

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 30

ΒΑΣΙΛΕΙΩΝ Α' Α'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **lexical note**.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

David recovers the plunder and captives of Ziklag, renewing Judah through victory and generous distribution.

Translation & textual notes

The Greek text of 1 Kingdoms (1 Samuel) 30 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 narrates the Amalekite raid on Ziklag (Σεκελακ) during David's three-day absence with Achish: the town is burned with fire and all its women and children — including David's two wives, Achinoam the Jezreelitess and Abigail the wife of Nabal the Carmelite (v. 5) — are carried off captive, though none are killed (vv. 1–6). David, in extreme distress as the people speak of stoning him (λιθοβολῆσαι αὐτόν, v. 6), strengthens himself in the LORD his God

(ἐκραταιώθη Δαυιδ ἐν κυρίῳ θεῷ αὐτοῦ) and inquires by the ephod through Abiathar the priest, receiving the assurance καταλαμβάνων καταλήμψῃ καὶ ἐξαιρούμενος ἐξελεῖ ('pursuing you shall overtake and rescuing you shall rescue', v. 8), a doubled cognate-construction rendering the Hebrew infinitive absolute. David pursues with six hundred men, two hundred of whom are too exhausted (ἐκλυθέντας) to cross the brook Besor (ὁ χειμάρρους Βοσορ) and remain behind (vv. 9–10). An abandoned Egyptian slave, revived with bread, a cake of figs (κλάσμα παλάθης) and water after three days, guides the pursuit on oath (vv. 11–15). David finds the Amalekites scattered and feasting over the great plunder, strikes them from dawn to evening, and recovers everyone and everything: 'nothing was missing' (οὐ διεφώνησεν αὐτοῖς ... τὰ πάντα ἐπέστρεψεν Δαυιδ, v. 19). Returning to the two hundred at Besor, David overrules the 'evil and worthless men' (πᾶς ἀνὴρ λοιμὸς καὶ πονηρός, v. 22) and establishes the equal-share statute — the portion of the one who goes down to battle and the portion of the one who stays by the baggage shall be the same (κατὰ τὴν μερίδα τοῦ καταβαίνοντος εἰς πόλεμον ... οὕτως ἔσται ἡ μερίς τοῦ καθημένου ἐπὶ τὰ σκεύη, v. 24) — which became a πρόσταγμα καὶ δικαίωμα for Israel 'to this day' (vv. 21–25). Finally David sends portions of the spoil 'from the spoil of the enemies of the LORD' (ἀπὸ τῶν σκύλων τῶν ἐχθρῶν κυρίου, v. 26) to the elders of Judah in a long list of southern towns (vv. 26–31). The place-names of vv. 27–31 are largely indeclinable transliterations of Hebrew toponyms. NOTE: the reference text of v. 28 carried an inline editorial marker after Εσθιε which has been stripped from the verse text; no word object corresponds to it.

A · 30:1–6

Ziklag burned and the captives taken; David strengthens himself in the LORD

Returning on the third day, David and his men find Ziklag burned and all the women and children — none slain but all carried off — taken captive by the Amalekites who had raided the Negev (vv. 1–3). They weep until they have no strength left (vv. 4–5), David's own two wives among the captives. The people, embittered each over his sons and daughters, speak of stoning David (v. 6), but David strengthens himself in the LORD his God (ἐκρᾶται ὁ θεὸς Δαυὶδ ἐν κυρίῳ θεῷ αὐτοῦ) — the theological pivot of the chapter.

B · 30:7–10

Inquiry by the ephod and the pursuit to the brook Besor

David summons Abiathar the priest, son of Achimelech, and through the ephod inquires of the LORD whether to pursue (vv. 7–8). The oracle answers with a doubled cognate-construction: 'pursuing you shall overtake, and rescuing you shall rescue.' David sets out with six hundred men to the brook Besor, where two hundred, too exhausted to cross, remain behind while four hundred press on (vv. 9–10).

C · 30:11–15

The abandoned Egyptian who guides the pursuit

In a field they find an Egyptian slave, abandoned by his Amalekite master when he fell ill, and revive him with bread, water, and a cake of figs after three days without food (vv. 11–12). He tells how the Amalekites raided the Negev of the Cherethites, of Judah, and of Caleb, and burned Ziklag (vv. 13–14), and agrees on oath to lead David down to the raiding band (v. 15).

D · 30:16–20

The rout of the Amalekites and the full recovery of the spoil

Led down, David finds the Amalekites scattered over the whole land, eating, drinking, and feasting over the vast plunder (v. 16). He strikes them from dawn to evening of the next day; none escape but four hundred young men on camels (v. 17). David recovers all the Amalekites had taken, including his two wives — nothing missing, small or great, sons or daughters or spoil (vv. 18–19) — and drives off all the flocks and herds, called 'David's spoil' (v. 20).

E · 30:21–25

The statute of equal shares for those who stay with the baggage

David returns to the two hundred left at Besor and greets them (v. 21). The 'evil and worthless men' among those who went refuse to give the stay-behinds any share except their own wives and children (v. 22). David overrules them: the spoil is the LORD's gift, who delivered the raiders into their hand (v. 23); the share of the one who goes to battle and the share of the one who stays by the baggage shall be alike (v. 24). From that day on this became a statute and ordinance for Israel, to this day (v. 25).

