison — Abner is reckoned without peer in all Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διὰ

because of / why

preposition (in interrogative idiom διὰ τί: 'why')

→ spatial or relational framing

διὰ + acc.: in the idiom διὰ τί ('on account of what? = why?'), introducing the accusing question.

τί

what / why

Accusative

interrogative (in idiom διὰ τί)

→ participant reference

τίς (neut. τί): 'what?'; with διὰ forms 'why?'.
τίς (neut. τί): 'what?'; with διὰ forms 'why?'.

οὐ

not

negative particle

→ discourse linkage or contrast

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

φυλάσσεις

do you guard

Pres Act Indic 2 Sg· φυλάσσω

main verb of the accusing question

→ verbal action or state

φυλάσσω: 'guard / watch / keep'; renders רָחַץ; the verb of the bodyguard's duty; Abner's failure to 'guard' the king is the precise charge; repeated as a participle in v. 16 (οἱ φυλάσσοντες).

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριόν

lord / master

Accusative

direct object of φυλάσσεις (Saul as Abner's human lord)

→ object specification

κύριος: here 'lord / master' in the human sense — Saul is Abner's sovereign, not the deity; the phrase τὸν κύριόν σου τὸν βασιλέα ('your lord the king', rendering מֶלֶךְ דָּוִד) marks Saul's royal authority over Abner; this human-master usage is distinct from κύριος as the Tetragrammaton.

σου

your

Genitive

genitive of possession ('your lord')

→ relational specification

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

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative in apposition to κύριον ('your lord the king')

→ object specification

βασιλεύς: 'king'; renders מֶלֶךְ; in apposition to κύριόν σου, identifying Saul's office; βασιλεύς recurs through the rebuke (vv. 15–16) and David's appeal (vv. 19–20, 22).

ὅτι

for / because

causal conjunction (grounds of the charge)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the evidence of Abner's dereliction.

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσέρχομαι

verb of the causal clause

→ verbal action or state

εἰσέρχομαι: 'enter / come in'; the very verb of the raid (vv. 6–7); 'one came in' = the intruder David, who penetrated the unguarded camp.

εἷς

one

Nominative

subject (the lone intruder)

→ measure or count

εἷς: 'one (person)'; the lone intruder — David refers to himself obliquely; one man alone breached the guard of the unrivalled commander; εἷς recurs in v. 22 (εἷς τῶν παιδαρίων).

ἐκ

from / of

preposition + genitive (partitive source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

partitive genitive ('one of the people')

→ relational specification

λαός: 'people'; 'one from among the people' — an ordinary man, not a army, slipped past Abner.

διαφθεῖραι

to destroy

Aor Act Inf · διαφθείρω

infinitive of purpose (the intruder's supposed aim)

→ verbal action or state

διαφθείρω: 'destroy / kill / ruin'; renders Πηψ; David states the intruder's potential purpose — the very deed (regicide) he himself had refused; the irony sharpens the rebuke: Abner left the king open to exactly what David declined to do.

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

direct object of διαφθεῖραι

→ object specification

βασιλεύς: 'king'; the object of the supposed assassination — Saul.

κύριόν

lord / master

Accusative

accusative in apposition to βασιλέα ('the king, your lord')

→ object specification

κύριος: 'lord / master' (human); in apposition to βασιλέα, again designating Saul as Abner's sovereign; the doubled 'king–your lord' hammers home the gravity of the dereliction.

σου

your

Genitive

genitive of possession ('your lord')

→ relational specification

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

16 καὶ οὐκ ἀγαθὸν τὸ ῥῆμα τοῦτο ὃ πεποίηκας ζῆ κύριος ὅτι υἱοὶ θανατώσεως ὑμεῖς οἱ φυλάσσοντες τὸν βασιλέα κύριον ὑμῶν τὸν χριστὸν κυρίου καὶ νῦν ἰδὲ δὴ τὸ δόρυ τοῦ βασιλέως καὶ ὁ φακὸς τοῦ ὕδατος ποῦ ἔστιν τὰ πρὸς κεφαλῆς αὐτοῦ

'And this thing you have done is not good. As the LORD lives, you are sons of death, you who have not guarded the king, your lord, the anointed of the LORD! And now look: where is the king's spear and the jar of water that were at his head?'

Verdict and proof: 'sons of death,' and the missing tokens καὶ οὐκ ἀγαθὸν τὸ ῥῆμα τοῦτο

David passes sentence (υἱοὶ θανατώσεως ὑμεῖς, 'you are sons of death' — a Hebraism for those deserving death) under the oath ζῆ κύριος, then produces the irrefutable evidence: the spear and water-jar are gone from the king's head. Here both registers of κύριος meet — Saul as κύριον ὑμῶν ('your lord', human) and as τὸν χριστὸν κυρίου ('the anointed of the LORD', divine).

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

→ discourse linkage or contrast

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

ἀγαθὸν

good

Nominative

predicate adjective (with implied copula: 'is not good')

→ participant prominence

ἀγαθός: 'good'; the litotes οὐκ ἀγαθόν ('not good' = thoroughly bad) is a Hebraizing understatement condemning Abner's negligence.

τὸ

the

Nominative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / matter

Nominative

subject (the deed in question)

→ participant prominence

ῥῆμα: 'word / thing / matter'; renders רָבַד, which (like ῥῆμα here) can mean 'thing/affair' as well as 'word'; 'this thing you have done' = the dereliction of the guard.

τοῦτο

this

Nominative

demonstrative adjective (with ῥῆμα)

→ participant reference

οὗτος (neut. τοῦτο): 'this'; specifies the particular failure.

ὃ

which

Accusative

relative pronoun (object of πεποίηκας)

→ participant reference

ὃς (neut. ὃ): 'which'; relative referring to τὸ ῥῆμα.

πεποίηκας

you have done

Perf Act Indic 2 Sg · ποιέω

verb of relative clause (perfect of abiding guilt)

→ verbal action or state

ποιέω (perf. πεποίηκας): 'do / make'; the perfect stresses the abiding guilt of the accomplished negligence — its result stands as the missing spear proves.

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

main verb of oath-formula

→ verbal action or state

ζάω: in the oath ζῇ κύριος ('as the LORD lives'); David solemnly affirms the death-sentence verdict that follows.

κύριος

LORD

Nominative

subject of ζῇ (the living God invoked)

→ participant prominence

κύριος: the Tetragrammaton יהוה; the oath-formula invokes the living LORD as guarantor of David's verdict on the guards.

ὅτι

that / surely

conjunction introducing the content of the oath

→ discourse linkage or contrast

ὅτι: after the oath ζῇ κύριος, 'that / surely' introduces the asseverated verdict.

υἱοὶ

sons

Nominative

predicate nominative ('you are sons of death')

→ participant prominence

υἱός (pl. υἱοί): 'son'; in the Hebraism υἱοὶ θανάτωσης ('sons of death' = those deserving/doomed to die, rendering יְדֵי תְּהִיָּה); 'son of X' denotes one characterized by or destined for X; the same idiom recurs in 2 Kgdms 12:5 (υἱὸς θανάτου).

θανατώσεως

of death

Genitive

genitive of quality/destiny (with υἱοί)

→ relational specification

θανάτωσις: 'putting to death / deserving of death'; the abstract noun in the genitive of the Hebraism 'sons of death'; David declares the guards liable to capital punishment for their failure.

ὕμεῖς

you

Nominative

subject (emphatic 2nd person plural)

→ participant reference

σύ (nom. pl. ὑμεῖς): 'you (pl.)'; the emphatic plural broadens the indictment from Abner to the whole guard.

οἱ

the (ones)

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

φυλάσσοντες

guarding

Pres Act Ptcp Nom Masc Pl · φυλάσσω

substantival participle in apposition to ὑμεῖς (with implied negative: 'you who failed to guard')

→ verbal action or state

φυλάσσω (ptcp.): 'guard'; οἱ φυλάσσοντες ('you, the guards') — ironically naming their office while indicting their failure to perform it; echoes φυλάσσεις (v. 15).

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

direct object of φυλάσσοντες (Saul)

→ object specification

βασιλεύς: 'king'; the object of the guards' neglected duty.

