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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 29

ΒΑΣΙΛΕΙΩΝ Α' ΚΘ'

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

The Philistine lords reject David from the campaign, and the Lord keeps him from fighting against Israel.

Translation & textual notes

The Greek text of 1 Kingdoms 29 (= 1 Samuel 29 in the Hebrew reckoning) 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 tightly built episode of dramatic irony set on the eve of the battle of Gilboa: the Philistine satraps (σατράπαι) muster their forces at Aphek (vv. 1–2), while David and his men march in the rear (ἐπ' ἑσχάτων) with Achish (Αγχους), the Philistine king of Gath in whose service David has been living as a fugitive from Saul. When the other Philistine commanders see David's contingent they object vehemently (vv. 3–5), recalling the women's

victory-song ἐπάταξεν Σαουλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυιδ ἐν μυριάσιν αὐτοῦ ('Saul struck his thousands, and David his ten thousands', v. 5; cf. 18:7; 21:12) and fearing that David will turn coat in battle (ἐπίβουλος τῆς παρεμβολῆς, v. 4). Achish, who trusts David completely — ζῆ κύριος ὅτι εὐθῆς σὺ ('as the LORD lives, you are upright', v. 6) and later εὐθῆς σὺ ... ὡς ἄγγελος θεοῦ in the parallel MT — reluctantly dismisses him εἰς εἰρήνην ('in peace', v. 7). David, with apparent indignation, protests his loyalty (v. 8), but Achish reaffirms the satraps' veto (v. 9) and instructs him to rise at dawn and return (v. 10). The chapter closes with David's prompt obedience: he and his men rise early to depart for the land of the Philistines (i.e. Ziklag), while the Philistines go up to make war on Israel (v. 11). The episode providentially extracts David from the impossible position of having to fight against his own people at Gilboa, where Saul will fall. The translation κύριος renders the Tetragrammaton only in the oath-formula ζῆ κύριος (v. 6); elsewhere ὁ κύριος / τῷ κυρίῳ designates a human master (Saul, or Achish 'my lord the king').

Discourse structure of the chapter

A · 29:1–2

The armies muster at Aphek; David marches in the rear with Achish

The Philistines gather all their camps (πάσας τὰς παρεμβολὰς) at Aphek while Israel encamps at the spring in Jezreel (v. 1). As the satraps file past by hundreds and thousands, David and his men bring up the rear (ἐπ' ἐσχάτων) in the company of Achish (v. 2), setting up the dramatic problem of an Israelite hero embedded in the Philistine battle-line against Israel.

B · 29:3–5

The Philistine lords object: 'Is this not David?'

The satraps demand to know who these Hebrews are; Achish vouches for David as Saul's defected servant who has been blameless in his service (v. 3). The commanders are enraged and insist David be sent back lest he become a traitor in the camp (ἐπίβουλος τῆς παρεμβολῆς), buying back his master's favor with their heads (v. 4). They clinch the argument by quoting the famous victory-song: 'Saul struck his thousands, and David his ten thousands' (v. 5).

C · 29:6–10

Achish dismisses David in peace

Achish summons David and swears by the living LORD that he finds him upright and good, his conduct blameless in his eyes, yet not pleasing to the satraps (v. 6); therefore David must return in peace and do nothing to displease them (v. 7). David protests, asking what fault has been found in his service that he may not go to fight the enemies of 'my lord the king' (v. 8). Achish reaffirms David's goodness in his own eyes but yields to the satraps' veto (v. 9) and orders him to rise at dawn with his men and depart at first light (v. 10).

D · 29:11

David departs at dawn

David and his men rise early to depart and guard the land of the Philistines (returning toward Ziklag), while the Philistines go up to make war against Israel — the narrative quietly removing David from the field where Saul will fall.

1 καὶ συναθροίζουσιν ἀλλόφυλοι πάσας τὰς παρεμβολὰς αὐτῶν εἰς Αφεκ καὶ Ἰσραηλ παρενέβαλεν ἐν Αενδωρ τῇ ἐν Ἰεζραελ

And the Philistines gathered together all their camps at Aphek, and Israel encamped at Aendor, which is in Jezreel.

Episode opening: scene-setting muster of the two armies (main narrative) καὶ συναθροίζουσιν

The chapter opens with the historic present συναθροίζουσιν ('they gather'), a vivid LXX narrative device that sets the muster before the reader's eyes; the καί-parataxis juxtaposes the two encampments (Philistines at Aphek, Israel at the Jezreel spring) to frame the coming confrontation at Gilboa.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

συναθροίζουσιν
they gather together

Pres Act Indic 3 Pl · συναθροίζω

main verb (historic present opening the episode)

→ verbal action or state

συναθροίζω: 'gather together / assemble'; renders Hebrew גָּדַד; the historic present at the head of a narrative unit is a common LXX device giving immediacy to the mobilization of the Philistine forces.

ἀλλόφυλοι

Philistines / foreigners

Nominative

subject (anathrous: 'foreigners' = the Philistines)

→ participant prominence

ἀλλόφυλος: lit. 'of another tribe / foreigner'; the standard LXX rendering of פִּלִּשְׁתִּים ('Philistines'), avoiding a transliteration; throughout 1 Kingdoms it consistently designates Israel's coastal enemies.

πάσας

all

Accusative

attributive adjective (modifying παρεμβολάς)

→ object specification

πάς: 'all / every'; the feminine accusative plural πάσας agrees with παρεμβολάς, stressing the totality of the Philistine mobilization — every contingent is brought up.

τὰς
the

Accusative

article

→ noun-phrase marking

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

παρεμβολάς
camps / armies

Accusative

direct object of συναθροίζουσιν

→ object specification

παρεμβολή: 'camp / army / battle-array'; renders Πָרָה; in military contexts the plural denotes the assembled host with its several divisions; the word recurs in vv. 4 and 6 (ἐν τῇ παρεμβολῇ), binding the episode together.

αὐτῶν

their

Genitive

genitive of possession (modifying παρεμβολάς)

→ relational specification

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

εἰς

to / at

preposition + accusative (direction / place of mustering)

→ spatial or relational framing

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

Αφεκ
Aphék

accusative object of εἰς (indeclinable place-name)

→ participant identification

Αφεκ: transliteration of Hebrew אֶפְהַי ('Aphék'); indeclinable in the LXX; a recurring Philistine staging-ground (cf. 4:1) on the route toward the Jezreel valley.

καὶ
and

coordinate conjunction (contrasting the two encampments)

→ discourse linkage or contrast

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

Ισραηλ

Israel

subject (indeclinable: the Israelite army)

→ participant identification

Ισραηλ: indeclinable transliteration of יִשְׂרָאֵל; here a collective for the Israelite forces under Saul, set in syntactic and geographical antithesis to the ἀλλόφυλοι.

παρενέβαλεν

encamped

Aor Act Indic 3 Sg · παρεμβάλλω

main verb (collective singular with Ισραηλ)

→ verbal action or state

παρεμβάλλω: 'encamp / pitch camp / draw up in line'; renders נָחַן; the singular verb with the collective Ισραηλ is normal LXX usage; cognate with παρεμβολή above.

ἐν

at / in

preposition + dative (locative)

→ spatial or relational framing

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

Αενδωρ

Aendor

dative object of ἐν (indeclinable place-name)

→ participant identification

Αενδωρ: transliteration of אֶנְדוֹר ('Endor', the spring of Dor); indeclinable; the LXX here reads the spring-name where the MT of 1 Sam 29:1 has אֶתְּצִיִּי ('at the spring') in Jezreel — the LXX has specified the well-known spring of Endor (cf. ch. 28).

τῇ

the (which is)

Dative

article (attributive, with the locative ἐν Ἰεζραελ phrase)

→ noun-phrase marking

ἡ (fem. dat. τῇ): the article governs the following prepositional phrase ἐν Ἰεζραελ attributively ('the [spring] which is in Jezreel'), a common Greek substantivizing construction.

ἐν

in

preposition + dative (locative, defining Aendor's region)

→ spatial or relational framing

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

Ἰεζραελ

Jezreel

dative object of ἐν (indeclinable region-name)

→ participant identification

Ἰεζραελ: transliteration of יֶזְרְעֵל ('Jezreel'); indeclinable; the broad valley between the Galilean and Samarian hills that served as the strategic battlefield where Saul would meet his end (ch. 31).

2 καὶ σατράπαι ἄλλοφύλων παρεπορεύοντο εἰς ἑκατοντάδας καὶ χιλιάδας καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ παρεπορεύοντο ἐπ' ἐσχάτων μετὰ Αἰγίους

And the satraps of the Philistines were passing on by hundreds and by thousands, and David and his men were passing on in the rear with Achish.

Scene continuation: the order of march (parallel imperfects) καὶ σατράπαι

Two parallel imperfects (παρεπορεύοντο ... παρεπορεύοντο) describe the procession of the host: the Philistine lords advance in military formation while David's contingent marches ἐπ' ἐσχάτων ('at the rear') with Achish — a position that exposes David to the suspicious gaze of the other commanders and sets up the objection of vv. 3–5.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

σατράπαι
satraps / lords

Nominative

subject

→ participant prominence

σατράπης: a Persian loanword 'satrap' / provincial governor, used by the LXX to render יְרֵדִים ('lords' / 'tyrants') of the Philistine pentapolis; the choice lends the five Philistine rulers an imperial coloring familiar to the LXX's Hellenistic readers.

ἀλλοφύλων
of the Philistines

Genitive

genitive (partitive/possessive: 'satraps of the Philistines')

→ relational specification

ἀλλόφυλος (gen. pl.): see v. 1; the genitive identifies the satraps as the rulers of the five Philistine cities.

παρεπορεύοντο
were passing on

Impf Mid Indic 3 Pl · παραπορεύομαι

main verb (durative imperfect of the march)

→ verbal action or state

παραπορεύομαι: 'pass along' / 'march past' / 'proceed'; renders יָצַב; the imperfect pictures the continuous filing-past of the troops in review-order, by units.