F · 30:26–31

David's distribution of spoil to the elders of Judah

Back at Ziklag, David sends portions of the spoil to the elders of Judah, his friends, with the words 'Behold, a blessing from the spoil of the enemies of the LORD' (v. 26). There follows a list of the southern towns to whose inhabitants he sent — Bethsour, Rama of the south, Iethor, and many more (vv. 27–30) — culminating at Hebron and all the places where David and his men had roamed (v. 31).

1 καὶ ἐγενήθη εἰσελθόντος Δαυιδ καὶ τῶν ἀνδρῶν αὐτοῦ εἰς Σεκελακ τῇ ἡμέρᾳ τῇ τρίτῃ καὶ Ἀμαληκ ἐπέθετο ἐπὶ τὸν νότον καὶ ἐπὶ Σεκελακ καὶ ἐπάταξεν τὴν Σεκελακ καὶ ἐνεπύρισεν αὐτὴν ἐν πυρί

And it came to pass, when David and his men entered Ziklag on the third day, that Amalek had made a raid upon the south and upon Ziklag, and had struck Ziklag and burned it with fire.

Narrative opening (temporal frame for new episode)

καὶ ἐγενήθη

The chapter opens with the Hebraizing macro-syntactic marker καὶ ἐγενήθη (rendering יְהִי), which sets a temporal frame filled by the genitive absolute εἰσελθόντος Δαυιδ ... and resolved by the main clause καὶ Ἀμαληκ ἐπέθετο. The clause structure juxtaposes David's homecoming with the disaster already accomplished in his absence.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (impersonal macro-syntactic marker)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): 'come to be / happen'; here impersonal καὶ ἐγενήθη renders the Hebrew narrative formula יְהִי ('and it came to pass'), a stock LXX device opening a new episode and introducing a temporal circumstance.

εἰσελθόντος

when ... entered

Aor Act Part Gen Masc Sg · εἰσέρχομαι

genitive absolute (temporal: 'when David entered')

→ verbal action or state

εἰσέρχομαι: 'go in / enter'; the aorist participle in a genitive absolute (with Δαυιδ as its subject) renders the Hebrew temporal infinitive construct (עָבַד), framing the moment of arrival against which the discovered disaster is set.

Δαυιδ

David

subject of the genitive-absolute participle (indeclinable)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the Kingdoms books of the LXX; the head figure of the entire chapter, here returning to a ruined Ziklag.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τῶν
the

Genitive

article

→ noun-phrase marking

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

ἀνδρῶν
men

Genitive

genitive (co-subject of the genitive absolute, with Δαυὶδ)

→ relational specification

ἀνὴρ (pl. ἄνδρες): 'man / warrior'; renders דָּוִד'ס / דָּוִד'ס; David's band of fighting men, here sharing the genitive-absolute frame.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

εἰς
into

preposition + accusative (direction of entry)

→ spatial or relational framing

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

Σεκελακ
Ziklag

accusative object of εἰς (indeclinable place-name)

→ participant identification

Σεκελακ: transliteration of Hebrew זִיקְלָג (Ziklag), the Negev town given to David by Achish (1 Kgdms 27:6); indeclinable in the LXX; here the destination of the homecoming and the object of the Amalekite raid.

τῇ
the

Dative

article

→ noun-phrase marking

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

ἡμέρα
day

Dative

dative of time (when: 'on the day')

→ sphere or reference

ἡμέρα: 'day'; the dative of time τῇ ἡμέρᾳ τῇ τρίτῃ ('on the third day') marks the duration of David's absence with Achish, during which the raid occurred.

τῇ
the

Dative

article (attributive, second-position)

→ noun-phrase marking

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

τρίτῃ
third

Dative

attributive ordinal adjective (modifying ἡμέρα)

→ sphere or reference

τρίτος: 'third'; renders יוֹם הַשְּׁלִישִׁי; the third day of the journey back from the Philistine muster at Aphek (29:11).

καὶ
and

conjunction (introducing the resolving main clause)

→ discourse linkage or contrast

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

Αμαληκ
Amalek

subject of ἐπέθετο (indeclinable national name)

→ participant identification

Αμαληκ: transliteration of Hebrew אֲמָלֵק; indeclinable; the perennial desert enemy of Israel (Exod 17; 1 Kgdms 15); here the raiding party as a collective.

ἐπέθετο

made a raid

Aor Mid Indic 3 Sg · ἐπιτίθημι

main verb (the accomplished raid)

→ verbal action or state

ἐπιτίθημι (mid. ἐπέθετο): 'set upon / attack / make an assault'; the middle ἐπιτίθεμαι + ἐπί renders Hebrew לַעֲשׂוֹת ('raid / make an incursion against'); the aorist reports the raid as already accomplished while David was away.

ἐπὶ

upon

preposition + accusative (object of attack)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (object of attack).

τὸν

the

Accusative

article

→ noun-phrase marking

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

νότον

south / Negev

Accusative

accusative object of ἐπὶ (region attacked)

→ object specification

νότος: 'south / south wind'; in the LXX of the historical books ὁ νότος regularly renders גִּבְעָה, the arid southern region of Judah; here the territory raided by Amalek.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative (second object of attack)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (second object of attack).

Σεκελακ

Ziklag

accusative object of ἐπὶ (indeclinable place-name)

→ participant identification

Σεκελακ: transliterated proper name rendered in Greek letters; here it functions as accusative object of ἐπὶ (indeclinable place-name).