κύριον

lord / master

Accusative

accusative in apposition to βασιλέα (Saul as human lord)

→ object specification

κύριος: 'lord / master' (human); κύριον ὑμῶν ('your lord') again designates Saul as the guards' royal sovereign — the human-master sense, not the deity.

ὑμῶν

your

Genitive

genitive of possession ('your lord')

→ relational specification

σύ (gen. pl. ὑμῶν): 'your (pl.)'.

τὸν

the

Accusative

article (with χριστόν)

→ noun-phrase marking

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

χριστόν

anointed one

Accusative

accusative in apposition to βασιλέα/κύριον ('the anointed of the LORD')

→ object specification

χριστός: 'anointed one'; renders $\chi\rho\iota\sigma\tau\acute{o}\varsigma$; the climactic apposition τὸν χριστόν κυρίου elevates the charge from neglect of a human king to neglect of the LORD's own consecrated one — the very title that grounds David's refusal to harm Saul (vv. 9, 11, 23).

κυρίου

of the LORD

Genitive

genitive of relationship ('the LORD's anointed')

→ relational specification

κύριος (gen. κυρίου): here the Tetragrammaton — χριστόν κυρίου = $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ $\kappa\upsilon\rho\iota\acute{o}\upsilon$; the same word κύριος appears in two senses within one verse (κύριον ὑμῶν, human; χριστόν κυρίου, divine), a deliberate juxtaposition of Saul's two-fold dignity.

καὶ

and

coordinate conjunction (turn to the proof)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transitional)

→ adverbial qualification

νῦν: 'now'; with καί pivots to the demonstrable evidence.

ἰδέ

look / see

Aor Act Impv 2 Sg · ὁράω

imperative (presentative: 'look!')

→ verbal action or state

ὁράω (aor. impv. ἰδέ): 'see / look'; the imperative summons Abner to behold the proof; distinct from the interjection ἰδοῦ.

δὴ

now / indeed

emphatic particle (with imperative)

→ discourse linkage or contrast

δὴ: emphatic particle reinforcing the imperative ('just look!'); renders $\kappa\alpha\iota$.

τὸ

the

Nominative

article (with δόρυ)

→ noun-phrase marking

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

δόρυ

spear

Nominative

subject (of the implied 'where is ...?')

→ participant prominence

δόρυ: 'spear'; the king's spear — its absence from his head is the visible proof of the night raid.

τοῦ

of the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king's

Genitive

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

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; the spear belongs to the king — its removal proves how near death he lay.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with φακός)

→ noun-phrase marking

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

φακός

jar / flask

Nominative

subject (the second token)

→ participant prominence

φακός: 'water-jar'; the second piece of evidence, also gone from the king's head.

τοῦ

of the

Genitive

article (with ὕδατος)

→ noun-phrase marking

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

ὕδατος

water

Genitive

genitive of content ('jar of water')

→ relational specification

ὕδωρ: 'water'.

ποῦ

where

interrogative adverb of place

→ clausal contribution

ποῦ: 'where?'; the triumphant question — David already holds the answer; the missing objects convict the guards out of their own watch.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (of the interrogative 'where is ...?')

→ verbal action or state

εἰμί: 'be'; the verb of the locative question.

τὰ

the (things)

Nominative

article (substantivizing the prepositional phrase: 'the things at his head')

→ noun-phrase marking

ὁ/τό (nom. pl. neut. τὰ): the neuter article substantivizes τὰ πρὸς κεφαλῆς αὐτοῦ ('the things that were at his head') — the spear and jar together.

πρὸς

at

preposition (in idiom πρὸς κεφαλῆς)

→ spatial or relational framing

πρός: locative idiom 'at the head'; see v. 7.

κεφαλῆς

head

Genitive

genitive in the idiom πρὸς κεφαλῆς

→ relational specification

κεφαλῆ: 'head'; the place from which the tokens are now missing.

αὐτοῦ

his

Genitive

genitive of possession (Saul's head)

→ relational specification

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

17 καὶ ἐπέγνω Σαουλ τὴν φωνὴν τοῦ Δαυὶδ καὶ εἶπεν ἡ φωνὴ σου αὕτη τέκνον Δαυὶδ καὶ εἶπεν Δαυὶδ δοῦλός σου κύριε βασιλεῦ

And Saul recognized David's voice and said, 'Is this your voice, my child David?' And David said, 'Your servant, my lord the king.'

Recognition scene: Saul and David address each other

καὶ ἐπέγνω Σαουλ τὴν φωνὴν τοῦ Δαυὶδ

Saul's recognition (ἐπέγνω) of David's voice shifts the dialogue from Abner to the king himself. The tender vocative τέκνον ('my child') and David's deferential δοῦλός σου κύριε βασιλεῦ ('your servant, my lord the king') set the affectionate-yet-formal register; here κύριε is the human-master vocative — David addresses Saul as his royal lord.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέγνω

recognized

Aor Act Indic 3 Sg · ἐπιγινώσκω

main verb (recognition)

→ verbal action or state

ἐπιγινώσκω: 'recognize / know fully'; the intensive compound (ἐπι- + γινώσκω) denotes recognition/identification; Saul knows David by his voice across the valley — the personal turn of the exchange.

Σαουλ

Saul

subject (indeclinable proper noun)

→ participant identification

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

τὴν

the

Accusative

article (with φωνήν)

→ noun-phrase marking

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

φωνήν

voice

Accusative

direct object of ἐπέγνω

→ object specification

φωνή: 'voice / sound'; renders לִּקְ; the voice is what Saul recognizes; φωνή is repeated in his question (φωνή σου αὕτη).

τοῦ

of

Genitive

article (with Δαυιδ, marking genitive)

→ noun-phrase marking

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

Δαυιδ

David

genitive of possession (indeclinable, articular: 'David's voice')

→ participant identification

Δαυιδ: the article τοῦ marks the genitive of the indeclinable name.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω: introduces Saul's question.

ἤ

is it / surely

interrogative particle

→ discourse linkage or contrast

ἤ: an interrogative/asseverative particle ('is it indeed...?'); introduces Saul's incredulous question 'is this your voice?'

φωνή

voice

Nominative

subject (predicate of the verbless question)

→ participant prominence

φωνή: 'voice'; the verbless 'is this your voice?' echoes Saul's near-identical words at 24:17, binding the two sparing-episodes.

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 your voice')

→ participant reference

οὗτος (fem. αὕτη): 'this'; the demonstrative in the recognition-question.

τέκνον

child

Vocative

vocative of affectionate address

→ direct address

τέκνον: 'child / son'; renders בֶּן ('my son'); the tender vocative with which Saul addresses David (also vv. 21, 25) — an intimacy poignant against their enmity, recalling David's marriage into Saul's family.

Δαυιδ

David

vocative in apposition to τέκνον (indeclinable proper noun)

→ participant identification

Δαυιδ: vocative ('David'), naming the one Saul addresses as 'child'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's reply)

→ verbal action or state

λέγω: introduces David's deferential answer.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

δοῦλος

servant

Nominative

predicate nominative (with implied copula: '[I am] your servant')

→ participant prominence

δοῦλος: 'slave / servant'; renders דָּבָר; David's self-designation 'your servant' (with the deferential δοῦλός σου) acknowledges Saul's royal authority despite the king's hostility — the posture of submission that defines David's whole conduct toward the anointed.

σου

your

Genitive

genitive of possession ('your servant')

→ relational specification

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

κύριε

my lord

Vocative

vocative of address (Saul as human lord)

→ direct address

κύριος (voc. κύριε): 'lord / master'; here the human-master vocative — David addresses Saul as 'my lord (the king)', rendering יְיָ; not the divine title but the courteous address of a subject to his sovereign.

βασιλεῦ

O king

Vocative

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

→ direct address

βασιλεύς (voc. βασιλεῦ): 'king'; the vocative completing the deferential address κύριε βασιλεῦ ('my lord the king').

18 καὶ εἶπεν ἵνα τί τοῦτο καταδιώκει ὁ κύριός μου ὀπίσω τοῦ δούλου αὐτοῦ ὅτι τί ἡμάρτηκα καὶ τί εὐρέθη ἐν ἔμοι ἀδίκημα

And he said, 'Why is this — that my lord pursues after his servant? For what have I done wrong, and what wrongdoing has been found in me?'