εἰς
by / in

preposition + accusative (distributive: 'by hundreds')

→ spatial or relational framing

εἰς: here distributive ('by' / 'in groups of'), rendering the Hebrew לְ of military organization; the troops advance arrayed in their units of hundreds and thousands.

ἐκατοντάδας
hundreds

Accusative

accusative object of εἰς (unit of organization)

→ object specification

ἐκατοντάς: 'a hundred' / 'company of a hundred'; renders תַּיָּאָרִים; the military hundreds were a standard subdivision of the host (cf. the commanders 'of hundreds').

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

χιλιάδας
thousands

Accusative

accusative object of εἰς (unit of organization, parallel to ἐκατοντάδας)

→ object specification

χιλιάς: 'a thousand' / 'company of a thousand'; renders מֵאוֹתָיִם; together with ἐκατοντάδας it conveys the full military array of the Philistine host advancing in ordered divisions.

καὶ
and

coordinate conjunction (introducing David's contingent)

→ 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: indeclinable transliteration of דָּוִד; the future king of Israel, here a fugitive vassal of Achish; his presence in the Philistine line is the dramatic crux of the chapter.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ
the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject (coordinate with Δαυιδ: 'his men')

→ participant prominence

ἄνῃρ (pl. ἄνδρες): 'man / warrior'; renders **שִׁשְׁבָּלִים**; the six hundred fighting men who followed David in his fugitive years (cf. 27:2; 30:9); the term recurs in v. 4 (τῶν ἀνδρῶν) and v. 11.

αὐτοῦ

his

Genitive

genitive of possession (modifying ἄνδρες)

→ relational specification

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

παρεπορεύοντο

were passing on

Impf Mid Indic 3 Pl · παρεπορεύομαι

main verb (second parallel imperfect, David's contingent)

→ verbal action or state

παρεπορεύομαι: the repetition of the same verb for David's company as for the satraps underscores that he is fully embedded in the Philistine order of march — the very fact that will alarm the commanders.

ἐπ'

at / in

preposition + genitive (elided before vowel: 'in the rear')

→ spatial or relational framing

ἐπ': meaning 'at'; here it marks the relation signaled by preposition + genitive (elided before vowel: 'in the rear').

ἐσχάτων

the rear / the last positions

Genitive

genitive object of ἐπ' (substantivized: 'at the rearmost')

→ relational specification

ἐσχατος: 'last / rearmost'; the neuter plural ἐπ' ἐσχάτων ('in the rear / at the back') renders **בְּאַחֲרֵי**; David's position behind the main host is both a mark of Achish's trust and the source of the other lords' suspicion.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

Αγχους

Achish

genitive object of μετά (indeclinable proper noun)

→ participant identification

Αγχους: the LXX's Hellenized transliteration of **אַחִישׁ** ('Achish'), the Philistine king of Gath; treated as indeclinable here (gen. = nom. in form); David's overlord and protector during his exile (chs. 21, 27).

3 καὶ εἶπον οἱ σατράπαι τῶν ἄλλοφύλων τίνες οἱ διαπορευόμενοι οὗτοι καὶ εἶπεν Αἰχίς πρὸς τοὺς στρατηγοὺς τῶν ἄλλοφύλων οὐχ οὗτος Δαυὶδ ὁ δοῦλος Σαουλ βασιλέως Ἰσραὴλ γέγονεν μεθ' ἡμῶν ἡμέρας τοῦτο δεύτερον ἔτος καὶ οὐχ εὔρηκα ἐν αὐτῷ οὐθὲν ἄφ' ἧς ἡμέρας ἐνέπεσεν πρὸς με καὶ ἕως τῆς ἡμέρας ταύτης

And the satraps of the Philistines said, 'Who are these who are passing through?' And Achish said to the commanders of the Philistines, 'Is this not David, the servant of Saul king of Israel? He has been with me days — this is the second year — and I have found nothing in him from the day he came over to me until this day!'

Dialogue opening: the lords' question and Achish's defense (direct speech) καὶ εἶπον οἱ σατράπαι

The satraps' terse question τίνες οἱ διαπορευόμενοι οὗτοι ('who are these passing through?') triggers Achish's character-defense of David. Achish answers with a rhetorical question (οὐχ οὗτος Δαυὶδ ..., anticipating 'yes') and a record of David's blameless tenure, marked by the perfect γέγονεν ('he has been') and εὔρηκα ('I have found'), stressing settled, ongoing trustworthiness.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction, 3rd plural)

→ verbal action or state

λέγω (aor. εἶπον): here 3rd plural ('they said'), introducing the satraps' question; the same form can be 1st singular, but the subject οἱ σατράπαι fixes it as plural.

οἱ

the

Nominative

article

→ noun-phrase marking

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

σατράπαι

satraps / lords

Nominative

subject

→ participant prominence

σατράπης: see v. 2; the Philistine pentapolis-rulers, the decisive authority who will overrule Achish.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἄλλοφύλων

Philistines

Genitive

genitive (possessive: 'satraps of the Philistines')

→ relational specification

ἄλλοφύλων: meaning 'Philistines'; it serves as genitive (possessive: 'satraps of the Philistines').

τίνες

who

Nominative

interrogative pronoun (predicate of the question)

→ participant reference

τίς, τί: interrogative pronoun 'who? / what?'; the nominative plural τίνες heads the satraps' direct question identifying David's contingent.

οἱ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

διαπορευόμενοι

passing through

Pres Mid Part Nom Pl Masc · διαπορεύομαι

substantival participle (subject of the question: 'these who are passing through')

→ verbal action or state

διαπορεύομαι: 'pass through / march along'; the articular participle οἱ διαπορευόμενοι functions as a noun ('the ones marching past'); cognate with the παραπορεύομαι of v. 2, keeping the imagery of the procession before the reader.

οὗτοι

these

Nominative

demonstrative pronoun (in apposition: 'these')

→ participant reference

οὗτος: near demonstrative 'this / these'; the somewhat scornful οὗτοι ('these fellows') singles out David's Hebrew band as out of place in the Philistine line.

καὶ

and

narrative conjunction (introducing Achish's reply)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor.): introduces Achish's reply to the commanders.

Αγχους

Achish

subject (indeclinable proper noun)

→ participant identification

Αγχους: see v. 2.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

στρατηγούς

commanders / generals

Accusative

accusative object of πρὸς (addressees of Achish)

→ object specification

στρατηγός: 'general / commander'; here interchangeable with σατράπαι for the Philistine military leaders; the variation (σατράπαι in v. 2–3a, στρατηγοί in v. 3b–4) reflects the LXX's loose rendering of the Philistine סַרְצָפַי .

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἄλλοφύλων

Philistines

Genitive

genitive (possessive)

→ relational specification

ἄλλοφύλων: meaning 'Philistines'; it serves as genitive (possessive).

οὐχ

not

negative particle (introducing a rhetorical question expecting 'yes')

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): the negative introduces the rhetorical question οὐχ οὗτος Δαυιδ; ... ('Is this not David?'), which expects affirmative assent and functions as an emphatic assertion of David's identity and worth.

οὗτος

this

Nominative

demonstrative pronoun (subject of the rhetorical question)

→ participant reference

οὗτος: 'this (man)'; points to David, whom Achish is vouching for before the suspicious commanders.

Δαυιδ

David

predicate nominative (indeclinable: 'this [is] David')

→ participant identification

Δαυιδ: see v. 2.

ὁ

the

Nominative

article (with appositional δοῦλος)

→ noun-phrase marking

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

δοῦλος

servant / slave

Nominative

apposition to Δαυιδ ('the servant of Saul')

→ participant prominence

δοῦλος: 'slave / servant'; renders דָּבָר; Achish describes David as Saul's former servant who has now defected — the appositive both explains David's pedigree and (ironically) reassures the lords that he has broken with Israel's king.

Σαουλ

Saul

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

→ participant identification

Σαουλ: indeclinable transliteration of שָׁאֻל ('Saul'); the reigning king of Israel and David's pursuer; the genitive relation ('David, the servant of Saul') is the historical hook of the whole David narrative.

βασιλέως

king

Genitive

genitive in apposition to Σαουλ ('Saul king of Israel')

→ relational specification

βασιλέως: 'king'; renders מֶלֶךְ; the appositive βασιλέως Ισραηλ formally identifies Saul's office and sharpens the irony that his servant now marches with Israel's enemies.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: see v. 1; here the kingdom over which Saul reigns.

γέγονεν

he has been

Perf Act Indic 3 Sg · γίνομαι

main verb (perfect: settled and continuing state)

→ verbal action or state

γίνομαι (perf. γέγονεν): 'has come to be / has been'; the perfect stresses the abiding result — David has been (and remains) with Achish, an established relationship the satraps cannot easily set aside.

μεθ

with

preposition + genitive (accompaniment, elided before rough breathing)

→ spatial or relational framing

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

ἡμῶν

us

Genitive

genitive object of μετά (1st person plural: Achish and the Philistines)

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά (1st person plural: Achish and the Philistines).

ἡμέρας

days

Accusative

accusative of extent of time ('for days')

→ object specification

ἡμέρα: 'day'; the accusative plural ἡμέρας is an accusative of duration ('for [some] days'), idiomatically rendering the Hebrew דְּיָמִי for an extended period; clarified by the following 'this second year'

τοῦτο

this

Nominative

demonstrative pronoun (subject of the verbless clause: 'this [is] a second year')

→ participant reference

οὗτος: 'this'; the neuter τοῦτο heads a parenthetical equational clause τοῦτο δεύτερον ἔτος ('this is the second year'), specifying the length of David's service with Achish.

δεύτερον

second

Nominative

attributive/predicate adjective (ordinal: 'second year')

→ participant prominence

δεύτερος: 'second'; the ordinal numeral marks the duration — David has been with Achish into a second year (cf. 27:7, where the period is given as 'days and four months').