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

main verb (the blow against the town)

→ verbal action or state

πατάσσω: 'strike / smite'; standard LXX rendering of הִכָּה (Hiphil); the verb of military assault, here of striking down the town of Ziklag itself.

τὴν

the

Accusative

article (with indeclinable place-name)

→ noun-phrase marking

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

Σεκελακ

Ziklag

direct object of ἐπάταξεν (indeclinable, marked feminine by article)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνεπύρισεν

burned

Aor Act Indic 3 Sg · ἐμπυρίζω

main verb (the burning of the town)

→ verbal action or state

ἐμπυρίζω: 'set on fire / burn up'; renders שָׂרַף הָרֵץ ; the pleonastic ἐνεπύρισεν ... ἐν πυρί ('burned with fire') reflects the Hebrew idiom and underscores total destruction.

αὐτήν

it

Accusative

direct object (resuming Σεκελακ)

→ participant reference

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

ἐν

with

preposition + dative (instrumental Hebraism)

→ spatial or relational framing

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrumental Hebraism).

πυρί

fire

Dative

dative of means (instrumental: 'with fire')

→ sphere or reference

πῦρ: 'fire'; the instrumental ἐν πυρί renders Hebrew בְּאֵשׁ ; the ἐν + dative for instrument is a common LXX Semitism.

2 καὶ τὰς γυναῖκας καὶ πάντα τὰ ἐν αὐτῇ ἀπὸ μικροῦ ἕως μεγάλου οὐκ ἐθανάτωσαν ἄνδρα καὶ γυναῖκα ἀλλ' ἠχμαλώτευσαν καὶ ἀπῆλθον εἰς τὴν ὁδὸν αὐτῶν

And the women and all that were in it, from small to great, they did not kill, neither man nor woman, but took them captive, and went on their way.

Continuation: the fate of the inhabitants (specifying the raid of v.1) καὶ τὰς γυναῖκας

v.2 specifies that the raid was a capture, not a massacre: the fronted objects (τὰς γυναῖκας ... πάντα τὰ ἐν αὐτῇ) and the merism ἀπὸ μικροῦ ἕως μεγάλου stress totality, while the contrast οὐκ ἐθανάτωσαν ... ἀλλ' ἠχμαλώτευσαν establishes the narrative premise that the captives are recoverable alive.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (fronted object)

→ noun-phrase marking

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

γυναῖκας

women

Accusative

direct object of ἠχμαλώτευσαν (fronted for emphasis)

→ object specification

γυνή (pl. γυναῖκας): 'woman / wife'; renders נָשִׁים ; the women of Ziklag, including David's two wives (v. 5), are the primary objects of the capture.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

substantival adjective (object: 'all things/people')

→ object specification

παῖς: 'all / everything'; the neuter plural πάντα τὰ ἐν αὐτῇ ('all that were in it') sweeps up the whole population and contents of the town.

τὰ

the (things)

Accusative

article substantivizing the prepositional phrase

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

αὐτῇ

it

Dative

dative object of ἐν (the town)

→ participant reference or interest

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

ἀπὸ

from

preposition + genitive (start of merism)

→ spatial or relational framing

ἀπὸ ... ἕως: the construction ἀπὸ μικροῦ ἕως μεγάλου ('from small to great') is a totality-merism rendering Hebrew לְיָדָא דְּלִידָא.

μικροῦ

small

Genitive

genitive object of ἀπὸ (lower pole of merism)

→ relational specification

μικρός: 'small / little'; here substantival, of persons of low status or young age — the lower pole of the social-age merism.

ἕως

to

preposition + genitive (end of merism)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition + genitive (end of merism).

μεγάλου

great

Genitive

genitive object of ἕως (upper pole of merism)

→ relational specification

μέγας: 'great / large'; here substantival, the upper pole of the merism — 'great' in age or rank.

οὐκ

not

negative particle (with ἐθανάτωσαν)

→ discourse linkage or contrast

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

ἐθανάτωσαν

they killed

Aor Act Indic 3 Pl · θανατόω

main verb (negated: the raiders did not kill)

→ verbal action or state

θανατόω: 'put to death / kill'; renders תָּמַתְּ (Hiphil of מָוַת); the negation οὐκ ἐθανάτωσαν establishes the crucial premise — the captives are alive and so recoverable.

ἄνδρα

man

Accusative

direct object of ἐθανάτωσαν (distributive: 'any man')

→ object specification

ἄνθρωπος: 'man'; the pair ἄνδρα καὶ γυναῖκα ('man and woman') with the negation is a merism for 'no one at all.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γυναῖκα

woman

Accusative

direct object (paired with ἄνδρα)

→ object specification

γυναῖκα: meaning 'woman'; it serves as direct object (paired with ἄνδρα).

ἀλλ

but

strong adversative (elided ἀλλά)

→ clausal contribution

ἀλλά: 'but / rather'; the strong adversative pivots from what the raiders did not do (kill) to what they did (take captive).

ἤχμαλώτευσαν

they took captive

Aor Act Indic 3 Pl · αἰχμαλωτεύω

main verb (the positive counterpart to the negated killing)

→ verbal action or state

αἰχμαλωτεύω: 'take captive / lead away as prisoner of war'; renders ἡΨ; from αἰχμή ('spear-point') + αἰσκόμαι ('be caught'); the key verb of the chapter's crisis, recurring at vv. 3, 5.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθον

they went away

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb (departure of the raiders)

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; renders ἦλθ; the raiders withdraw with their captives, setting up the pursuit.