David's appeal: the protest of innocence

καὶ εἶπεν ἵνα τί τοῦτο

David's questions (ἵνα τί ... ; τί ἡμάρτηκα; τί ... ἀδίκημα;) form a protest of innocence: he can name no fault that warrants the pursuit. He speaks of himself in the third person as 'his servant' and of Saul as 'my lord' (ὁ κύριός μου, human-master sense), maintaining deferential distance even while pressing the injustice.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω: introduces David's continued appeal.

ἵνα

for what / why

in interrogative idiom ἵνα τί ('why')

→ clausal contribution

ἵνα: in the fixed interrogative idiom ἵνα τί ('to what end? = why?'), rendering ἵνα τί; opens David's plea for the reason of the pursuit.

τί

what / why

Accusative

interrogative (in idiom ἵνα τί)

→ participant reference

τίς (neut. τί): 'what?'; with ἵνα = 'why?'

τοῦτο

this

Nominative

demonstrative (resumptive: 'why this — that ...')

→ participant reference

οὗτος (neut. τοῦτο): 'this'; resumptive, pointing to the puzzling fact of the pursuit ('why this — that my lord pursues...?').

καταδιώκει

pursues

Pres Act Indic 3 Sg · καταδιώκω

main verb of the question

→ verbal action or state

καταδιώκω: 'pursue closely / hunt down'; the intensive compound (κατα- + διώκω); renders ἡτῆ; the present marks the relentless, ongoing chase; the same verb recurs at v. 20 in the partridge-proverb.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριός

my lord

Nominative

subject of καταδιώκει (Saul as human lord)

→ participant prominence

κύριος: 'lord / master' (human); ὁ κύριός μου ('my lord') = Saul, David's royal sovereign, rendering ὁ κύριός μου; David's habitual deferential reference, not the divine title.

μου

my

Genitive

genitive of possession ('my lord')

→ relational specification

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

ὀπίσω

after

improper preposition + genitive (pursuit)

→ spatial or relational framing

ὀπίσω: 'after / behind'; with genitive in the idiom of pursuit ('pursues after'); echoes ὀπίσω αὐτοῦ of v. 3.

τοῦ

the

Genitive

article (with δούλου)

→ noun-phrase marking

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

δούλου

servant

Genitive

genitive object of ὀπίσω (David, self-referenced)

→ relational specification

δοῦλος: 'servant'; David again styles himself 'his servant' (third person, deferential), heightening the disproportion: a king chasing his own lowly servant.

αὐτοῦ

his

Genitive

genitive of possession ('his servant')

→ relational specification

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

ὅτι

for / because

causal conjunction (introducing the protest)

→ discourse linkage or contrast

ὅτι: 'for'; introduces David's grounds — the absence of any culpable cause.

τί

what

Accusative

interrogative (object of ἡμάρτηκα)

→ participant reference

τίς (neut. τί): 'what?'; 'what have I done wrong?' — a rhetorical protest of innocence.

ἡμάρτηκα

have I sinned / done wrong

Perf Act Indic 1 Sg · ἁμαρτάνω

main verb of the protest

→ verbal action or state

ἁμαρτάνω (perf. ἡμάρτηκα): 'sin / err / do wrong'; renders ΝΥΤ; David's protest 'what have I done?' uses the same verb Saul will use in his confession (v. 21, ἡμάρτηκα) — David is sinless where Saul admits sin, a pointed verbal contrast.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τί

what

Nominative

interrogative (subject/predicate with ἀδίκημα)

→ participant reference

τίς (neut. τί): 'what?'; 'what wrong has been found in me?'

εὑρέθη

has been found

Aor Pass Indic 3 Sg · εὐρίσκω

main verb of the second protest-question (passive)

→ verbal action or state

εὐρίσκω (aor. pass. εὑρέθη): 'be found'; renders ΝΧΗ; the forensic passive ('what fault has been found') casts David's plea in legal terms — no charge can be substantiated against him.

ἐν

in

preposition + dative (locative: 'in me')

→ spatial or relational framing

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

ἐμοὶ

me

Dative

dative object of ἐν ('in me')

→ participant reference or interest

ἐγώ (dat. ἐμοί): 'me'; the emphatic dative pronoun.

ἀδίκημα

wrongdoing

Nominative

subject of εὐρέθη ('what wrongdoing has been found')

→ participant prominence

ἀδίκημα: 'wrong / injustice / crime'; renders יָצַח / תְּבִיחַ; the concrete misdeed David denies — no actionable offence exists to justify Saul's relentless hunt.

19 καὶ νῦν ἀκουσάτω δὴ ὁ κύριός μου ὁ βασιλεὺς τὸ ῥῆμα τοῦ δούλου αὐτοῦ εἰ ὁ θεὸς ἐπισεῖει σε ἐπ' ἐμέ ὁσφρανθείη θυσίας σου καὶ εἰ υἱοὶ ἀνθρώπων ἐπικατάρατοι οὗτοι ἐνώπιον κυρίου ὅτι ἐξέβαλόν με σήμερον μὴ ἐστηρίσθαι ἐν κληρονομίᾳ κυρίου λέγοντες πορεύου δούλευε θεοῖς ἑτέροις

'And now let my lord the king hear the word of his servant: if God is inciting you against me, let him smell a sweet offering; but if it is sons of men, cursed are they before the LORD, because they have driven me out today, that I should not be established in the inheritance of the LORD, saying, "Go, serve other gods."'

David's plea: the two sources of his persecution

καὶ νῦν ἀκουσάτω δὴ ὁ κύριός μου

David sets out a disjunction: if YHWH (ὁ θεός) has stirred Saul against him, let an offering propitiate; but if men are behind it, they are accursed before the LORD, for they have effectively exiled David from κληρονομία κυρίου ('the LORD's inheritance' — the land where YHWH is worshipped) into a place where one might as well 'serve other gods.' Here ὁ κύριός μου is human (Saul), while ἐνώπιον κυρίου and ἐν κληρονομίᾳ κυρίου are divine.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transitional)

→ adverbial qualification

νῦν: 'now'; introduces the formal petition.

ἀκουσάτω

let him hear

Aor Act Impv 3 Sg · ἀκούω

third-person imperative (deferential petition)

→ verbal action or state

ἀκούω: 'hear / listen'; the third-person imperative ('let my lord hear') is a courtly deferential form — David asks a hearing without commanding the king directly.

δὴ

please / now

entreaty particle (with imperative)

→ discourse linkage or contrast

δὴ: hortatory/entreaty particle softening the request ('let my lord please hear'); renders נָא.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

my lord

Nominative

subject of ἀκουσάτω (Saul as human lord)

→ participant prominence

κύριος: 'lord / master' (human); ὁ κύριος μου ὁ βασιλεὺς ('my lord the king') = Saul; the deferential designation of David's sovereign, not the deity.

μου

my

Genitive

genitive of possession ('my lord')

→ relational specification

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

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

nominative in apposition to κύριος ('my lord the king')

→ participant prominence

βασιλεὺς: 'king'; in apposition, identifying Saul's office.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word

Accusative

direct object of ἀκουσάτω

→ object specification

ῥῆμα: 'word / saying'; renders רִצָּה; here properly 'word' — the plea David asks Saul to hear.

τοῦ

of the

Genitive

article (with δούλου)

→ noun-phrase marking

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

δούλου

servant

Genitive

genitive of possession ('his servant's word')

→ relational specification

δοῦλος: 'servant'; David again self-references as 'his servant', maintaining the deferential posture.

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.

εἰ

if

conditional particle (first horn of the disjunction)

→ discourse linkage or contrast

εἰ: 'if'; introduces the first hypothesis — that God himself has stirred Saul against David.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject of ἐπισείει

→ participant prominence

θεός: 'God'; renders יְהוָה; the first possible source of the persecution — if it is divinely caused, it can be remedied by sacrifice (ὁσφρανθείη θυσίας).

ἐπισείει

is inciting / stirring up

Pres Act Indic 3 Sg · ἐπισείω

verb of the first conditional clause

→ verbal action or state

ἐπισείω: 'shake at / incite / stir up against'; literally 'shake (something) at' someone; renders תִּדְּבֵךְ ('incite / instigate'); the vivid image of God provoking Saul against David — a possibility David hypothesizes but does not assert.