ἔτος

year

Nominative

predicate nominative ('a second year')

→ participant prominence

ἔτος: 'year'; renders דְּשָׁנָה ; the time-note authenticates Achish's testimony of David's long and faithful residence.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐχ

not

negative particle (with εὗρηκα)

→ discourse linkage or contrast

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

εὗρηκα

I have found

Perf Act Indic 1 Sg · εὗρίσκω

main verb (perfect: settled verdict of exoneration)

→ verbal action or state

εὗρίσκω (perf. εὗρηκα): 'I have found'; the perfect expresses Achish's standing verdict that he has discovered no fault in David; the same verb recurs in Achish's oath at v. 6 (οὐχ εὗρηκα κατὰ σοῦ κακίαν), binding his two defenses together.

ἐν

in

preposition + dative (sphere: 'in him')

→ spatial or relational framing

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

αὐτῷ

him

Dative

dative object of ἐν (referring to David)

→ participant reference or interest

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

οὐθέν

nothing

Accusative

direct object of εὗρηκα (with double negative for emphasis)

→ object specification

οὐθεὶς (= οὐδεὶς): 'nothing / no one'; the Hellenistic form with -θ- is characteristic of the LXX and Koine; the double negative οὐχ ... οὐθέν intensifies ('I have found nothing at all'), an emphatic Semitic-style negation.

ἀφ'

from

preposition + genitive (temporal starting-point, elided)

→ spatial or relational framing

ἀπό: in the temporal formula ἀφ' ἧς ἡμέρας ... ἕως τῆς ἡμέρας ταύτης ('from the day ... until this day'), a Hebraism for an unbroken span of time.

ἧς

which

Genitive

relative pronoun (genitive, attracted to ἡμέρας: 'from the day on which')

→ relational specification

ὅς, ἧ, ὅ: relative pronoun; the genitive ἧς is attracted to its antecedent ἡμέρας in the idiom ἀφ' ἧς ἡμέρας ('from the day on which').

ἡμέρας

day

Genitive

genitive (temporal: 'from the day')

→ relational specification

ἡμέρας: 'day'; part of the temporal-span
Hebraism marking David's whole tenure.

ἐνέπεσεν

he came over / fell in

Aor Act Indic 3 Sg · ἐμπίπτω

verb of the relative/temporal clause ('the day he came over to me')

→ verbal action or state

ἐμπίπτω: lit. 'fall into / fall in with'; here idiomatically 'come over / desert to', rendering לָקַח לְפָנָי ('fall away to', i.e. defect); the verb pictures David's transfer of allegiance to Achish (cf. the same idiom for defectors in 2 Kgs 25:11).

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (Achish)

→ participant reference

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

καὶ

and

coordinate conjunction (linking the temporal poles)

→ discourse linkage or contrast

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

ἕως

until

preposition + genitive (temporal end-point)

→ spatial or relational framing

ἕως: 'until / up to'; completes the temporal span ('until this day').

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἕως (temporal end-point)

→ relational specification

ἡμέρας: meaning 'day'; it serves as genitive object of ἕως (temporal end-point).

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας: 'this day')

→ relational specification

οὗτος: 'this'; the phrase ἕως τῆς ἡμέρας ταύτης ('until this very day') closes the temporal span, underscoring the unbroken record of David's good conduct.

4 καὶ ἔλυπήθησαν ἐπ' αὐτῷ οἱ στρατηγοὶ τῶν ἀλλοφύλων καὶ λέγουσιν αὐτῷ ἀπόστρεψον τὸν ἄνδρα εἰς τὸν τόπον αὐτοῦ οὗ κατέστησας αὐτὸν ἐκεῖ καὶ μὴ ἐρχέσθω μεθ' ἡμῶν εἰς τὸν πόλεμον καὶ μὴ γινέσθω ἐπίβουλος τῆς παρεμβολῆς καὶ ἐν τίνι διαλλαγῆσεται οὗτος τῷ κυρίῳ αὐτοῦ οὐχὶ ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων

And the commanders of the Philistines were angry at him, and they say to him, 'Send the man back to his place where you stationed him, and let him not come with us into the battle, and let him not become a traitor in the camp. And by what would this man reconcile himself to his master? Would it not be with the heads of those men?'

Conflict: the commanders' angry demand that David be dismissed (direct speech)

καὶ ἔλυπήθησαν

The commanders' anger (ἐλυπήθησαν) drives the speech; the historic present λέγουσιν heightens the confrontation. Their argument moves from a command (ἀπόστρεψον) to two prohibitions (μὴ ἐρχέσθω ... μὴ γινέσθω) and a clinching rhetorical question (ἐν τίνι διαλλαγῆσεται ...), reasoning that David could buy back Saul's favor with Philistine heads — the worst-case treachery of an embedded enemy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλυπήθησαν

were angry / grieved

Aor Pass Indic 3 Pl · λυπέω

main verb (emotional reaction of the commanders)

→ verbal action or state

λυπέω (aor. pass.): 'grieve / vex / be angry'; the passive ἐλυπήθησαν ('were grieved/indignant') renders Hebrew הָצַד ('be wroth'); the emotion fuels the demand that follows — the lords are not merely uneasy but provoked at David's presence.

ἐπ'

at

preposition + dative (cause/object of emotion, elided)

→ spatial or relational framing

ἐπί + dative: here marks the ground of the emotion ('angry at/over him').

αὐτῷ

him

Dative

dative object of ἐπ' (object of anger: David — or Achish)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐπ' (object of anger: David — or Achish).

οἱ

the

Nominative

article

→ noun-phrase marking

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

στρατηγοὶ

commanders

Nominative

subject

→ participant prominence

στρατηγός; see v. 3; the Philistine military chiefs whose collective will overrides Achish's personal confidence in David.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἄλλοφύλων

Philistines

Genitive

genitive (possessive)

→ relational specification

ἄλλοφύλων: meaning 'Philistines'; it serves as genitive (possessive).

καὶ

and

narrative conjunction (introducing speech)

→ discourse linkage or contrast

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

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present, speech-introduction)

→ verbal action or state

λέγω (hist. pres.): the present λέγουσιν after the aorist ἐλυπήθησαν dramatizes the lords' outburst, bringing their demand into the foreground.

αὐτῷ

to him

Dative

indirect object (Achish, the addressee)

→ participant reference or interest

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

ἀποστρέψον

send back

Aor Act Impv 2 Sg · ἀποστρέφω

main verb (imperative demand to Achish)

→ verbal action or state

ἀποστρέφω: 'turn back / send back / return'; renders בּשׁוּבָה (Hiphil of שׁוּב); the commanders order Achish to return David to his assigned place, removing him from the battle-line.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνδρα

man

Accusative

direct object of ἀπόστρεψον (David, pointedly unnamed)

→ object specification

ἄνῃ: 'man'; the lords refer to David curtly as τὸν ἄνδρα ('the man'), a distancing usage that withholds his name and treats him as a security problem to be removed.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς (David's assigned town, Ziklag)

→ object specification

τόπος: 'place / location'; renders $\text{D}\bar{\iota}\rho\eta$; 'his place' is the town Achish had assigned David, namely Ziklag (cf. 27:6); cf. the same word in Achish's order at v. 10.

αὐτοῦ

his

Genitive

genitive of possession (modifying τόπον)

→ relational specification

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

οὗ

where

relative adverb of place ('where')

→ participant reference

οὗ: relative adverb 'where'; introduces the relative clause defining 'his place' as the spot where Achish had stationed David.

κατέστησας

you stationed / appointed

Aor Act Indic 2 Sg · καθίστημι

verb of relative clause (Achish's prior act)

→ verbal action or state

καθίστημι: 'set / appoint / station'; renders $\text{D}\psi$ / $\text{T}\bar{\iota}\rho\eta\eta$; recalls Achish's earlier grant of Ziklag to David (27:6); the same verb in 1st person (κατέστησα) recurs in Achish's own order at v. 10.

αὐτόν

him

Accusative

direct object of κατέστησας (David)

→ participant reference

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

ἐκεῖ

there

adverb of place (resumptive: 'there')

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb after the relative οὗ ('where ... there') is a Hebraism reproducing the Hebrew resumptive $\text{D}\psi$, redundant in idiomatic Greek but standard in the LXX.

καὶ

and

coordinate conjunction (introducing prohibition)

→ discourse linkage or contrast

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

μὴ

not

negative particle (with imperative; prohibition)

→ discourse linkage or contrast

μὴ: the negative of prohibition; with the 3rd-person imperative ἐρχέσθω it forbids David's participation in the battle.

ἐρχέσθω

let him come

Pres Mid Impv 3 Sg · ἔρχομαι

main verb (3rd-person prohibition: 'let him not come')

→ verbal action or state

ἔρχομαι: 'come / go'; the 3rd-person imperative with μὴ ('let him not come') bars David from marching into battle with the Philistines.

μεθ

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἡμῶν

us

Genitive

genitive object of μετά (the Philistine army)

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά (the Philistine army).

εἰς

into

preposition + accusative (direction/purpose)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

πόλεμον

battle / war

Accusative

accusative object of εἰς ('into the battle')

→ object specification

πόλεμος: 'war / battle'; renders *הַמִּלְחָמָה*; the coming engagement at Gilboa; the lords fear David's conduct precisely in the heat of this battle.

καὶ

and

coordinate conjunction (second prohibition)

→ discourse linkage or contrast

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

μὴ

not

negative particle (prohibition)

→ discourse linkage or contrast

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

γινέσθω

let him become

Pres Mid Impv 3 Sg · γίνομαι

main verb (3rd-person prohibition: 'let him not become')

→ verbal action or state

γίνομαι: 'become / turn into'; the prohibition μὴ γινέσθω ἐπίβουλος ('let him not become a plotter') names the lords' precise fear — that David will turn into an internal enemy at the decisive moment.

ἐπίβουλος

traitor / plotter

Nominative

predicate nominative (with γινέσθω: 'become a plotter')

→ participant prominence

ἐπίβουλος: 'one who plots against / treacherous adversary' (from ἐπιβουλεύω, 'plot against'); a vivid choice rendering the Hebrew *יֹצֵץ* ('an adversary / accuser'); it crystallizes the danger of an enemy embedded within one's own camp.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

objective genitive (with ἐπίβουλος: 'plotter against the camp')

→ relational specification

παρεμβολή: 'camp / army'; see v. 1; the genitive specifies the target of the feared treachery — David might turn against the Philistine host from within.