εἰς

on

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδὸν

way

Accusative

accusative object of εἰς (idiomatic: 'on their way')

→ object specification

ὁδός: 'way / road / journey'; εἰς τὴν ὁδὸν αὐτῶν ('on their way') renders ὁδὸν, an idiom for resuming a journey.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

3 καὶ ἦλθεν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ εἰς τὴν πόλιν καὶ ἰδοὺ ἐμπεπύρισται ἐν πυρὶ αἱ δὲ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες αὐτῶν ἡχμαλωτευμένοι

And David and his men came to the city, and behold, it was burned with fire, and their wives and their sons and their daughters had been taken captive.

Resumptive narrative (the discovery of the disaster)

καὶ ἦλθεν Δαυιδ

v.3 narrates the discovery from David's perspective, the presentative ἰδοὺ ('behold') marking the shocking sight. The perfect ἐμπεπύρισται and the periphrastic perfect participle ἡχμαλωτευμένοι present both ruin and captivity as accomplished, abiding states confronting the returning men.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival at the town)

→ verbal action or state

ἔρχομαι: 'come / go'; renders ἦλθ; the singular verb with compound subject (Δαυιδ καὶ οἱ ἄνδρες) follows the common Hebrew/LXX agreement with the first-named subject.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

co-subject (with Δαυιδ)

→ participant prominence

ἄνδρες: meaning 'men'; it serves as co-subject (with Δαυιδ).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς

→ object specification

πόλις: 'city / town'; renders יְרֵי; here Ziklag, named in vv. 1–2 and now simply 'the city.'

καὶ

and

conjunction (introducing presentative)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (dramatizing the discovery)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders הִנֵּה; a deictic interjection drawing the reader into David's shocked perspective at the sight of the ruin.

ἔμπεύρισται

it had been burned

Perf Mid/Pass Indic 3 Sg · ἐμπερίζω

main verb (resultative perfect: standing ruin)

→ verbal action or state

ἐμπερίζω (perf. pass.): 'be burned up'; the perfect ἔμπεύρισται presents the burning of v.1 as a settled, present condition confronting David — the town stands in ruins.

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

πυρί

fire

Dative

dative of means (instrumental Hebraism)

→ sphere or reference

πῦρ: 'fire'; the instrumental ἐν πυρί again renders שׁוֹרֵף, echoing v.1 and confirming the totality of the burning.

αἱ

the

Nominative

article (subject of the second clause)

→ noun-phrase marking

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

δὲ

and

narrative continuative (post-positive)

→ discourse linkage or contrast

δὲ: post-positive particle; here shifting attention from the burned town to the captured families.

γυναῖκες

wives

Nominative

subject of the periphrastic participle

ῥημαλωτευμένοι

→ participant prominence

γυνή (pl. γυναῖκες): 'wife / woman'; here the men's wives, leading the triad wives–sons–daughters.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

co-subject (second member of the triad)

→ participant prominence

υἱός (pl. υἱοί): 'son'; renders ἱβ; the sons of David's men, captured along with the women.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

θυγατέρες

daughters

Nominative

co-subject (third member of the triad)

→ participant prominence

θυγάτηρ (pl. θυγατέρες): 'daughter'; renders ἱβ; the third member of the family triad, completing the picture of total domestic loss.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ἡχμαλωτευμένοι

had been taken captive

Perf Mid/Pass Part Nom Masc Pl ·

αἰχμαλωτεύω

predicate participle (periphrastic perfect, with ἰδοῦ supplying the copular force)

→ verbal action or state

αἰχμαλωτεύω (perf. pass. part.): 'having been taken captive'; the perfect participle (masculine plural by constructio ad sensum over the mixed group) presents the captivity as an accomplished, ongoing condition — the families are gone, and the rest of the chapter is their recovery.

4 καὶ ἤρεν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν ἕως ὅτου οὐκ ἦν ἐν αὐτοῖς ἰσχὺς ἔτι κλαίειν

And David and his men lifted up their voice and wept, until there was no strength in them to weep any more.

Narrative continuation (the communal lament) καὶ ἤρεν Δαυιδ

v.4 records the communal lament with the Hebraic idiom ἤρεν ... τὴν φωνήν ('lifted up the voice'); the hyperbolic ἕως ὅτου οὐκ ἦν ... ἰσχὺς ἔτι κλαίειν ('until there was no strength left to weep') conveys the depth of grief and prepares for the people's turn against David in v.6.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἤρεν

lifted up

Aor Act Indic 3 Sg · αἶρω

main verb (idiom: 'lifted up the voice')

→ verbal action or state

αἶρω: 'lift / raise / take up'; the idiom ἤρεν ... τὴν φωνήν renders לָקַח נַפְשׁוֹ ('lift up the voice'), a Hebraism for loud weeping or crying out (cf. Gen 21:16; 27:38).

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ
the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

co-subject

→ participant prominence

ἄνδρες: meaning 'men'; it serves as co-subject.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

φωνήν

voice

Accusative

direct object of ἤρην (part of the idiom)

→ object specification

φωνή: 'voice / sound'; renders לִקְ; the singular collective 'their voice' (τὴν φωνήν αὐτῶν) treats the whole company's lament as one cry.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔκλαυσαν

they wept

Aor Act Indic 3 Pl · κλαίω

main verb (the weeping)

→ verbal action or state

κλαίω: 'weep / wail'; renders כָּדָד; the loud lament of mourning, here pushed to the point of exhaustion.