σε

you

Accusative

direct object of ἐπισείει (Saul)

→ participant reference

σύ (acc. σε): 'you'; Saul, the one possibly being incited.

ἐπὶ

against

preposition + accusative (hostile direction, elided)

→ spatial or relational framing

ἐπί + acc.: 'against'; the hostile direction of the incitement.

ἐμέ

me

Accusative

accusative object of ἐπὶ ('against me')

→ participant reference

ἐγώ (acc. ἐμέ): emphatic 'me'.

ὁσφρανθείη

may he smell / accept

Aor Pass(dep) Opt 3 Sg · ὁσφραίνομαι

optative of wish (the proposed remedy)

→ verbal action or state

ὁσφραίνομαι: 'smell / catch the scent of'; the optative of wish; the idiom 'may he smell your offering' (cf. Gen 8:21, ὡσφράνθη κύριος ὀσμὴν εὐωδίας) means 'may God graciously accept a propitiatory sacrifice' — if divine wrath drives Saul, sacrifice can appease it.

θυσίας

offering / sacrifice

Genitive

genitive object of ὁσφρανθείη ('smell a sacrifice')

→ relational specification

θυσία: 'sacrifice / offering'; renders הַזֶּבֶחַ /; the genitive object of ὁσφραίνομαι ('smell of'); the propitiatory offering David proposes if God is the cause.

σου

your

Genitive

genitive of possession ('your offering')

→ relational specification

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

καὶ

and / but

coordinate conjunction (introducing second horn)

→ discourse linkage or contrast

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

εἰ

if

conditional particle (second horn of the disjunction)

→ discourse linkage or contrast

εἰ: 'if'; the second hypothesis — that human instigators, not God, are behind the pursuit.

υἱοὶ

sons

Nominative

predicate/subject ('if [it is] sons of men')

→ participant prominence

υἱός (pl. υἱοί): 'son'; in υἱοὶ ἀνθρώπων ('sons of men'), a Hebraism (בְּנֵי אָדָם) for 'human beings / mortals' — the human agents David curses if they are the cause.

ἀνθρώπων

of men

Genitive

genitive (in Hebraism 'sons of men')

→ relational specification

ἄνθρωπος (gen. pl. ἀνθρώπων): 'man / human'; υἱοὶ ἀνθρώπων = 'mortals', the human instigators of Saul's hostility (the courtiers and slanderers).

ἐπικατάρατοι

cursed

Nominative

predicate adjective ('cursed are they')

→ participant prominence

ἐπικατάρατος: 'cursed / accursed'; renders נִקְרָא; the strong imprecation upon the human instigators; the same word curses the serpent and the ground (Gen 3:14, 17) and is taken up by Paul (Gal 3:10, 13).

οὗτοι

these

Nominative

demonstrative subject ('these [men]')

→ participant prominence

οὗτος (pl. οὗτοι): 'these'; the human persecutors pronounced accursed.

ἐνώπιον

before

improper preposition + genitive ('in the sight of')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders נִפְגַּח; the curse is pronounced 'before the LORD' — invoking divine sanction.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον (the LORD)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה; ἐνώπιον κυρίου ('before the LORD') — here the divine sense; the curse falls on the instigators in God's own presence.

ὅτι

because

causal conjunction (grounds of the curse)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the offence for which they are cursed — driving David from the LORD's land.

ἐξέβαλόν

they have driven out

Aor Act Indic 3 Pl · ἐκβάλλω

verb of the causal clause

→ verbal action or state

ἐκβάλλω: 'cast out / drive out / expel'; renders שָׁרַף; the instigators have effectively exiled David from the covenant land — equivalent to expelling him from the worship of YHWH.

με

me

Accusative

direct object of ἐξέβαλον

→ participant reference

ἐγώ (acc. με): 'me'.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the decisive day of David's effective expulsion.

μή

not

negative (with infinitive of result/purpose)

→ clausal qualification or emphasis

μή: negative with the infinitive ἐστηρίσθαι ('so as not to be established').

ἐστηρίσθαι

to be established

Perf Mid/Pass Inf · στηρίζω

infinitive of result ('that I should not be settled')

→ verbal action or state

στηρίζω (perf. inf. ἐστηρίσθαι): 'fix firmly / establish / settle'; renders תַּבְּרַךְ / תַּבְּרַךְ ('attach oneself / be joined'); the result of the expulsion — David cannot remain settled/attached within the LORD's inheritance.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

κληρονομία

inheritance

Dative

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

→ sphere or reference

κληρονομία: 'inheritance / heritage'; renders תְּרִבְיָה; ἐν κληρονομίᾳ κυρίου ('in the inheritance of the LORD') = the promised land as YHWH's allotted possession for Israel; to be cut off from it is to be cut off from the sphere of covenant worship.

κυρίου

of the LORD

Genitive

genitive of possession ('the LORD's inheritance')

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; κληρονομία κυρίου ('the LORD's inheritance') — the divine sense; the land belongs to YHWH, and exile from it is the grievance David lays before the king.

λέγοντες

saying

Pres Act Ptcp Nom Masc Pl · λέγω

circumstantial participle (the instigators' words)

→ verbal action or state

λέγω: the participle introduces the instigators' implied taunt — to drive David from the land is tantamount to telling him to worship foreign gods.

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

imperative (the instigators' supposed command)

→ verbal action or state

πορεύομαι: 'go / journey'; the imperative 'go!' — the instigators' dismissive command sending David into exile.

δούλευε

serve

Pres Act Impv 2 Sg · δουλεύω

imperative (the instigators' supposed command)

→ verbal action or state

δουλεύω: 'serve / be a slave to'; renders תַּבְּרַךְ; 'serve other gods' — the appalling consequence David sees in his exile: outside the LORD's land, idolatry seems imposed on him; the phrase frames banishment as a spiritual catastrophe.

θεοῖς

gods

Dative

dative object of δούλευε ('serve gods')

→ sphere or reference

θεός (dat. pl. θεοῖς): 'god'; here the false gods of foreign lands; δουλεύω governs the dative; the plural with ἑτέροις marks them as the rival deities forbidden by the covenant.

ἑτέροις

other

Dative

attributive adjective ('other gods')

→ sphere or reference

ἕτερος (dat. pl. ἑτέροις): 'other / different'; θεοῖς ἑτέροις ('other gods') renders דִּי־אֱלֹהִים אֲחֵרִים, the standard Deuteronomic phrase for the forbidden foreign deities (Deut 6:14; 11:28).

20 καὶ νῦν μὴ πέσοι τὸ αἷμά μου ἐπὶ τὴν γῆν ἐξ ἐναντίας προσώπου κυρίου ὅτι ἐξελήλυθεν ὁ βασιλεὺς
Ισραηλ ζητεῖν τὴν ψυχὴν μου καθὼς καταδιώκει ὁ νυκτικόραξ ἐν τοῖς ὄρεσιν

'And now let not my blood fall to the ground away from the presence of the LORD; for the king of Israel has come out to seek my life, as the night-raven hunts in the mountains.'

Climax of the appeal: the plea against bloodshed and the hunting-proverb

καὶ νῦν μὴ πέσοι τὸ αἷμά μου

David closes his appeal with a wish (optative πέσοι) that his innocent blood not be shed far from the LORD's presence, and a proverb likening Saul's pursuit of a single fugitive to a predatory bird (νυκτικόραξ, 'night-raven') hunting in the hills — a vivid figure for the absurd disproportion of a king chasing one man's life.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

νῦν
now

temporal adverb (transitional)

→ adverbial qualification

νῦν: 'now'; introduces the climactic plea.

μὴ
not

negative (with optative of wish)

→ clausal qualification or emphasis

μὴ: the negative with the optative πέσοι, forming a prohibitive wish ('may it not fall').

πέσοι
may it fall

Aor Act Opt 3 Sg · πίπτω

optative of wish (main verb)

→ verbal action or state

πίπτω (aor. opt. πέσοι): 'fall'; the optative of wish; 'let not my blood fall to the ground' — a plea that David not die unjustly and unavenged, far from the place of the LORD's presence.

τὸ

the

Nominative

article (with αἷμα)

→ noun-phrase marking

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

αἷμα

blood

Nominative

subject of πέσοι

→ participant prominence

αἷμα: 'blood'; renders דָּם; David's lifeblood; for blood to 'fall to the ground' (cf. Gen 4:10) evokes innocent bloodshed crying out for vindication — David appeals against being killed as guiltless.