καὶ

and

coordinate conjunction (introducing the clinching question)

→ discourse linkage or contrast

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

ἐν

by / with

preposition + dative (instrument/means)

→ spatial or relational framing

ἐν + dative: here instrumental ('by what means?'), a Hebraistic use (= *בְּמָה*); introduces the rhetorical question about how David might regain Saul's favor.

τίνι

what

Dative

interrogative pronoun (dative of means: 'by what?')

→ participant reference or interest

τίς, τί: interrogative pronoun; the dative τίνι in ἐν τίνι ('by what means') asks how David could reconcile himself to Saul — answered cynically by the lords themselves.

διαλλαγήσεται

will he reconcile himself

Fut Pass Indic 3 Sg · διαλλάσσω

main verb of the rhetorical question (future)

→ verbal action or state

διαλλάσσω: 'reconcile / restore to favor'; the future passive ('be reconciled / make himself reconciled') renders *הִתְרַצָּה* ('make oneself acceptable'); the lords reason that David might win back Saul's goodwill by betraying them.

οὗτος

this man

Nominative

subject of διαλλαγήσεται (David)

→ participant reference

οὗτος: 'this one'; the contemptuous demonstrative again (cf. v. 3) keeps David at arm's length in the lords' speech.

τῷ

the / to his

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

master / lord

Dative

dative of relation/advantage (with διαλλαγήσεται: 'reconcile to his master')

→ sphere or reference

κύριος: here a human 'master / lord' (= Saul, David's original overlord), rendering יְיָ, NOT the Tetragrammaton; the lords assume David would seek reconciliation with the king he had served.

αὐτοῦ

his

Genitive

genitive of possession (modifying κυρίῳ: 'his master')

→ relational specification

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

οὐχὶ

is it not

emphatic negative interrogative (expecting 'yes')

→ clausal contribution

οὐχὶ: the strengthened form of οὐ; introduces the answering rhetorical question ('would it not be ...?'), which the lords pose and answer themselves, expecting emphatic agreement.

ἐν

with

preposition + dative (instrument/means)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

κεφαλαῖς

heads

Dative

dative of means (with ἐν: 'with the heads')

→ sphere or reference

κεφαλή: 'head'; renders ἡ κεφαλή; the grisly image — David would buy back Saul's favor 'with the heads of these men' (the Philistine soldiers) — names the worst-case treachery the lords fear; cf. David's earlier presentation of Philistine foreskins (18:27).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀνδρῶν

men

Genitive

genitive (possessive: 'heads of the men')

→ relational specification

ἀνὴρ (gen. pl. ἀνδρῶν): 'men'; here the Philistine soldiers whose heads David might take; the word recurs from v. 2 (David's own men) in deliberate contrast.

ἐκείνων

those

Genitive

demonstrative adjective (modifying ἀνδρῶν: 'those men')

→ relational specification

ἐκεῖνος: far demonstrative 'those'; τῶν ἀνδρῶν ἐκείνων ('those men') points to the Philistine troops themselves, sharpening the lords' self-interested fear.

5 οὐχ οὗτος Δαυιδ ᾧ ἐξῆρχον ἐν χοροῖς λέγοντες ἐπάταξεν Σαουλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυιδ ἐν μυριάσιν αὐτοῦ

Is this not David, of whom they used to sing in the dances, saying, 'Saul struck his thousands, and David his ten thousands'?

Clinching argument: the lords cite the victory-song (direct speech)

οὐχ οὗτος Δαυιδ

The commanders seal their case with another rhetorical question (οὐχ οὗτος Δαυιδ ..., cf. v. 3) and the famous women's victory-song first heard at 18:7 and recalled by Achish's own servants at 21:12. The couplet ἐπάταξεν Σαουλ ἐν χιλιάσιν ... καὶ Δαυιδ ἐν μυριάσιν is a tight Hebrew parallelism whose escalation (thousands → ten thousands) is precisely what makes David more dangerous than Saul.

οὐχ

not

negative particle (rhetorical question expecting 'yes')

→ discourse linkage or contrast

οὐ (οὐχ): introduces the second rhetorical question identifying David (cf. v. 3), expecting affirmative assent and functioning as emphatic assertion.

οὗτος

this

Nominative

demonstrative pronoun (subject of the verbless question)

→ participant reference

οὗτος: 'this (man)'; points again to David, now to be damned by his own legend.

Δαυιδ

David

predicate nominative (indeclinable)

→ participant identification

Δαυιδ: see v. 2.

ᾧ

of whom / for whom

Dative

relative pronoun (dative with ἐξῆρχον: 'about/for whom they sang')

→ participant reference or interest

ὅς (dat. ᾧ): relative pronoun; the dative is governed by ἐξῆρχον ('lead off the singing for/about'), introducing the celebrated victory-chant in David's honor.

ἐξήρχον

they led off the song

Impf Act Indic 3 Pl · ἐξάρχω

verb of relative clause (habitual: 'they used to sing')

→ verbal action or state

ἐξάρχω: 'lead off / begin (a song) / strike up'; renders תָּנַח ('sing antiphonally') / the leading of the dance-chant; the imperfect ἐξήρχον depicts the recurring, well-known refrain led by the dancing women (cf. 18:7).

ἐν

in

preposition + dative (attendant circumstance: 'in the dances')

→ spatial or relational framing

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

χοροῖς

dances / choral dances

Dative

dative object of ἐν (the festive dancing)

→ sphere or reference

χορός: 'dance / round-dance / festive band'; renders תּוֹלְדוֹת; the women's celebratory dances at which the victory-song was sung (cf. 18:6); the public, musical fame of David is what now condemns him in Philistine eyes.

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

participle of speech (introducing the quoted song)

→ verbal action or state

λέγω (pres. ptc.): the participle λέγοντες ('saying') introduces direct quotation, a standard LXX way of attaching the words of a song or speech to the verb of utterance.

ἐπάταξεν

struck / slew

Aor Act Indic 3 Sg · πατάσσω

main verb of the quoted song (first colon)

→ verbal action or state

πατάσσω: 'strike / smite / slay'; renders הִכָּה (Hiphil of הָכָה); the verb governs both cola of the parallelism by gapping (Saul struck ... and David [struck] ...); the chant credits military slaughter to both, but in escalating measure.

Σαουλ

Saul

subject of ἐπάταξεν (indeclinable)

→ participant identification

Σαουλ: see v. 3; the king credited with 'thousands' — the lesser figure of the couplet's deliberate escalation.

ἐν

in / by

preposition + dative (measure/extent: 'in thousands')

→ spatial or relational framing

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

χιλιάσιν

thousands

Dative

dative of measure (with ἐν: the tally of Saul's slain)

→ sphere or reference

χιλιάς: 'a thousand'; renders מֵאֲלָפִים; the lesser numeral of the parallelism; cf. v. 2, where the same word denoted military units.

αὐτοῦ

his

Genitive

genitive of possession (modifying χιλιάσιν)

→ relational specification

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

καὶ

and

coordinate conjunction (joining the parallel cola)

→ discourse linkage or contrast

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

Δαυιδ

David

subject of the gapped verb (second colon: 'David [struck]')

→ participant identification

Δαυιδ: the parallel subject, credited with the higher tally; the very fame celebrated in this chant is what makes the Philistines distrust him.

ἐν

in / by

preposition + dative (measure/extent: 'in ten thousands')

→ spatial or relational framing

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

μυριάσιν

ten thousands / myriads

Dative

dative of measure (with ἐν: David's greater tally)

→ sphere or reference

μυριάς: 'ten thousand / myriad'; renders תִּבְבֵּי; the climactic numeral of the parallelism — David's 'ten thousands' over Saul's 'thousands' is the escalation that first kindled Saul's jealousy (18:8) and now alarms the Philistine lords.

αὐτοῦ

his

Genitive

genitive of possession (modifying μυριάσιν)

→ relational specification

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

- 6 καὶ ἐκάλεσεν Αἰχούς τὸν Δαυὶδ καὶ εἶπεν αὐτῷ ζῇ κύριος ὅτι εὐθὴς σὺ καὶ ἀγαθὸς ἐν ὀφθαλμοῖς μου καὶ ἡ ἔξοδος σου καὶ ἡ εἴσοδος σου μετ' ἐμοῦ ἐν τῇ παρεμβολῇ καὶ ὅτι οὐχ εὗρηκα κατὰ σοῦ κακίαν ἀφ' ἧς ἡμέρας ἤκεις πρὸς με ἕως τῆς σήμερον ἡμέρας καὶ ἐν ὀφθαλμοῖς τῶν σατραπῶν οὐκ ἀγαθὸς σύ

And Achish called David and said to him, 'As the LORD lives, you are upright and good in my eyes, and your going out and your coming in with me in the camp are good; and I have found no evil in you from the day you came to me until this present day. But in the eyes of the satraps you are not good.'

Resolution begins: Achish summons and reassures David (direct speech)

καὶ ἐκάλεσεν Αἰχούς

Achish's speech opens with the solemn oath-formula ζῇ κύριος ('as the LORD lives') — Achish, a Philistine, swears by Israel's God, a striking touch of LXX dramatic characterization. He affirms David's uprightness in the warmest terms (εὐθὴς ... ἀγαθός ... οὐχ εὗρηκα κακίαν) before the deflating adversative: 'but in the eyes of the satraps you are not good' — placing the dismissal squarely on the lords, not himself.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (Achish summons David)

→ verbal action or state

καλέω: 'call / summon'; renders אָרָב; Achish calls David aside to convey privately the lords' decision, framing it with personal warmth.

Αγχους

Achish

subject (indeclinable)

→ participant identification

Αγχους: see v. 2.

τὸν

the

Accusative

article (with the indeclinable name, marking it as object)

→ noun-phrase marking

ὁ (acc. τόν): the article preposed to the indeclinable Δαυιδ marks the accusative case syntactically — a common LXX device for declining indeclinable names.