ἕως

until

temporal conjunction (with ὅτου: 'until')

→ discourse linkage or contrast

ἕως ὅτου: 'until / until the point that'; a compound temporal conjunction (ἕως + gen. of ὅστις) introducing the limit of the weeping.

ὅτου

which time

Genitive

relative pronoun (genitive, with ἕως)

→ relational specification

ὅστις (gen. ὅτου): indefinite relative; in the fixed phrase ἕως ὅτου it loses independent force, functioning as 'until'.

οὐκ

not

negative particle (with ἦν)

→ discourse linkage or contrast

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

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

verb of the temporal clause (existential: 'there was no strength')

→ participant reference

εἰμί (impf. ἦν): 'be / exist'; the existential ἦν with οὐκ renders the Hebrew יִנֹּא ('there is not') in a past frame — no strength remained.

ἐν

in

preposition + dative (locative: 'in them')

→ spatial or relational framing

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

αὐτοῖς

them

Dative

dative object of ἐν (the weeping men)

→ participant reference or interest

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

ἰσχὺς

strength

Nominative

subject of ἦν (existential subject)

→ participant prominence

ἰσχὺς: 'strength / power'; renders כֹּחַ; the failure of bodily strength to continue weeping is a vivid measure of grief.

ἔτι

any more

adverb (temporal: 'still / further')

→ clausal contribution

ἔτι: 'still / yet / any longer'; renders תֵּנָּה; here 'no strength to weep any longer'.

κλαίειν

to weep

Pres Act Inf · κλαίω

complementary infinitive (epexegetic with ἰσχύς: strength 'to weep')

→ verbal action or state

κλαίω (pres. inf.): the epexegetic infinitive specifies the action for which strength was lacking; the present aspect frames continued weeping as the exhausted capacity.

5 καὶ ἀμφότεραι αἱ γυναῖκες Δαυιδ ἡχμαλωτεύθησαν Αχινοομ ἡ Ιεζραηλῖτις καὶ Αβιγαια ἡ γυνὴ Ναβαλ τοῦ Καρμηλίου

And both of David's wives had been taken captive, Achinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

Specifying parenthesis (David's own wives among the captives)

καὶ ἀμφότεραι αἱ γυναῖκες Δαυιδ

v.5 personalizes the disaster by naming David's two wives among the captives, the emphatic ἀμφότεραι ('both') stressing his total domestic loss. The named gentilics (Ιεζραηλῖτις, Καρμηλίου) anchor the women in the earlier narrative (1 Kgdms 25; 27:3) and raise the personal stakes of the pursuit.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀμφότεραι

both

Nominative

attributive adjective (modifying αἱ γυναῖκες: 'both wives')

→ participant prominence

ἀμφότεροι: 'both / the two'; the feminine plural ἀμφότεραι stresses that not one but both of David's wives were taken — his loss is complete.

αἱ

the

Nominative

article

→ noun-phrase marking

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

γυναῖκες

wives

Nominative

subject of ἡχμαλωτεύθησαν

→ participant prominence

γυνή (pl. γυναῖκες): 'wife'; David's two wives, named in apposition below.

Δαυιδ

of David

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

→ participant identification

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

ἡχμαλωτεύθησαν

had been taken captive

Aor Pass Indic 3 Pl · αἰχμαλωτεύω

main verb (passive: the wives were captured)

→ verbal action or state

αἰχμαλωτεύω (aor. pass.): 'be taken captive'; the passive here turns the verb of vv. 2–3 onto David's own household, the third occurrence of the key captivity-verb.

Αχινοομ

Achinoam

nominative in apposition to αἱ γυναῖκες (indeclinable name)

→ participant identification

Αχινοομ: transliteration of Hebrew אַחִינוֹם (Ahinoam); indeclinable; David's wife from Jezreel (1 Kgdms 25:43).

ἡ

the

Nominative

article (substantivizing the gentilic)

→ noun-phrase marking

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

Ιεζραηλῖτις

Jezreelitess

Nominative

appositional gentilic (feminine: 'the woman of Jezreel')

→ participant prominence

Ιεζραηλῖτις: 'Jezreelitess / woman of Jezreel'; a declinable feminine gentilic adjective (from the town Ιεζραηλ); identifies Achinoam's origin.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Αβιγαια

Abigail

Nominative

nominative in apposition (second wife)

→ participant prominence

Αβιγαια: transliteration of Hebrew אַבִּיגַיִל (Abigail); inflected as a first-declension feminine in Greek (nom. -α); the former wife of Nabal, married by David in 1 Kgdms 25.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

wife

Nominative

appositional noun ('the wife of Nabal')

→ participant prominence

γυνή: 'wife'; here in the sense 'former wife / widow of Nabal,' identifying Abigail by her prior marriage.

Ναβαλ

of Nabal

genitive of relationship (indeclinable name)

→ participant identification

Ναβαλ: transliteration of Hebrew נָבָל (Nabal, 'fool'); indeclinable; Abigail's first husband, who died in 1 Kgdms 25:38.