μου

my

Genitive

genitive of possession ('my blood')

→ relational specification

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

ἐπὶ

to / upon

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

ground / earth

Accusative

accusative object of ἐπί (where blood would fall)

→ object specification

γῆ: 'ground / earth'; blood falling 'to the ground' is the image of violent, unavenged death; γῆ recurs from vv. 7–8, binding the spear-in-the-ground and the feared blood-on-the-ground.

ἐξ

from / away from

preposition (in idiom ἐξ ἐναντίας: 'away from / opposite')

→ spatial or relational framing

ἐκ: 'from'; in the idiom ἐξ ἐναντίας ('away from the presence of / over against'); David fears dying cut off from the LORD's nearness.

ἐναντίας

presence / face

Genitive

genitive in the idiom ἐξ ἐναντίας (substantivized adjective)

→ relational specification

ἐναντίας: 'opposite / facing'; the substantivized feminine in ἐξ ἐναντίας προσώπου κυρίου ('away from before the face of the LORD') — a Hebraism conveying separation from the LORD's presence/land.

προσώπου

face / presence

Genitive

genitive ('the face/presence of the LORD')

→ relational specification

πρόσωπον: 'face / presence'; renders פָּנֵי; the LORD's 'face' = his presence, localized in the covenant land; to die far from it compounds the injustice David dreads.

κυρίου

of the LORD

Genitive

genitive of possession ('the LORD's presence')

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה; προσώπου κυρίου ('the face of the LORD') — divine sense; David appeals to the LORD's presence as the proper sphere of his life and death.

ὅτι

for / because

causal conjunction (grounds of the plea)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason — the king's disproportionate hunt.

ἐξεληλύθεν

has come out

Perf Act Indic 3 Sg · ἐξέρχομαι

verb of the causal clause (perfect of present state)

→ verbal action or state

ἐξέρχομαι (perf. ἐξεληλύθεν): 'come/go out'; the perfect ('has come out and is out') depicts the king on campaign; 'the king of Israel has come out' for so paltry a quarry — the irony David presses.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject of ἐξελήλυθεν

→ participant prominence

βασιλεύς: 'king'; ὁ βασιλεύς Ἰσραὴλ ('the king of Israel') — the full majesty of the office set against the triviality of the prey (a single life, a flea, a partridge).

Ἰσραὴλ

of Israel

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

→ participant identification

Ἰσραὴλ: 'Israel'; the realm whose king demeans himself by hunting one fugitive.

ζητεῖν

to seek

Pres Act Inf · ζητέω

infinitive of purpose (the king's aim)

→ verbal action or state

ζητέω: 'seek'; the infinitive of purpose ζητεῖν τὴν ψυχὴν μου ('to seek my life') is the sinister idiom for an attempt on someone's life (cf. v. 2, ζητεῖν τὸν Δαυιδ); the manhunt has become a hunt for David's very soul.

τὴν

the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

direct object of ζητεῖν ('seek my life')

→ object specification

ψυχὴ: 'life / soul / self'; renders ψῆς; 'to seek my ψυχὴ' = to seek to kill me; ψυχὴ recurs in v. 24 (ἡ ψυχὴ σου / μου), where David prays his own life be as precious to the LORD as Saul's was to him.

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').

καθὼς

as / just as

comparative conjunction (introducing the proverb)

→ discourse linkage or contrast

καθὼς: 'just as'; introduces the proverbial simile of the hunting bird.

καταδιώκει

hunts / pursues

Pres Act Indic 3 Sg · καταδιώκω

verb of the comparative clause

→ verbal action or state

καταδιώκω: 'pursue / hunt down'; the gnomic present in the simile; the same verb describes Saul's pursuit (v. 18) — David's persecutor is likened to a relentless bird of prey.

ὁ

the

Nominative

article (with νυκτικόραξ)

→ noun-phrase marking

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

νυκτικόραξ

night-raven / owl

Nominative

subject of the comparative clause

→ participant prominence

νυκτικόραξ: 'night-raven / owl' (lit. 'night-crow'); the LXX's striking rendering here (the MT reads נָחָשׁ, 'partridge'); the nocturnal predator hunting in the hills figures Saul's relentless, ill-omened pursuit of a single life; νυκτικόραξ also appears in the bird-lists of Lev 11:17; Deut 14:16 LXX.

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 (with ὄρεσιν)

→ noun-phrase marking

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

ὄρεσιν

mountains

Dative

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

→ sphere or reference

ὄρος (dat. pl. ὄρεσιν): 'mountain / hill'; the hill-country where the predatory bird — and Saul — hunt; echoes ὄρους of v. 13, the heights that frame the whole confrontation.

21 καὶ εἶπεν Σαουλ ἡμάρτηκα ἐπίστρεφε τέκνον Δαυιδ ὅτι οὐ κακοποιήσω σε ἀνθ' ὧν ἔντιμος ψυχὴ μου ἐν ὀφθαλμοῖς σου ἐν τῇ σήμερον μεματαίωμαι καὶ ἡγνόηκα πολλὰ σφόδρα

And Saul said, 'I have sinned. Return, my child David, for I will no longer do you harm, because my life was precious in your eyes this day. I have played the fool and erred exceedingly.'

Saul's confession of sin and folly

καὶ εἶπεν Σαουλ ἡμάρτηκα

Saul's reply is the emotional climax: a bare confession (ἡμάρτηκα, 'I have sinned'), a summons to return, a pledge of no further harm, and a self-condemnation (μεματαίωμαι καὶ ἡγνόηκα, 'I have played the fool and erred'). The motive — David valued Saul's life (ἔντιμος ψυχὴ μου ἐν ὀφθαλμοῖς σου) — is repaid in David's prayer at v. 24.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω: 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).

ἡμάρτηκα

I have sinned

Perf Act Indic 1 Sg · ἁμαρτάνω

main verb (confession)

→ verbal action or state

ἁμαρτάνω (perf. ἡμάρτηκα): 'sin'; renders ἡμάρτηκα; Saul's confession echoes the identical word in David's protest (v. 18, τί ἡμάρτηκα); David found no sin in himself, while Saul confesses his own — the moral asymmetry of the chapter laid bare; cf. Saul's same words at 15:24, 24:18.

ἐπιστρέφε

return

Pres Act Impv 2 Sg · ἐπιστρέφω

imperative (summons to David)

→ verbal action or state

ἐπιστρέφω: 'turn back / return'; renders ἐπιστρέφω; Saul invites David to come back — an overture David does not accept; the verb of 'turning/returning' is thematically loaded (κύριος ἐπιστρέψει, v. 23; Saul ἀνέστρεψεν, v. 25).

τέκνον

child

Vocative

vocative of affectionate address

→ direct address

τέκνον: 'child / son'; Saul's tender address again (cf. vv. 17, 25), poignant in a confession of having hunted that same 'child.'

Δαυιδ

David

vocative in apposition to τέκνον (indeclinable proper noun)

→ participant identification

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

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds Saul's invitation in his pledge of safety.

οὐ

not

negative particle

→ discourse linkage or contrast

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

κακοποιήσω

I will harm / do evil to

Fut Act Indic 1 Sg · κακοποιέω

main verb (pledge of no further harm)

→ verbal action or state

κακοποιέω: 'do evil / harm / mistreat'; from κακός + ποιέω; renders טָרַח; Saul promises 'I will no longer do you harm' — a pledge the narrative leaves ambiguous, since David never trusts it enough to return.

σε

you

Accusative

direct object of κακοποιήσω

→ participant reference

σύ (acc. σε): 'you'; David.

ἀνθ

because / in return for

preposition (in idiom ἀνθ ὧν: 'because')

→ spatial or relational framing

ἀντί: 'instead of / in return for'; in the idiom ἀνθ ὧν ('in return for which things = because'), a causal connective explaining Saul's change of heart.

ἧν

which things

Genitive

relative pronoun (in idiom ἀνθ ὧν)

→ relational specification

ὅς (gen. pl. ὧν): in ἀνθ ὧν ('because'); the relative attracted into the genitive by ἀντί.