Δαυιδ

David

direct object of ἐκάλεσεν (case shown by the article τόν)

→ noun-phrase marking

Δαυιδ: see v. 2.

καὶ

and

narrative conjunction (introducing speech)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

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

αὐτῷ

to him

Dative

indirect object (David)

→ participant reference or interest

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

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

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

→ verbal action or state

ζάω: 'live / be alive'; the formula ζῇ κύριος ('as the LORD lives') renders the Hebrew oath יהוה יֵחַי; remarkably, the Philistine Achish swears by Israel's God — a LXX touch underscoring his sincerity and, ironically, the providential standing of David before the very deity of the people he serves against.

κύριος

the LORD

Nominative

subject of ζῇ (the divine name in the oath-formula)

→ participant prominence

κύριος: here renders the Tetragrammaton יהוה in the oath-formula ζῇ κύριος; this is the one occurrence in the chapter where κύριος is the divine name rather than a human master; Achish swears by the LORD, the God of David.

ὅτι

that / surely

conjunction (introducing the content of the oath)

→ discourse linkage or contrast

ὅτι: after an oath-formula, ὅτι introduces the asseveration ('[I swear] that ...'), functioning almost as an emphatic 'surely'; renders the Hebrew וַי of oaths.

εὐθής

upright

Nominative

predicate adjective (with implied 'you are')

→ participant prominence

εὐθής: 'straight / upright / honest'; renders רָשָׁי; Achish's strong moral commendation of David; the parallel MT adds 'as an angel of God' (cf. v. 9 LXX), heightening the praise.

σύ

you

Nominative

subject (emphatic pronoun: 'you are')

→ participant reference

σύ: the emphatic 2nd-person pronoun personalizes Achish's commendation directly to David.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀγαθός

good

Nominative

predicate adjective (coordinate with εὐθείας)

→ participant prominence

ἀγαθός: 'good / pleasing'; renders טוֹב; the keyword of Achish's speech, repeated as the contrast-point ('good in my eyes' v. 6, 'not good in the satraps' eyes' v. 6, 'good in my eyes' v. 9); cf. the same root in v. 9 and v. 10.

ἐν

in

preposition + dative (sphere of judgment: 'in my eyes')

→ spatial or relational framing

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

ὀφθαλμοὶς

eyes

Dative

dative object of ἐν (idiom of evaluation: 'in [my] eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; the idiom ἐν ὀφθαλμοῖς μου ('in my eyes') renders עֵינַי ('in my estimation'); the recurring 'eyes' motif (vv. 6 [×2], 7) opposes Achish's favorable estimate to the satraps' hostile one.

μου

my

Genitive

genitive of possession (modifying ὀφθαλμοὶς)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἐξοδος

going out

Nominative

subject (of an implied 'is good': 'your going out')

→ participant prominence

ἐξοδος: 'going out / departure'; renders יָצֵאת; paired with εἰσοδος ('coming in') in the merism 'your going out and coming in' (= one's whole conduct/movement), a Hebraism for total manner of life and activity (cf. Deut 28:6; Ps 121:8).

σου

your

Genitive

genitive of possession (modifying ἐξοδος)

→ relational specification

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

καὶ

and

coordinate conjunction (joining the merism)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

εἴσοδος

coming in

Nominative

subject (coordinate with ἔξοδος in the merism)

→ participant prominence

εἴσοδος: 'entrance / coming in'; renders נָכַד; the second member of the 'going out and coming in' merism denoting David's blameless total conduct in the camp.

σου

your

Genitive

genitive of possession (modifying εἴσοδος)

→ relational specification

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

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 (emphatic 1st person: Achish)

→ relational specification

ἐγώ (gen. ἐμοῦ): the emphatic genitive ('with me') stresses the personal bond between Achish and David in their shared military service.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

παρεμβολῇ

camp / army

Dative

dative object of ἐν (locative: 'in the camp')

→ sphere or reference

παρεμβολή: 'camp / army'; see v. 1; David's conduct 'in the camp' has been exemplary — the very setting the lords fear he might subvert (v. 4).

καὶ

and

coordinate conjunction (continuing the oath-content)

→ discourse linkage or contrast

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

ὅτι

that

conjunction (second ὅτι clause of the asseveration)

→ discourse linkage or contrast

ὅτι: introduces the second clause of Achish's sworn testimony ('and that I have found no evil in you').

οὐχ

not

negative particle (with εὗρηκα)

→ discourse linkage or contrast

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

εὗρηκα

I have found

Perf Act Indic 1 Sg · εὗρίσκω

main verb (perfect: standing verdict of exoneration)

→ verbal action or state

εὗρίσκω (perf.): repeats the verb of v. 3 (οὐχ εὗρηκα ... οὐθέν), now in direct address with the object κακίαν; the perfect again expresses Achish's settled clearance of David.

κατὰ

against

preposition + genitive (hostile: 'against you')

→ spatial or relational framing

κατὰ + genitive: 'against'; κατὰ σοῦ ('against you') marks the charge that Achish has not found — no fault chargeable against David.

σοῦ

you

Genitive

genitive object of κατά (David)

→ relational specification

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

κακίαν

evil / wrong

Accusative

direct object of εὔρηκα ('no evil')

→ object specification

κακία: 'evil / wickedness / wrongdoing'; renders ΠΥ; the same word recurs in v. 7 (οὐ μὴ ποιήσεις κακίαν) — Achish finds none in David, yet warns him to do none before the lords.

ἀφ'

from

preposition + genitive (temporal start, elided)

→ spatial or relational framing

ἀπό: opens the temporal-span formula (cf. v. 3) 'from the day ... until this day.'

ἧς

which

Genitive

relative pronoun (attracted: 'the day on which')

→ relational specification

ὅς (ἧς): relative, attracted to ἡμέρας; see v. 3.

ἡμέρας

day

Genitive

genitive (temporal: 'from the day')

→ relational specification

ἡμέρας: meaning 'day'; it serves as genitive (temporal: 'from the day').

ἦκεις

you have come

Pres Act Indic 2 Sg · ἦκω

verb of the temporal clause ('the day you came to me')

→ verbal action or state

ἦκω: 'have come / be present'; the present has perfect force ('you have come and remain'); renders ΝΙΒ; describes David's arrival into Achish's service; the verb recurs in v. 10 (οἱ ἦκοντες, 'those who have come with you').

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (Achish)

→ participant reference

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

ἕως

until

preposition + genitive (temporal end-point)

→ spatial or relational framing

ἕως: 'until'; completes the temporal span ('until this present day').

τῆς

the

Genitive

article

→ noun-phrase marking

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

σήμερον

today / present

adverb used attributively (with ἡμέρας: 'this present day')

→ clausal contribution

σήμερον: 'today'; the adverb stands attributively between article and noun (τῆς σήμερον ἡμέρας, 'this present day'), a Greek idiom emphasizing the up-to-the-moment completeness of David's blameless record.

ἡμέρας

day

Genitive

genitive object of ἕως (temporal end-point)

→ relational specification

ἡμέρας: meaning 'day'; it serves as genitive object of ἕως (temporal end-point).

καὶ but / and <i>coordinate conjunction (adversative in force: 'but')</i> → discourse linkage or contrast καί: here adversative in effect, turning from Achish's warm verdict to the deflating qualification — 'but in the eyes of the satraps you are not good.'	ἐν in <i>preposition + dative (sphere of judgment: 'in the eyes')</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere of judgment: 'in the eyes').	ὀφθαλμοῖς eyes Dative <i>dative object of ἐν (idiom of evaluation, now the satraps')</i> → sphere or reference ὀφθαλμός: the same 'eyes' idiom (cf. v. 6a) now turns negative — the satraps' estimate opposes Achish's, sealing David's dismissal.	τῶν of the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.
σατραπῶν satraps / lords Genitive <i>genitive (possessive: 'in the eyes of the satraps')</i> → relational specification σατράπης: see v. 2; their adverse judgment is decisive even over Achish's personal trust.	οὐκ not <i>negative particle (with predicate ἀγαθός)</i> → discourse linkage or contrast οὐκ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀγαθός good Nominative <i>predicate adjective (with implied 'you are': 'you are not good')</i> → participant prominence ἀγαθός: 'good / acceptable'; the pointed antithesis to v. 6a (ἀγαθός ἐν ὀφθαλμοῖς μου) — good to Achish, not good to the lords; the repetition crystallizes David's predicament.	σύ you Nominative <i>subject (emphatic pronoun)</i> → participant reference σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject (emphatic pronoun).

7 καὶ νῦν ἀνάστρεφε καὶ πορεύου εἰς εἰρήνην καὶ οὐ μὴ ποιήσεις κακίαν ἐν ὀφθαλμοῖς τῶν σατραπῶν τῶν ἄλλοφύλων

And now turn back and go in peace, and you shall not do anything evil in the eyes of the satraps of the Philistines.

Practical conclusion: Achish's order to depart in peace (direct speech) καὶ νῦν

The transitional καὶ νῦν ('and now') draws the practical consequence from v. 6: since the satraps object, David must go. Two imperatives (ἀνάστρεφε ... πορεύου) urge a peaceable withdrawal (εἰς εἰρήνην), reinforced by the emphatic prohibition οὐ μὴ ποιήσεις κακίαν ('you must do nothing to displease them').

καὶ
and

coordinate conjunction (in the transitional formula καὶ νῦν)

→ discourse linkage or contrast

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

νῦν
now

temporal adverb (transition to the practical command)

→ adverbial qualification

νῦν: 'now'; the formula καὶ νῦν ('and now') renders הַעַתָּה, a standard Hebrew discourse-marker drawing a practical inference from what precedes; here it pivots from verdict (v. 6) to directive (v. 7); it recurs at v. 10.

ἀναστρέφε
turn back / return

Pres Act Impv 2 Sg · ἀναστρέφω

main verb (imperative of dismissal)

→ verbal action or state

ἀναστρέφω: 'turn back / return'; renders בּוּשׁ; the gentle dismissal asks David to retrace his steps homeward rather than march on to battle.