τοῦ

the

Genitive

article (with gentilic)

→ noun-phrase marking

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

Καρμηλίου

Carmelite

Genitive

appositional gentilic (genitive, modifying Ναβαλ)

→ relational specification

Καρμηλίου: 'Carmelite / of Carmel'; a declinable masculine gentilic (from Carmel in Judah, not the northern mountain); identifies Nabal's home.

6 καὶ ἐθλίβη Δαυιδ σφόδρα ὅτι εἶπεν ὁ λαὸς λιθοβολῆσαι αὐτόν ὅτι κατώδυνος ψυχὴ παντὸς τοῦ λαοῦ
ἐκάστου ἐπὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐπὶ τὰς θυγατέρας αὐτοῦ καὶ ἐκραταιώθη Δαυιδ ἐν κυρίῳ θεῷ αὐτοῦ

And David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was embittered, each over his sons and over his daughters; but David strengthened himself in the LORD his God.

Climactic crisis and theological pivot

καὶ ἐθλίβη Δαυιδ σφόδρα

v.6 is the hinge of the chapter: a double ὅτι-clause explains David's distress (the people's mutinous talk of stoning, itself grounded in their embittered grief), and the closing καὶ ἐκραταιώθη Δαυιδ ἐν κυρίῳ θεῷ αὐτοῦ ('but David strengthened himself in the LORD his God') turns the narrative from despair to action — the spiritual root of all that follows.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐθλίβη

was distressed

Aor Pass Indic 3 Sg · θλίβω

main verb (David's distress)

→ verbal action or state

θλίβω (aor. pass. ἐθλίβη): 'press / oppress / afflict'; the passive renders Hebrew נָצַח ('be in straits / distressed'); θλιψις-language captures David's psychological crushing as the people turn on him.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

σφόδρα

greatly

adverb of degree (intensifying ἐθλίβη)

→ clausal contribution

σφόδρα: 'exceedingly / greatly'; standard LXX rendering of ἄνωγ; marks the extremity of David's distress.

ὅτι

for

causal conjunction (first ὅτι: ground of distress)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders יָדָּ; introduces the first cause of David's distress — the people's talk of stoning.

εἶπεν

spoke

Aor Act Indic 3 Sg · λέγω

verb of causal clause (the people's mutinous speech)

→ verbal action or state

λέγω (aor. εἶπεν): 'say / speak'; here with the infinitive λιθοβολῆσαι it means 'spoke of / proposed' stoning — the people's threat against their leader.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject of εἶπεν

→ participant prominence

λαὸς: 'people'; renders דָּוִד; here David's own men and their dependents, turned mutinous in grief.

λιθοβολῆσαι

to stone

Aor Act Inf · λιθοβολέω

complementary infinitive (content of the people's speech)

→ verbal action or state

λιθοβολέω: 'stone / pelt with stones'; renders דָּוִד / לִקְדֹּשׁ; the infinitive expresses the deadly proposal — communal execution of David as scapegoat for the catastrophe.

αὐτόν

him

Accusative

direct object of λιθοβολῆσαι (David)

→ participant reference

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

ὅτι

because

causal conjunction (second ὅτι: ground of the threat)

→ discourse linkage or contrast

ὅτι: the second causal clause explains the threat — the people's grief and bitterness over their lost children.

κατώδυνος

embittered / in anguish

Nominative

predicate adjective (with implied ἦν: 'was in anguish')

→ participant prominence

κατώδυνος: 'deeply pained / full of anguish'; a rare compound (κατά + ὀδύνη) rendering קָדָּ ('bitter'); describes the soul of the people as crushed with grief.

ψυχὴ

soul

Nominative

subject of the predicate-adjective clause

→ participant prominence

ψυχὴ: 'soul / life / inner self'; renders נֶפֶשׁ; the seat of emotion — the people's very being is in anguish.

παντὸς

of all

Genitive

attributive (modifying τοῦ λαοῦ)

→ relational specification

πᾶς: 'all / every'; the genitive παντὸς τοῦ λαοῦ ('of all the people') universalizes the grief.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of possession (whose soul is in anguish)

→ relational specification

λαοῦ: meaning 'people'; it serves as genitive of possession (whose soul is in anguish).

ἐκάστου

each

Genitive

distributive apposition ('each one')

→ relational specification

ἕκαστος: 'each / every one'; the distributive ἐκάστου individualizes the collective grief — every man mourns his own children.

ἐπὶ

over

preposition + accusative (cause of grief)

→ spatial or relational framing

ἐπὶ + acc.: here causal/objective, 'over / on account of'; the grief is directed toward the lost children.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱούς

sons

Accusative

accusative object of ἐπὶ (object of grief)

→ object specification

υἱός: 'son'; the captured sons over whom the people grieve.

αὐτοῦ

his

Genitive

genitive of possession (distributive: 'each one's')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

over

preposition + accusative (cause of grief, parallel)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (cause of grief, parallel).

τὰς

the

Accusative

article

→ noun-phrase marking

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

θυγατέρας

daughters

Accusative

accusative object of ἐπὶ (object of grief, parallel to υἱούς)

→ object specification

θυγάτηρ: 'daughter'; the captured daughters complete the parental grief.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

but

narrative conjunction (adversative force: the turn)

→ discourse linkage or contrast

καὶ: here with adversative nuance ('but'), marking the decisive contrast between the people's despair and David's faith-response.