ἔντιμος

precious / valued

Nominative

predicate adjective ('my life was precious')

→ participant prominence

ἔντιμος: 'honored / precious / held in value'; renders נָחַם; Saul acknowledges that his own life (ψυχή) was 'precious' in David's eyes — David's sparing of him is the demonstrable proof; David turns the very word back in v. 24 (ἐμεγαλύνθη ἡ ψυχή σου).

ψυχή

life / soul

Nominative

subject ('my life')

→ participant prominence

ψυχή: 'life / soul'; Saul's own life, which David held precious by refusing to take it; ψυχή links this verse to David's plea (v. 20) and prayer (v. 24).

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').

ἐν

in

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

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative in idiom ἐν ὀφθαλμοῖς ('in the eyes of')

→ sphere or reference

ὀφθαλμός (dat. pl. ὀφθαλμοῖς): 'eye'; the idiom ἐν ὀφθαλμοῖς σου ('in your eyes / sight') renders עֵינַי, denoting estimation/valuation; recurs in v. 24 (ἐν ὀφθαλμοῖς μου).

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').

ἐν

in / on

preposition + dative (temporal: 'this day')

→ spatial or relational framing

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

τῇ

the

Dative

article (substantivizing *σήμερον*)

→ noun-phrase marking

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

σήμερον

today

adverb substantivized by article (temporal: 'this day')

→ noun-phrase marking

σήμερον: 'today'; the articular ἐν τῇ σήμερον ('on this day') marks the decisive day of David's demonstrated restraint; σήμερον is the chapter's recurring temporal anchor (vv. 8, 19, 23, 24).

μεματαίωμαι

I have played the fool / acted senselessly

Perf Mid/Pass Indic 1 Sg · ματαιόω

main verb (self-condemnation)

→ verbal action or state

ματαιόω: 'make/become vain, foolish, futile'; the perfect μεματαίωμαι ('I have acted as a fool / been made vain') renders יַתְּזַעְזַע ('I have done foolishly'); Saul's stark self-judgment — his whole pursuit was empty folly; the root ματαιο- evokes the 'vanity' of idols and futile striving (Eccl 1:2 LXX).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡγνόηκα

I have erred / been ignorant

Perf Act Indic 1 Sg · ἄγνοέω

main verb (self-condemnation, paired with μεματαίωμαι)

→ verbal action or state

ἄγνοέω (perf. ἡγνόηκα): 'be ignorant / err / sin unwittingly'; in the LXX often 'commit a sin of ignorance' (cf. Lev 4:13); here 'I have gone astray / erred greatly'; paired with μεματαίωμαι it doubles the confession of folly.

πολλά

much / greatly

Accusative

adverbial accusative (extent: 'greatly')

→ object specification

πολύς (neut. pl. πολλά): 'much / many things'; adverbial accusative ('much / greatly'), intensifying the confession of error.

σφόδρα

exceedingly

adverb of degree (intensifying πολλά)

→ clausal contribution

σφόδρα: 'exceedingly / very much'; renders Τῇ; πολλά σφόδρα ('very greatly') caps Saul's confession with maximal intensity — he has erred to the utmost.

22 καὶ ἀπεκρίθη Δαυιδ καὶ εἶπεν ἰδοὺ τὸ δόρυ τοῦ βασιλέως διελθέτω εἷς τῶν παιδαρίων καὶ λαβέτω αὐτό

And David answered and said, 'Behold the king's spear! Let one of the young men come over and take it.'

David's reply: returning the spear, keeping his distance

καὶ ἀπεκρίθη Δαυιδ καὶ εἶπεν

David does not return in person (declining Saul's ἐπίστρεφε) but offers to restore the spear by an intermediary (εἷς τῶν παιδαρίων, 'one of the young men') — a gesture of honor toward the king's property that nonetheless preserves David's safety. The presentative ἰδοὺ displays the spear as proof and as token of restored trust.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη
answered

Aor Pass(dep) Indic 3 Sg · ἀποκρίνομαι

main verb (speech-introducing)

→ verbal action or state

ἀποκρίνομαι: 'answer'; in the pleonastic ἀπεκρίθη ... καὶ εἶπεν frame; David responds to Saul's confession.

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω: the second verb of the speech-frame.

ἰδοὺ
behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; renders ἰδεῖν; David displays the spear — the proof of his nocturnal restraint now becomes the pledge to be returned.

τὸ
the

Nominative

article (with δόρυ)

→ noun-phrase marking

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

δόρυ
spear

Nominative

nominative of exclamation (presentative: 'here is the spear')

→ participant prominence

δόρυ: 'spear'; the royal spear, last appearing here in its chain through the chapter (vv. 7, 8, 11, 12, 16, 22); David restores what he could have used to kill.

τοῦ

of the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king's

Genitive

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

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; David honors the spear as royal property, to be returned to its owner.

διελθέτω

let him come over

Aor Act Impv 3 Sg · διέρχομαι

third-person imperative (instruction)

→ verbal action or state

διέρχομαι: 'come/go across / pass over'; the third-person imperative 'let one come across' (the same gulf David himself crossed, v. 13); David will not recross himself — an attendant must fetch the spear, keeping David at a safe remove.

εἷς

one

Nominative

subject of διελθέτω ('one of the young men')

→ measure or count

εἷς: 'one'; 'one of the young men'; echoes εἷς ('one [intruder]') of v. 15 — there one man breached the camp; here one young man will fetch the spear back.

τῶν

of the

Genitive

article (with παιδαρίων, partitive)

→ noun-phrase marking

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

παιδαρίων

young men / servants

Genitive

partitive genitive ('one of the young men')

→ relational specification

παιδῆριον: 'young man / lad / servant'; diminutive of παῖς; renders ἑταῖροι; the king's attendants; David designates an intermediary, declining the personal return Saul urged.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λαβέτω

let him take

Aor Act Impv 3 Sg · λαμβάνω

third-person imperative (instruction)

→ verbal action or state

λαμβάνω (aor. impv. λαβέτω): 'take'; the attendant is to take back the spear David had taken (ἔλαβεν, v. 12) — the restitution closing the spear-motif.

αὐτό

it

Accusative

direct object of λαβέτω (the spear)

→ participant reference

αὐτός (neut. acc. αὐτό): 'it'; the spear to be retrieved.

23 καὶ κύριος ἐπιστρέψει ἑκάστῳ τὰς δικαιοσύνας αὐτοῦ καὶ τὴν πίστιν αὐτοῦ ὡς παρέδωκέν σε κύριος σήμερον εἰς χεῖράς μου καὶ οὐκ ἠθέλησα ἐπενεγκεῖν χεῖρά μου ἐπὶ χριστὸν κυρίου

'And the LORD will repay each man his righteous deeds and his faithfulness; for the LORD gave you into my hands today, but I would not stretch out my hand against the LORD's anointed.'

David's theology of recompense: the LORD repays righteousness

καὶ κύριος ἐπιστρέψει ἑκάστῳ

David grounds the whole episode in divine justice: κύριος ('the LORD') repays each man's δικαιοσύνη and πίστις ('righteousness' and 'faithfulness'). The proof of David's own faithfulness is precisely the restraint just shown — the LORD delivered Saul into his hand (παρέδωκέν σε κύριος), yet David refused to strike χριστὸν κυρίου. All three κύριος here are the Tetragrammaton.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject of ἐπιστρέψει

→ participant prominence

κύριος: the Tetragrammaton יהוה; here the LORD as the just judge who repays each according to his deeds — the divine sense; David appeals from Saul's pursuit to God's recompense.

ἐπιστρέψει

will repay / return

Fut Act Indic 3 Sg · ἐπιστρέφω

main verb (divine recompense)

→ verbal action or state

ἐπιστρέφω: 'turn back / return / repay'; here transitive 'requite / render back'; renders בּוֹשֵׁץ; the LORD will 'return to each' his due; the same verb of Saul's invitation (ἐπίστρεφε, v. 21) now describes God's just requital.

ἑκάστῳ

to each

Dative

indirect object of ἐπιστρέψει (distributive)

→ sphere or reference

ἕκαστος (dat. ἑκάστῳ): 'each / every one'; the distributive recipient — God repays every person individually according to conduct.