καὶ
and

coordinate conjunction (joining the imperatives)

→ discourse linkage or contrast

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

πορεύου
go

Pres Mid Impv 2 Sg · πορεύομαι

main verb (second imperative)

→ verbal action or state

πορεύομαι: 'go / proceed / journey'; renders הָלַךְ; the verb of departure; with εἰς εἰρήνην it forms the courteous send-off 'go in peace'; the same verb recurs in vv. 10–11 (πορεύεσθε, πορεύθητε).

εἰς
in / to

preposition + accusative (idiomatic: 'in peace')

→ spatial or relational framing

εἰς: in πορεύου εἰς εἰρήνην the preposition renders the Hebrew עַל־שָׁלוֹם ('to/in peace'), a courteous formula of dismissal (cf. Exod 4:18; 1 Sam 1:17).

εἰρήνην
peace

Accusative

accusative object of εἰς (idiom of dismissal)

→ object specification

εἰρήνη: 'peace / well-being'; renders שָׁלוֹם; 'go in peace' assures David that Achish dismisses him without hostility, preserving their good relationship despite the lords' veto.

καὶ
and

coordinate conjunction (introducing prohibition)

→ discourse linkage or contrast

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

οὐ
not

negative particle (first element of emphatic double negative)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic negation οὐ μή ('by no means / certainly not').

μή
not

negative particle (second element of οὐ μή)

→ discourse linkage or contrast

μή: with οὐ and the future indicative forms a strong prohibition ('you shall by no means do ...').

ποιήσεις
you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (emphatic prohibition with οὐ μή)

→ verbal action or state

ποιέω: 'do / make'; renders עָשָׂה; the construction οὐ μή ποιήσεις with the future indicative is a strong prohibition — David is to do nothing that would provoke the satraps; the same verb recurs in David's reply (πεποίηκα, v. 8).

κακίαν

evil / anything wrong

Accusative

direct object of ποιήσεις

→ object specification

κακία: 'evil / harm / offense'; see v. 6; here 'do no evil in the eyes of the satraps' means David should give them no cause for complaint — depart quietly.

ἐν in <i>preposition + dative (sphere of judgment: 'in the eyes')</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere of judgment: 'in the eyes').	ὀφθαλμοῖς eyes Dative <i>dative object of ἐν (evaluation idiom: the satraps' eyes)</i> → sphere or reference ὀφθαλμός: the 'eyes' idiom once more (cf. v. 6); David's conduct must remain acceptable in the satraps' sight as he withdraws.	τῶν of the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	σατραπῶν satraps Genitive <i>genitive (possessive: 'eyes of the satraps')</i> → relational specification σατράπης: see v. 2.
τῶν of the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀλλοφύλων Philistines Genitive <i>genitive (attributive: 'satraps of the Philistines')</i> → relational specification ἀλλόφυλος: see v. 1; the full title 'the satraps of the Philistines' formally locates the authority that David must not offend.		

8 καὶ εἶπεν Δαυιδ πρὸς Αἰχου τί πεποίηκά σοι καὶ τί εὔρες ἐν τῷ δούλῳ σου ἀφ' ἧς ἡμέρας ἤμην ἐνώπιόν σου καὶ ἕως τῆς ἡμέρας ταύτης ὅτι οὐ μὴ ἔλθω πολεμῆσαι τοὺς ἐχθροὺς τοῦ κυρίου μου τοῦ βασιλέως

And David said to Achish, 'What have I done to you, and what have you found in your servant from the day I was before you until this day, that I may not come and fight against the enemies of my lord the king?'

Counter-speech: David's protest of loyalty (direct speech) καὶ εἶπεν Δαυιδ

David answers with two parallel rhetorical questions (τί πεποίηκά ... τί εὔρες ...) protesting his blamelessness, echoing Achish's own language (εὔρες; cf. εὔρηκα vv. 3, 6). The clinching ὅτι-clause expresses his ostensible desire to fight 'the enemies of my lord the king' — a phrase whose referent (Achish? Saul?) is studiously ambiguous, the dramatic irony at the heart of the chapter.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

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

Δαυιδ
David

subject (indeclinable)

→ participant identification

Δαυιδ: see v. 2.

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).

Αγχους
Achish

accusative object of πρὸς (indeclinable)

→ participant identification

Αγχους: see v. 2.

τί
what

Accusative

interrogative pronoun (object of πεποίηκα: 'what have I done?')

→ participant reference

τίς, τί: interrogative; the accusative τί heads David's first protest-question ('what have I done [wrong]?'), expecting the answer 'nothing.'

πεποίηκά
have I done

Perf Act Indic 1 Sg · ποιέω

main verb of the first rhetorical question (perfect)

→ verbal action or state

ποιέω (perf. πεποίηκα): 'I have done'; the perfect asks whether any fault of David's still stands against him; picks up Achish's κακίαν/ποίησεις language (v. 7).

σοι
to you

Dative

dative of disadvantage (Achish)

→ participant reference or interest

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

καὶ
and

coordinate conjunction (joining the two questions)

→ discourse linkage or contrast

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

τί
what

Accusative

interrogative pronoun (object of εὑρες: 'what have you found?')

→ participant reference

τίς, τί: the second interrogative heads the parallel question ('what have you found [against me]?').

εὑρες
have you found

Aor Act Indic 2 Sg · εὕρισκω

main verb of the second rhetorical question

→ verbal action or state

εὕρισκω (aor. εὑρες): 'you have found'; deliberately echoes Achish's own οὐχ εὔρηκα (vv. 3, 6), turning the king's exoneration into the basis of David's protest — 'you yourself have found nothing.'

ἐν
in

preposition + dative (sphere: 'in your servant')

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

δούλῳ

servant

Dative

dative object of ἐν (David's self-designation)

→ sphere or reference

δοῦλος: 'servant / slave'; renders טַבָּל; David's deferential self-reference 'your servant' (τῷ δούλῳ σου) is the courtly idiom of subordinate address, the opposite of the lords' contemptuous τὸν ἄνδρα (v. 4).

σου

your

Genitive

genitive of possession (modifying δούλῳ)

→ relational specification

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

ἀφ'

from

preposition + genitive (temporal start, elided)

→ spatial or relational framing

ἀπό: the temporal-span formula again (cf. vv. 3, 6) — 'from the day ... until this day'

ἧς

which

Genitive

relative pronoun (attracted: 'the day on which')

→ relational specification

ἧς (ἧς): see vv. 3, 6.

ἡμέρας

day

Genitive

genitive (temporal: 'from the day')

→ relational specification

ἡμέρας: meaning 'day'; it serves as genitive (temporal: 'from the day').

ἦμην

I was

Impf Mid Indic 1 Sg · εἰμί

verb of the temporal clause ('the day I was before you')

→ verbal action or state

εἰμί (impf. ἦμην): 'I was'; the Koine middle-form imperfect ἦμην (for classical ἦν) is characteristic of the LXX; describes David's continuous presence in Achish's service.

ἐνώπιόν

before / in the presence of

preposition + genitive (presence: 'before you')

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; a Hebraism rendering יְנִיבֹל; here 'in your service / attendance'; the same preposition recurs in Achish's words at v. 10 (ἐνώπιόν μου).

σου

you

Genitive

genitive object of ἐνώπιον (Achish)

→ relational specification

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

καὶ

and

coordinate conjunction (linking temporal poles)

→ discourse linkage or contrast

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

ἕως

until

preposition + genitive (temporal end-point)

→ spatial or relational framing

ἕως: 'until'; completes the temporal span (cf. vv. 3, 6).

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἔως

→ relational specification

ἡμέρας: meaning 'day'; it serves as genitive object of ἔως.

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας: 'this day')

→ relational specification

οὗτος: see v. 3; 'until this day' closes David's appeal to an unbroken record of faithful service.

ὅτι

that

conjunction (consecutive/purpose: 'that [I may not]...')

→ discourse linkage or contrast

ὅτι: here introduces the resultative/purpose clause expressing the grievance — that, despite his blamelessness, he is barred from fighting for his lord.

οὐ

not

negative particle (first element of οὐ μή)

→ discourse linkage or contrast

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

μή

not

negative particle (second element of οὐ μή with subjunctive)

→ discourse linkage or contrast

μή: with οὐ and the aorist subjunctive ἔλθω forms the emphatic negation ('that I may by no means come').

ἔλθω

I may come

Aor Act Subj 1 Sg · ἔρχομαι

main verb of the ὅτι-clause (emphatic negative subjunctive)

→ verbal action or state

ἔρχομαι (aor. subj. ἔλθω): 'come / go'; the construction οὐ μή ἔλθω laments that David is forbidden to come and join the fight; the apparent zeal masks the providential reality that he is being spared from fighting his own people.

πολεμῆσαι

to fight

Aor Act Inf · πολεμέω

complementary/purpose infinitive (with ἔλθω: 'come to fight')

→ verbal action or state

πολεμέω: 'wage war / fight against'; renders עָרַב; the infinitive expresses the purpose of David's would-be coming; cf. the cognate πόλεμος (v. 4) and πολεμεῖν (v. 11).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἐχθρούς

enemies

Accusative

direct object of πολεμῆσαι

→ object specification

ἐχθρός: 'enemy / foe'; renders עָרִב; 'the enemies of my lord the king' — left pointedly unspecified; from Achish's standpoint they are Israel, but David's words could equally mean Saul's enemies, the studied ambiguity that is the chapter's central irony.

τοῦ

of the / of my

Genitive

article (with κυρίου)

→ noun-phrase marking

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

κυρίου

lord / master

Genitive

genitive (possessive: 'enemies of my lord')

→ relational specification

κύριος: here a human 'lord / master' (= Achish, addressed as 'my lord the king'), rendering יְיָ, NOT the Tetragrammaton; the courtly title 'my lord the king' (τοῦ κυρίου μου τοῦ βασιλέως) is the deferential address of a vassal — yet its referent is deliberately equivocal.