ἐκραταιώθη

strengthened himself

Aor Pass Indic 3 Sg · κραταιόω

main verb (the theological pivot)

→ verbal action or state

κραταιόω (aor. pass.): 'be strong / strengthen oneself'; renders **רָחַץ** (Hithpael, reflexive 'strengthened himself'); the passive form bears reflexive force — David finds resolve not in himself but ἐν κυρίῳ, the spiritual core of the chapter.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

ἐν

in

preposition + dative (sphere/object of trust)

→ spatial or relational framing

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

κυρίῳ

the LORD

Dative

dative object of ἐν (the ground of David's strength)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; ἐν κυρίῳ θεῷ αὐτοῦ ('in the LORD his God') locates David's strength in covenant relationship with YHWH, not in circumstances or his men.

θεῷ

God

Dative

appositional dative (with κυρίῳ: 'the LORD his God')

→ sphere or reference

θεός: 'God'; renders אלהים; in apposition to κυρίῳ, the phrase κύριος θεός renders the covenantal יהוה אלהים ('the LORD his God').

αὐτοῦ

his

Genitive

genitive of possession (David's God)

→ relational specification

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

7 καὶ εἶπεν Δαυιδ πρὸς Αβιαθαρ τὸν ἱερέα υἱὸν Αχιμελεχ προσάγαγε τὸ εφουδ

And David said to Abiathar the priest, the son of Achimelech, 'Bring me the ephod.'

Consequence of v.6: David acts on his renewed strength

καὶ εἶπεν Δαυιδ πρὸς Αβιαθαρ

v.7 is the first fruit of David's strengthening himself in the LORD: he summons the priestly oracle. The full identification 'Abiathar the priest, son of Achimelech' recalls the massacre at Nob (1 Kgdms 22), making Abiathar's ephod the surviving means of legitimate divine inquiry. The aorist imperative προσάγαγε commissions the consultation that follows in v.8.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπεν): introduces David's command to the priest, the practical outworking of his renewed faith.

Δαυιδ
David

subject (indeclinable)

→ participant identification

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

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Αβιαθαρ
Abiathar

accusative object of πρὸς (indeclinable name)

→ participant identification

Αβιαθαρ: transliteration of Hebrew אֲבִיָּאֲתָר (Abiathar); indeclinable; the priest who escaped Saul's massacre at Nob and joined David with the ephod (1 Kgdms 22:20–23; 23:6).

τὸν
the

Accusative

article (with appositional ἱερέα)

→ noun-phrase marking

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

ἱερέα
priest

Accusative

appositional noun (identifying Abiathar)

→ object specification

ἱερεύς: 'priest'; renders כֹּהֵן; Abiathar's priestly office is what qualifies him to handle the ephod and mediate the oracle.

υἱὸν
son

Accusative

appositional noun (patronymic: 'son of Achimelech')

→ object specification

υἱός: 'son'; the patronymic links Abiathar to his father Achimelech, slain by Saul at Nob — heightening the contrast between Saul (who killed the priests) and David (who consults them).

Αχιμελεχ
of Achimelech

genitive of relationship (indeclinable name)

→ participant identification

Αχιμελεχ: transliteration of Hebrew אֲחִימֶלֶךְ (Ahimelech); indeclinable; the priest of Nob killed by Doeg at Saul's order (1 Kgdms 22:18).

προσάγαγε
bring

Aor Act Impv 2 Sg · προσάγω

main verb (David's command)

→ verbal action or state

προσάγω: 'bring near / bring forward'; renders הַגִּישׁ / הִגֵּשׁ; the imperative commands the priest to present the ephod for the consultation of v.8.

τὸ
the

Accusative

article (with indeclinable εφουδ)

→ noun-phrase marking

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

εφουδ
ephod

direct object of προσάγαγε (indeclinable transliteration)

→ clausal contribution

εφουδ: transliteration of Hebrew תִּפְנֵן (ephod); indeclinable; the priestly garment/object used for seeking oracular guidance (cf. 1 Kgdms 23:9), here the means of David's inquiry of the LORD.

8 καὶ ἐπηρώτησεν Δαυὶδ διὰ τοῦ κυρίου λέγων εἰ καταδιώξω ὀπίσω τοῦ γεδδουρ τούτου εἰ καταλήμψομαι αὐτούς καὶ εἶπεν αὐτῷ καταδίωκε ὅτι καταλαμβάνων καταλήμψη καὶ ἐξαιρούμενος ἐξελεῖ

And David inquired of the LORD, saying, 'Shall I pursue after this raiding band? Shall I overtake them?' And he said to him, 'Pursue, for overtaking you shall overtake, and rescuing you shall rescue.'

Oracular consultation and divine answer καὶ ἐπηρώτησεν Δαυὶδ διὰ τοῦ κυρίου

v.8 records the inquiry-and-answer in characteristic LXX form: a double deliberative question (εἰ ... εἰ ...) and an emphatic affirmative oracle built on two cognate figura-etymologica constructions, καταλαμβάνων καταλήμψη ('overtaking you shall overtake') and ἐξαιρούμενος ἐξελεῖ ('rescuing you shall rescue'), each rendering a Hebrew infinitive-absolute and guaranteeing both pursuit-success and full rescue.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπηρώτησεν
inquired

Aor Act Indic 3 Sg · ἐπερωτάω

main verb (oracular inquiry)

→ verbal action or state

ἐπερωτάω: 'ask / inquire of'; renders ἐπερωτάω (here of consulting YHWH); the verb regularly denotes oracular consultation in the Kingdoms books (cf. 1 Kgdms 23:2, 4).