τὰς

the

Accusative

article (with δικαιούντας)

→ noun-phrase marking

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

δικαιούντας

righteous deeds

Accusative

direct object of ἐπιστρέψει

→ object specification

δικαιούντης (acc. pl. δικαιούντας): 'righteousness / righteous act'; renders ἡ δικαιοσύνη; the plural ('righteous deeds') denotes concrete acts of right conduct that God rewards — David's sparing of Saul foremost among them.

αὐτοῦ

his

Genitive

genitive of possession ('his righteous deeds')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with πίστιν)

→ noun-phrase marking

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

πίστιν

faithfulness

Accusative

direct object of ἐπιστρέψει (coordinate with δικαιούντας)

→ object specification

πίστις: 'faithfulness / fidelity / trustworthiness'; renders ἡ πίστις; in the OT sense of loyal reliability rather than the Pauline 'faith'; God repays each one's covenant fidelity — David's loyalty to the anointed being the case in point.

αὐτοῦ

his

Genitive

genitive of possession ('his faithfulness')

→ relational specification

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

ὥς

as / inasmuch as

comparative/causal conjunction (the proof of David's fidelity)

→ discourse linkage or contrast

ὥς: 'as / seeing that'; here causal-comparative, introducing the demonstration of David's faithfulness ('inasmuch as the LORD gave you up... and I would not strike').

παρέδωκέν

gave over / delivered

Aor Act Indic 3 Sg · παραδίδωμι

verb of the ως-clause

→ verbal action or state

παραδίδωμι: 'hand over / deliver up'; renders מָכַר / יָתַן; 'the LORD delivered you into my hands' restates Abishai's claim (ἀπέκλεισεν ... κύριος, v. 8) but now from David's mouth as proof of his restraint — God gave the chance, David declined the act.

σε

you

Accusative

direct object of παρέδωκεν (Saul)

→ participant reference

σύ (acc. σε): 'you'; Saul, delivered into David's power.

κύριος

LORD

Nominative

subject of παρέδωκεν

→ participant prominence

κύριος: the Tetragrammaton יהוה; it is the LORD himself who handed Saul over (through the θάμβος of v. 12) — divine sense; David attributes the opportunity to God, not to his own cunning.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the decisive day of the test, repeated from vv. 8, 19, 21, 24.

εἰς

into

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

→ spatial or relational framing

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

χεῖράς

hands

Accusative

accusative object of εἰς (idiom of delivery)

→ object specification

χεῖρ (pl. χεῖρας): 'hand'; εἰς χεῖράς μου ('into my hands') = into my power; the leitmotif of the hand (vv. 8, 9, 11, 23) — into David's hands Saul was given, yet David's hand stayed.

μου

my

Genitive

genitive of possession ('my hands')

→ relational specification

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

καὶ

but / and

coordinate conjunction (adversative force)

→ discourse linkage or contrast

καί: here adversative in force ('and yet / but') — God gave the chance, but David refused it.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἠθέλησα

I was willing / I would

Aor Act Indic 1 Sg · θέλω

main verb (David's refusal)

→ verbal action or state

θέλω (aor. ἠθέλησα): 'wish / will / be willing'; οὐκ ἠθέλησα ('I was unwilling / I would not') marks David's deliberate, principled refusal — his restraint was a free moral choice, not mere lack of opportunity.

ἐπενεγκεῖν

to stretch out / lay

Aor Act Inf · ἐπιφέρω

complementary infinitive (with ἠθέλησα)

→ verbal action or state

ἐπιφέρω (aor. inf. ἐπενεγκεῖν): 'lay / bring upon'; in the idiom ἐπιφέρειν χεῖρα ἐπί ('lay a hand against'); repeated verbatim from David's vow in v. 11 — what he deprecated then, he affirms he did not do.

χεῖρά

hand

Accusative

direct object of ἐπενεγκεῖν

→ object specification

χεῖρ: 'hand'; the hand David refused to raise — the final occurrence of the hand-motif.

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

against

preposition + accusative (hostile direction)

→ spatial or relational framing

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

χριστὸν

anointed one

Accusative

accusative object of ἐπὶ (the anointed king)

→ object specification

χριστός: 'anointed one'; renders מָשִׁיחַ ; the third and climactic occurrence of χριστὸν κυρίου (cf. vv. 9, 11, 16) — the principle David enunciated is now sealed by his deed: he would not touch the LORD's anointed.

κυρίου

of the LORD

Genitive

genitive of relationship ('the LORD's anointed')

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; $\text{χριστὸν κυρίου} = \text{יהוה מָשִׁיחַ}$; the divine genitive grounding the inviolability of the king — David's whole conduct vindicated as faithfulness to the LORD.

24 καὶ ἰδοὺ καθὼς ἐμεγαλύνθη ἡ ψυχὴ σου σήμερον ἐν ταύτῃ ἐν ὀφθαλμοῖς μου οὕτως μεγαλυνθεῖ ἡ ψυχὴ μου ἐνώπιον κυρίου καὶ σκεπάσαι με καὶ ἐξελεῖταί με ἐκ πάσης θλίψεως

'And behold, as your life was magnified this day in my eyes, so may my life be magnified before the LORD; and may he shelter me and deliver me from all affliction.'

David's prayer: reciprocal valuing of life under the LORD

καὶ ἰδοὺ καθὼς ἐμεγαλύνθη ἡ ψυχὴ σου

David turns Saul's own confession (ἐντιμος ψυχὴ μου, v. 21) into a prayer of correspondence (καθὼς ... οὕτως): as he valued Saul's life, may the LORD value his. The petition closes with σκεπάσαι ('shelter') — the very verb the Ziphites used of David's hiding (σκεπάζεται, v. 1) — now asking divine protection, and a confident assurance of deliverance (ἐξελεῖταί με).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἰδοὺ
behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; introduces David's concluding prayer of reciprocity.

καθὼς
just as

comparative conjunction (correlative with οὕτως)

→ discourse linkage or contrast

καθὼς: 'just as'; the first member of the καθὼς ... οὕτως ('as ... so') correlation expressing the prayed-for correspondence between David's act and God's response.

ἐμεγαλύνθη

was magnified / esteemed great

Aor Pass Indic 3 Sg · μεγαλύνω

verb of the καθὼς-clause

→ verbal action or state

μεγαλύνω (aor. pass. ἐμεγαλύνθη): 'make great / magnify / esteem highly'; renders ὤψα; 'your life was made great/precious in my eyes' = David held Saul's life in high value by sparing it; the passive prepares the parallel wish for David's own life.

ἡ
the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ
life / soul

Nominative

subject of ἐμεγαλύνθη ('your life')

→ participant prominence

ψυχῇ: 'life / soul'; Saul's life, which David esteemed; the reciprocal use of ψυχῇ (your life / my life) is the rhetorical pivot of the prayer.

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').

σήμερον
today

adverb of time

→ clausal contribution

σήμερον: 'today'; the day of the demonstrated valuing; the chapter's recurring temporal marker.

ἐν
in / on

preposition + dative (temporal, with ταύτῃ: 'on this [day]')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal, with ταύτῃ: 'on this [day]').

ταύτῃ
this

Dative

demonstrative (with implied ἡμέρᾱ: 'on this day')

→ participant reference or interest

οὗτος (fem. dat. ταύτῃ): 'this'; ἐν ταύτῃ ('on this [day]') reinforces σήμερον — the decisive day; the feminine agrees with an implied ἡμέρᾱ.

ἐν
in

preposition + dative (idiom: 'in my eyes')

→ spatial or relational framing

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

ὀφθαλμοῖς
eyes

Dative

dative in idiom ἐν ὀφθαλμοῖς ('in the eyes of')

→ sphere or reference

ὀφθαλμός (dat. pl. ὀφθαλμοῖς): 'eye'; ἐν ὀφθαλμοῖς μου ('in my eyes / estimation'); echoes Saul's ἐν ὀφθαλμοῖς σου (v. 21) — David valued Saul's life as Saul concedes.

μου

my

Genitive

genitive of possession ('my eyes')

→ relational specification

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

οὕτως

so

correlative adverb (apodosis of καθὼς ... οὕτως)

→ adverbial qualification

οὕτως: 'thus / so'; the second member of the correlation, introducing the prayed-for outcome for David.