μου

my

Genitive

genitive of possession (modifying κυρίου)

→ relational specification

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

τοῦ

the

Genitive

article (with appositional βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive in apposition to κυρίου ('my lord the king')

→ relational specification

βασιλεύς: 'king'; renders ἡ; the apposition 'my lord the king' addresses Achish with full royal courtesy; the ambiguity of whom David ultimately serves remains unresolved, sustaining the dramatic irony.

9 καὶ ἀπεκρίθη Αἰχούς πρὸς Δαυιδ οἶδα ὅτι ἀγαθὸς σὺ ἐν ὀφθαλμοῖς μου ἀλλ' οἱ σατράπαι τῶν ἄλλοφύλων λέγουσιν οὐχ ἥξει μεθ' ἡμῶν εἰς πόλεμον

And Achish answered David, 'I know that you are good in my eyes, but the satraps of the Philistines say, "He shall not go with us into battle."'

Rejoinder: Achish reaffirms his trust but yields to the satraps (direct speech)

καὶ ἀπεκρίθη Αἰχούς

Achish's reply balances personal conviction (οἶδα ὅτι ἀγαθὸς σύ, 'I know you are good', echoing v. 6) against the decisive adversative ἀλλά and the satraps' veto, quoted directly (οὐχ ἥξει ... εἰς πόλεμον). The parallel MT here adds 'as an angel of God!', but the LXX keeps the praise compact; the structure 'I know ... but the lords say' politely transfers responsibility for the dismissal.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη
answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (speech-introduction, reply)

→ verbal action or state

ἀποκρίνομαι: 'answer / reply'; renders ἡγῶ; the aorist passive ἀπεκρίθη is the standard LXX form for 'answered'; it marks Achish's response to David's protest.

Ἀγχους
Achish

subject (indeclinable)

→ participant identification

Ἀγχους: see v. 2.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Δαυιδ
David

accusative object of πρὸς (indeclinable)

→ participant identification

Δαυιδ: see v. 2.

οἶδα
I know

Perf Act Indic 1 Sg · οἶδα

main verb (Achish's affirmation of knowledge)

→ verbal action or state

οἶδα: 'know'; the perfect-with-present-meaning verb expresses Achish's settled personal certainty about David's goodness — a conviction that persists despite the lords' contrary verdict.

ὅτι
that

conjunction (introducing object clause of οἶδα)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of Achish's knowledge ('that you are good in my eyes').

ἀγαθός
good

Nominative

predicate adjective (with implied 'you are')

→ participant prominence

ἀγαθός: 'good'; see v. 6; Achish repeats his own keyword, reaffirming the warm verdict; the MT enriches it with 'as an angel of God,' implicit in the LXX's strong commendation.

σύ
you

Nominative

subject (emphatic pronoun)

→ participant reference

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

ἐν
in

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

→ spatial or relational framing

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

ὀφθαλμοῖς
eyes

Dative

dative object of ἐν (evaluation idiom)

→ sphere or reference

ὀφθαλμός: the 'eyes' idiom again (cf. v. 6) — Achish's own favorable estimate, now set against the lords' veto by ἀλλά.

μου
my

Genitive

genitive of possession (modifying ὀφθαλμοῖς)

→ relational specification

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

ἀλλ

but

adversative conjunction (elided before vowel)

→ discourse linkage or contrast

ἀλλά: 'but'; the strong adversative pivots from Achish's personal trust to the overriding will of the satraps, which he cannot defy.

οἱ

the

Nominative

article

→ noun-phrase marking

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

σατράπαι

satraps

Nominative

subject (of λέγουσιν)

→ participant prominence

σατράπης; see v. 2; their collective decision is the immovable obstacle.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἄλλοφύλων

Philistines

Genitive

genitive (possessive)

→ relational specification

ἄλλοφύλων: meaning 'Philistines'; it serves as genitive (possessive).

λέγουσιν

say

Pres Act Indic 3 Pl · λέγω

main verb (introducing the lords' quoted veto)

→ verbal action or state

λέγω (pres.): the present λέγουσιν reports the satraps' firmly held demand, which Achish now relays verbatim to David.

οὐχ

not

negative particle (with ἵξει)

→ discourse linkage or contrast

οὐ (οὐχ): negates ἵξει in the lords' direct prohibition ('he shall not go up').

ἵξει

he shall go / come

Fut Act Indic 3 Sg · ἵκω

main verb of the quoted veto (future of prohibition)

→ verbal action or state

ἵκω: 'come / go / arrive'; the future ἵξει with οὐχ functions as a flat refusal — 'he shall not go with us into battle'; cf. the cognate participle ἵκοντες in v. 10.

μεθ

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἡμῶν

us

Genitive

genitive object of μετά (the Philistine host)

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά (the Philistine host).

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

πόλεμον

battle / war

Accusative

accusative object of εἰς ('into battle')

→ object specification

πόλεμος: 'war / battle'; see v. 4; the anarthrous εἰς πόλεμον ('into battle') restates the lords' precise demand from v. 4 (μὴ ἐρχέσθω ... εἰς τὸν πόλεμον).

10 καὶ νῦν ὀρθρισον τὸ πρωὶ σὺ καὶ οἱ παῖδες τοῦ κυρίου σου οἱ ἦκοντες μετὰ σοῦ καὶ πορεύεσθε εἰς τὸν τόπον οὗ κατέστησα ὑμᾶς ἐκεῖ καὶ λόγον λοιμὸν μὴ θῆς ἐν καρδίᾳ σου ὅτι ἀγαθὸς σὺ ἐνώπιόν μου καὶ ὀρθρίσατε ἐν τῇ ὁδῷ καὶ φωτισάτω ὑμῖν καὶ πορεύθητε

And now rise early in the morning, you and the servants of your master who have come with you, and go to the place where I stationed you; and do not put a mischievous word in your heart, for you are good in my sight. And rise early on the road, and when it grows light for you, depart.

Final instruction: Achish orders David's dawn departure (direct speech) καὶ νῦν ὀρθρισον

The second καὶ νῦν (cf. v. 7) gives the concrete marching-orders: rise early, return to the assigned place, harbor no resentment ('do not put a mischievous word in your heart'), and depart at first light. The repeated ὀρθρίζω (ὀρθρισον ... ὀρθρίσατε), the cognate of v. 11's ὤρθρισεν, frames the departure around the dawn, while ἀγαθὸς ... ἐνώπιόν μου reprises Achish's steady commendation.

καὶ

and

coordinate conjunction (in καὶ νῦν)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transition to the marching-order)

→ adverbial qualification

νῦν: see v. 7; καὶ νῦν again draws the practical directive from the foregoing — now that the matter is settled, depart at dawn.

ὀρθρισον

rise early

Aor Act Impv 2 Sg · ὀρθρίζω

main verb (imperative of departure)

→ verbal action or state

ὀρθρίζω: 'rise early / do something at dawn'; renders רָאָז ; the verb dominates this closing scene (here, ὀρθρίσατε later in the verse, and ὤρθρισεν in v. 11), keeping the early-morning departure in view.

τὸ

the

Accusative

article (with adverbial πρωί)

→ noun-phrase marking

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

πρωί

morning / early

adverb of time (substantivized with τό: 'in the morning')

→ clausal contribution

πρωί: 'early / in the morning'; the articular τὸ πρωί ('the morning') functions adverbially ('at dawn'), reinforcing ὁρπισον; renders בְּבֹקֶר.

σύ

you

Nominative

subject (emphatic pronoun, with the following compound subject)

→ participant reference

σύ: the emphatic 'you' heads the compound subject 'you and the servants ... who have come with you.'

καὶ

and

coordinate conjunction (joining the compound subject)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants / attendants

Nominative

subject (coordinate with σύ: 'the servants')

→ participant prominence

παῖς: 'servant / attendant / boy'; renders יְדָבָר; here David's men described as the 'servants of your master' (i.e. Saul, or loosely Achish); cf. the synonyms δοῦλος (v. 3, 8) and ἄνδρες (v. 2).

τοῦ

of the / of your

Genitive

article (with κυρίου)

→ noun-phrase marking

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

κυρίου

master / lord

Genitive

genitive (possessive: 'servants of your master')

→ relational specification

κύριος: here a human 'master / lord' (David's master — most naturally Saul, or Achish himself), rendering יְיָ, NOT the Tetragrammaton; the phrase 'the servants of your master' designates David's own following.

σου

your

Genitive

genitive of possession (modifying κυρίου)

→ relational specification

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

οἱ

the (who)

Nominative

article (substantivizing the participle ἦκοντες)

→ noun-phrase marking

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

ἦκοντες

who have come

Pres Act Part Nom Pl Masc · ἦκω

attributive participle (modifying παῖδες: 'who have come with you')

→ verbal action or state

ἦκω (pres. ptc.): 'who have come'; the articular participle οἱ ἦκοντες identifies David's men as those who accompanied him into Philistine territory; cognate with ἦκεις (v. 6) and ἤξει (v. 9).

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 (David)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing second imperative)

→ discourse linkage or contrast

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

πορεύεσθε

go

Pres Mid Impv 2 Pl · πορεύομαι

main verb (plural imperative to David and his men)

→ verbal action or state

πορεύομαι: 'go / journey'; see v. 7; the shift to 2nd plural (πορεύεσθε) addresses the whole company; cf. πορεύθητε at the verse's end and v. 11's departure.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς (David's assigned town)

→ object specification

τόπος: 'place'; see v. 4; 'the place where I stationed you' = Ziklag; Achish echoes the lords' own demand (εἰς τὸν τόπον αὐτοῦ οὗ κατέστησας, v. 4).

οὗ

where

relative adverb of place ('where')

→ participant reference

οὗ: relative adverb 'where'; see v. 4; introduces the clause defining 'the place.'

κατέστησα

I stationed / appointed

Aor Act Indic 1 Sg · καθίστημι

verb of relative clause (Achish's prior act)

→ verbal action or state

καθίστημι: 'set / appoint / station'; see v. 4; here in the 1st person (κατέστησα), Achish recalls his own grant of Ziklag to David (27:6).

ὕμᾱς

you

Accusative

direct object of κατέστησα (David and his men, plural)

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κατέστησα (David and his men, plural).

ἐκεῖ

there

adverb of place (resumptive: 'there')

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb after οὗ ('where ... there'), a Hebraism (cf. v. 4) reproducing the Hebrew resumptive גשׁ.

καὶ

and

coordinate conjunction (introducing prohibition)

→ discourse linkage or contrast

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

λόγον

word / matter

Accusative

direct object of θῆς ('do not put a word')

→ object specification

λόγος: 'word / matter / thing'; renders רָצָה; the phrase λόγον λοιμόν ('a mischievous/baneful word') means a grudge or resentful thought; the idiom μὴ θῆς ἐν καρδίᾳ ('do not put in your heart') warns David not to nurse bitterness over the dismissal.

λοιμόν

baneful / mischievous

Accusative

attributive adjective (modifying λόγον: 'a harmful word')

→ object specification

λοιμός: properly 'pestilence / plague', here adjectival 'pestilent / baneful / pernicious'; λόγον λοιμόν is a vivid rendering of רָע רָצָה ('an evil/resentful word'), describing a grievance harbored in the heart that could fester into action.

μὴ

not

negative particle (with subjunctive: prohibition)

→ discourse linkage or contrast

μὴ: with the aorist subjunctive θῆς forms a prohibition ('do not put').

θῆς

you put / set

Aor Act Subj 2 Sg · τίθημι

main verb (prohibitive subjunctive with μὴ)

→ verbal action or state

τίθημι (aor. subj. θῆς): 'put / place / set'; the construction μὴ ... θῆς ἐν καρδίᾳ σου ('do not set in your heart') warns against nursing resentment; renders בָּרַךְ דָּשׁ.

ἐν

in

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

→ spatial or relational framing

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

καρδία

heart

Dative

dative object of ἐν (seat of thought/will)

→ sphere or reference

καρδία: 'heart'; renders לֵב; in Hebraic anthropology the seat of thought, will, and resolve; 'put no baneful word in your heart' = harbor no hostile intent over the dismissal.

σου

your

Genitive

genitive of possession (modifying καρδία)

→ relational specification

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

ὅτι

for / because

causal conjunction ('because you are good')

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the ground for the reassurance — David need harbor no grudge precisely because Achish esteems him as good.

ἀγαθός

good

Nominative

predicate adjective (with implied 'you are')

→ participant prominence

ἀγαθός: 'good'; see vv. 6, 9; the third reaffirmation of David's goodness in Achish's eyes, softening the dismissal.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

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

ἐνώπιόν

before / in the sight of

preposition + genitive (presence/judgment: 'in my sight')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; see v. 8; here ἐνώπιόν μου ('in my sight') is synonymous with the earlier ἐν ὀφθαλμοῖς μου (v. 6), again locating Achish's favorable estimate.

μου

my

Genitive

genitive object of ἐνώπιον (Achish)

→ relational specification

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

καὶ

and

coordinate conjunction (resuming the marching-order)

→ discourse linkage or contrast

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

ὀρθρίσατε

rise early

Aor Act Impv 2 Pl · ὀρθρίζω

main verb (plural imperative repeating the dawn-command)

→ verbal action or state

ὀρθρίζω: see earlier in this verse; the plural ὀρθρίσατε ('rise early', addressed to the whole company) repeats and reinforces ὀρθρισον — the early start that David carries out at v. 11 (ὥρθρισεν).

ἐν

on

preposition + dative (locative: 'on the road')

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῷ

road / way

Dative

dative object of ἐν (locative: 'on the road')

→ sphere or reference

ὁδός: 'road / way / journey'; renders דרך; 'rise early on the road' = set out on the homeward journey at first light.

καὶ

and

coordinate conjunction (introducing the temporal cue)

→ discourse linkage or contrast

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

φωτισάτω

let it give light

Aor Act Impv 3 Sg · φωτίζω

main verb (impersonal 3rd-person imperative: 'let it grow light')

→ verbal action or state

φωτίζω: 'give light / illuminate'; renders נא; the impersonal φωτισάτω ὑμῖν ('let it be light for you' = 'when day dawns for you') marks the moment of departure — at first daylight; an idiomatic LXX rendering of the Hebrew 'and the morning grew light for you.'

ὑμῖν

for you

Dative

dative of advantage (with φωτισάτω: 'let it be light for you')

→ participant reference or interest

ὑμῖν: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (with φωτισάτω: 'let it be light for you').

καὶ

and

coordinate conjunction (final imperative)

→ discourse linkage or contrast

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

πορεύθητε

depart / go

Aor Pass Impv 2 Pl · πορεύομαι

main verb (final imperative: depart)

→ verbal action or state

πορεύομαι (aor. pass. dep. πορεύητε): 'go / depart / journey'; the deponent aorist imperative concludes Achish's orders — once it is light, set out; fulfilled in David's prompt obedience at v. 11.

11 καὶ ὥρθρισεν Δαυιδ αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ ἀπελθεῖν καὶ φυλάσσειν τὴν γῆν τῶν ἀλλοφύλων καὶ οἱ ἀλλόφυλοι ἀνέβησαν πολεμεῖν ἐπὶ Ἰσραηλ

And David rose early, he and his men, to depart and to guard the land of the Philistines; and the Philistines went up to make war against Israel.

Resolution and scene-shift: David's obedient departure; the Philistines advance (main narrative)

καὶ ὥρθρισεν Δαυιδ

The closing verse reports David's prompt compliance: ὥρθρισεν ('he rose early') fulfills Achish's ὀρθρισον/ὀρθρίσατε (v. 10). The two infinitives ἀπελθεῖν ... φυλάσσειν define his purpose (depart and guard Philistine territory, i.e. return toward Ziklag). The final clause pivots to the larger movement — the Philistines go up to make war on Israel — leaving the reader on the threshold of Gilboa, with David providentially absent.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὥρθρισεν
rose early

Aor Act Indic 3 Sg · ὀρθρίζω

main verb (David's obedient action)

→ verbal action or state

ὀρθρίζω: 'rise early'; see v. 10; the narrative ὥρθρισεν fulfills Achish's twin imperatives ὀρθρισον / ὀρθρίσατε — David obeys at once and without resentment, exactly as instructed.

Δαυιδ
David

subject (indeclinable)

→ participant identification

Δαυιδ: see v. 2; his prompt obedience quietly extracts him from the battle that will destroy Saul.

αὐτὸς
himself

Nominative

intensive pronoun (in apposition to Δαυιδ: 'he himself')

→ participant reference

αὐτός: intensive 'himself'; Δαυιδ αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ ('David himself and his men') stresses that the whole company departed together, as Achish had commanded (v. 10).

καὶ

and

coordinate conjunction (joining the compound subject)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject (coordinate with Δαυιδ: 'his men')

→ participant prominence

ἄνῃρ (pl. ἄνδρες): 'men'; see v. 2; David's six hundred followers, who depart with him; the word forms an inclusio with v. 2 (David and his men marching in).

αὐτοῦ

his

Genitive

genitive of possession (modifying ἄνδρες)

→ relational specification

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

ἀπελθεῖν

to depart

Aor Act Inf · ἀπέρχομαι

infinitive of purpose (with ὥρθισεν: 'rose early to depart')

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; renders גָּלַךְ בָּשׁ /; the first of two purpose-infinitives expressing why David rose early — to set out homeward; the compound ἀπ- marks departure from the Philistine host.

καὶ

and

coordinate conjunction (joining the infinitives)

→ discourse linkage or contrast

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

φυλάσσειν

to guard / keep

Pres Act Inf · φυλάσσω

infinitive of purpose (coordinate with ἀπελθεῖν)

→ verbal action or state

φυλάσσω: 'guard / watch / keep'; renders רָחַץ; the second purpose-infinitive — David returns to 'guard the land of the Philistines' (his assigned territory around Ziklag); the present aspect suits an ongoing duty.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of φυλάσσειν ('the land')

→ object specification

γῆ: 'land / earth / country'; renders יָרֵךְ; 'the land of the Philistines' is David's base of operations under Achish (Ziklag and its environs); the same word closes the chapter's geographical framing.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀλλοφύλων

Philistines

Genitive

genitive (possessive: 'land of the Philistines')

→ relational specification

ἀλλόφυλος: see v. 1; David is sent back to guard Philistine territory — a task that, ironically, keeps him from harming Israel.

καὶ

and

coordinate conjunction (scene-shift to the army's advance)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄλλοφυλοι

Philistines

Nominative

subject (of ἀνέβησαν)

→ participant prominence

ἄλλοφυλος: see v. 1; the chapter ends as it began, with the Philistine host on the move — now advancing to the battle at Gilboa from which David has been removed.

ἀνέβησαν

went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (the army's advance)

→ verbal action or state

ἀναβαίνω: 'go up / ascend / march up'; renders ἦλθ; the standard verb for a military advance, especially up into the highlands of the Jezreel/Gilboa region; it propels the narrative directly into ch. 30 (David at Ziklag) and ch. 31 (Saul's death).

πολεμεῖν

to make war

Pres Act Inf · πολεμέω

infinitive of purpose (with ἀνέβησαν: 'went up to make war')

→ verbal action or state

πολεμέω: 'wage war / fight'; see v. 8; the purpose-infinitive states the army's objective — war against Israel; cognate with πόλεμος (vv. 4, 9) and πολεμήσαι (v. 8), binding the war-theme across the chapter.

ἐπὶ

against

preposition + accusative (hostile direction: 'against Israel')

→ spatial or relational framing

ἐπί + accusative: 'against'; marks the hostile target of the Philistine advance — Israel; the same hostile sense as in Exod 11:1 (ἐπὶ Φαραώ).

Ισραηλ

Israel

accusative object of ἐπί (indeclinable: target of war)

→ participant identification

Ισραηλ: see v. 1; the chapter's final word names the victim of the coming battle — the people David has been spared from fighting; the narrative now turns to Gilboa and Saul's fall (ch. 31).

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.