μεγαλυνθείη

may it be magnified

Aor Pass Opt 3 Sg · μεγαλύνω

optative of wish (the petition)

→ verbal action or state

μεγαλύνω (aor. pass. opt. μεγαλυνθείη): 'be made great / esteemed'; the optative of wish — 'may my life be esteemed great before the LORD'; David asks God to value his life as he valued Saul's, invoking the principle of recompense from v. 23.

ἡ

the

Nominative

article (with ψυχή)

→ noun-phrase marking

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

ψυχή

life / soul

Nominative

subject of μεγαλυνθείη ('my life')

→ participant prominence

ψυχή: 'life / soul'; David's own life, the object of the prayer; the reciprocity (your life → my life) is now complete.

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').

ἐνώπιον

before

improper preposition + genitive ('in the sight of')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders יְנִיטִי; David's life is to be valued 'before the LORD' — the divine arbiter of worth, contrasted with the human eyes (ὀφθαλμοῖς) of the first clause.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον (the LORD)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה; ἐνώπιον κυρίου ('before the LORD') — divine sense; David places his fate in God's estimation, not Saul's clemency.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σκεπάσαι

may he shelter

Aor Act Opt 3 Sg · σκεπάζω

optative of wish (continuing the petition)

→ verbal action or state

σκεπάζω (aor. opt. σκεπάσαι): 'cover / shelter / protect'; the optative of wish; the same verb used of David's hiding 'with us' (σκεπάζεται, v. 1) is now turned into a prayer for divine protection — David's true refuge is not a hill but the LORD.

με

me

Accusative

direct object of σκεπάσαι

→ participant reference

ἐγώ (acc. με): 'me'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξελεῖται

he will deliver

Fut Mid Indic 3 Sg · ἐξαίρω

main verb (assured deliverance; shift from optative to future)

→ verbal action or state

ἐξαίρω (mid. 'rescue'): 'take out / deliver / rescue'; renders לִצַּד; the shift from optative wish to future indicative ('he will deliver me') turns prayer into confidence — David trusts the LORD's rescue from all distress; the same verb of God's deliverance recurs throughout the Psalms (e.g., Ps 33:5 LXX).

με

me

Accusative

direct object of ἐξελεῖται

→ participant reference

ἐγώ (acc. με): 'me'.

ἐκ

from / out of

preposition + genitive (source: deliverance from)

→ spatial or relational framing

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

πάσης

all / every

Genitive

attributive adjective (with θλίψεως)

→ relational specification

πᾶς (fem. gen. πάσης): 'all / every'; 'from all affliction' — the comprehensive scope of the deliverance David trusts.

θλίψεως

affliction / distress

Genitive

genitive of source (deliverance from affliction)

→ relational specification

θλίψις: 'affliction / tribulation / distress'; renders תְּסָוָה; the totality of David's troubles — Saul's pursuit foremost; the term carries the rich Psalmic resonance of the righteous sufferer delivered by God.

25 καὶ εἶπεν Σαουλ πρὸς Δαυιδ εὐλογημένος σύ τέκνον καὶ ποιῶν ποιήσεις καὶ δυνάμενος δυνήσει καὶ ἀπῆλθεν Δαυιδ εἰς τὴν ὁδὸν αὐτοῦ καὶ Σαουλ ἀνέστρεψεν εἰς τὸν τόπον αὐτοῦ

And Saul said to David, 'Blessed are you, my child; you will surely do, and you will surely prevail.'
And David went his way, and Saul returned to his own place.

Parting blessing and final separation καὶ εἶπεν Σαουλ πρὸς Δαυιδ εὐλογημένος σύ

The episode closes with Saul's blessing (εὐλογημένος σύ, 'blessed are you') and a double Hebraic infinitive-absolute construction (ποιῶν ποιήσεις ... δυνάμενος δυνήσει, 'you will surely do... surely prevail') foretelling David's success — an unwitting royal endorsement of his successor. The two then part: David to his way, Saul to his place — their last recorded meeting.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ verbal action or state

λέγω: introduces Saul's parting blessing.

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 proper noun)

→ participant identification

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

εὐλογημένος

blessed

Perf Mid/Pass Ptcp Nom Masc Sg · εὐλογέω

predicate participle (with implied copula: 'blessed are you')

→ verbal action or state

εὐλογέω (perf. ptcp. εὐλογημένος): 'bless / speak well of'; renders בָּרַךְ; the perfect passive participle in a blessing-formula ('blessed are you') — Saul, who has hunted David, now pronounces him blessed, an ironic anticipation of David's kingship.

σύ

you

Nominative

subject (with εὐλογημένος)

→ participant reference

σύ: 'you'; the one pronounced blessed — David.

τέκνον

child

Vocative

vocative of affectionate address

→ direct address

τέκνον: 'child / son'; Saul's final tender address to David (cf. vv. 17, 21) — their last word to each other in the narrative is one of paternal affection.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιῶν

doing

Pres Act Ptcp Nom Masc Sg · ποιέω

participle in figura etymologica (Hebraism: 'surely do')

→ verbal action or state

ποιέω (ptcp. ποιῶν): 'do / make'; the construction ποιῶν ποιήσεις (participle + cognate finite verb) is the LXX's calque of the Hebrew infinitive absolute הַשְׁגֵּחַ הַשְׁגֵּחַ ('you will surely do'), expressing certainty and intensity — David's success is assured.

ποιήσεις

you will do

Fut Act Indic 2 Sg · ποιέω

main verb (with cognate participle: 'you will surely do')

→ verbal action or state

ποιέω (fut. ποιήσεις): 'do'; the finite verb completing the figura etymologica ποιῶν ποιήσεις ('doing you will do' = 'you will surely accomplish'); Saul foretells David's effective action.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δυνάμενος

being able

Pres Mid/Pass Ptcp Nom Masc Sg · δύναμαι

participle in figura etymologica (Hebraism: 'surely prevail')

→ verbal action or state

δύναμαι (ptcp. δυνάμενος): 'be able / be strong / prevail'; the construction δυνάμενος δυνήσει parallels ποιῶν ποιήσεις — a second infinitive-absolute calque (יָכַל תִּכָּל, 'you will surely prevail'), doubling the prophecy of David's triumph.

δυνήσει

you will prevail

Fut Mid Indic 2 Sg · δύναμαι

main verb (with cognate participle: 'you will surely prevail')

→ verbal action or state

δύναμαι (fut. δυνήσει): 'be able / prevail'; completes the second figura etymologica; Saul's blessing thus closes with an emphatic assurance of David's coming power — the doomed king blessing his anointed supplanter.

καὶ

and

coordinate conjunction (narrative resolution)

→ discourse linkage or contrast

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

ἀπῆλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (David's departure)

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; David departs — the two part for the last time in the narrative; each goes his separate way.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

εἰς

to / on

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with ὁδόν)

→ noun-phrase marking

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

ὁδόν

way / road

Accusative

accusative object of εἰς ('on his way')

→ object specification

ὁδός: 'way / road / journey'; David goes 'on his way' — into the continued exile that will lead (in the next chapter) to Philistine territory; ὁδός echoes v. 3 (ἐπὶ τῆς ὁδοῦ).

αὐτοῦ his Genitive <i>genitive of possession ('his way')</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('his way').	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Σαουλ Saul <i>subject (indeclinable proper noun)</i> → participant identification Σαουλ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).	ἀνέστρεψεν returned Aor Act Indic 3 Sg · ἀναστρέφω <i>main verb (Saul's return)</i> → verbal action or state ἀναστρέφω: 'turn back / return'; Saul 'returned to his place' — the manhunt abandoned; the verb of return (cf. ἐπιστρέφω, vv. 21, 23) closes the episode with the two adversaries separating, never to meet again before Saul's death at Gilboa.
εἰς to <i>preposition + accusative (goal)</i> → spatial or relational framing εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (goal).	τὸν the Accusative <i>article (with τόπον)</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	τόπον place Accusative <i>accusative object of εἰς ('to his place')</i> → object specification τόπος: 'place'; Saul returns 'to his place' (Gibeah); τόπος echoes v. 5 (τὸν τόπον οὗ ἐκάθευδεν Σαουλ) — the king returns to the seat from which he had set out, the cycle of pursuit closed.	αὐτοῦ his Genitive <i>genitive of possession ('his place')</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('his place').

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.