Δαυὶδ
David

subject (indeclinable)

→ participant identification

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

διὰ
of / through

preposition + genitive (means/mediation of inquiry)

→ spatial or relational framing

διὰ + gen.: 'through / by means of'; ἐπηρώτησεν διὰ τοῦ κυρίου ('inquired by/of the LORD') marks YHWH as the source consulted through the ephod.

τοῦ
the

Genitive
article

→ noun-phrase marking

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

κυρίου
LORD

Genitive

genitive object of διὰ (the one consulted)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the divine source of the oracle David seeks through Abiathar's ephod.

λέγων
saying

Pres Act Part Nom Masc Sg · λέγω

participle of speech (introducing direct question)

→ verbal action or state

λέγων (pres. part.): the Hebraizing redundant participle λέγων (rendering לֵאמֹר) introduces the content of the inquiry.

εἰ
shall I (whether)

interrogative particle (introducing deliberative question)

→ discourse linkage or contrast

εἰ: 'if / whether'; in oracular inquiry εἰ introduces a direct deliberative question ('Shall I ...?'), rendering Hebrew אִם; standard in LXX consultation formulas.

καταδιώξω

shall I pursue

Aor Act Subj 1 Sg · καταδιώκω

deliberative subjunctive (the question proper)

→ verbal action or state

καταδιώκω: 'pursue closely / chase down'; the intensive compound (κατά + διώκω) renders ἡΤΤ; the deliberative subjunctive asks whether David should give chase.

ὀπίσω

after

improper preposition + genitive ('after')

→ spatial or relational framing

ὀπίσω: 'behind / after'; functions as a preposition with genitive (ὀπίσω τοῦ γεδδουρ), rendering יַחַד ('after').

τοῦ

the

Genitive

article (with indeclinable γεδδουρ)

→ noun-phrase marking

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

γεδδουρ

raiding band

genitive object of ὀπίσω (indeclinable transliteration)

→ clausal contribution

γεδδουρ: transliteration of Hebrew תִּיָּא ('marauding band / raiding troop'); left untranslated and indeclinable in the LXX, treated as a quasi-proper noun for the Amalekite raiders (recurs vv. 15, 23).

τούτου

this

Genitive

demonstrative (modifying γεδδουρ)

→ relational specification

οὗτος: 'this'; the demonstrative τούτου ('this band') points to the specific raiders who struck Ziklag.

εἰ

whether

interrogative particle (second deliberative question)

→ discourse linkage or contrast

εἰ: introduces the second half of the inquiry — not only pursuit but overtaking.

καταλήμψομαι

shall I overtake

Fut Mid Indic 1 Sg · καταλαμβάνω

verb of the second deliberative question

→ verbal action or state

καταλαμβάνω: 'overtake / lay hold of / catch'; the compound (κατά + λαμβάνω) renders לַשְׁחַד / לַשְׁחַד ('overtake'); David asks whether the pursuit will succeed.

αὐτούς

them

Accusative

direct object of καταλήμψομαι (the raiders)

→ participant reference

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

καὶ

and

narrative conjunction (introducing the answer)

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (the divine answer)

→ verbal action or state

λέγω (aor. εἶπεν): the LORD's answer through the oracle, given in the third person.

αὐτῷ

to him

Dative

indirect object (to David)

→ participant reference or interest

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

καταδίωκε

pursue

Pres Act Impv 2 Sg · καταδιώκω

main verb (divine command answering the inquiry)

→ verbal action or state

καταδιώκω (pres. impv.): 'pursue!'; the present imperative grants the request of καταδιώξω, commanding sustained pursuit.

ὅτι

for

causal conjunction (ground of the command)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the double assurance grounding the command to pursue.

καταλαμβάνων

overtaking

Pres Act Part Nom Masc Sg · καταλαμβάνω

cognate participle (figura etymologica with καταλήμψη; Hebraism)

→ verbal action or state

καταλαμβάνω (pres. part.): the participle + finite verb καταλαμβάνων καταλήμψη ('overtaking you shall overtake') is the LXX's standard rendering of the Hebrew emphatic infinitive absolute (לִישָׁׁן לִישָׁן), expressing certainty — you will surely overtake them.

καταλήμψη

you shall overtake

Fut Mid Indic 2 Sg · καταλαμβάνω

main verb of the assurance (with cognate participle)

→ verbal action or state

καταλαμβάνω (fut. mid.): the finite member of the cognate construction; the future assures David of certain overtaking, answering his question καταλήμψομαι affirmatively.

καὶ

and

coordinate conjunction (second assurance)

→ discourse linkage or contrast

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

ἐξαιρούμενος

rescuing

Pres Mid Part Nom Masc Sg · ἐξαιρέω

cognate participle (figura etymologica with ἐξελεῖ)

→ verbal action or state

ἐξαιρέω (mid. ἐξαιρέομαι, pres. part.): 'rescue / deliver / snatch out'; the second cognate pair ἐξαιρούμενος ἐξελεῖ ('rescuing you shall rescue') renders לִצַּדָּת לִצַּדָּת, guaranteeing not merely overtaking but full recovery of the captives.

ἐξελεῖ

you shall rescue

Fut Mid Indic 2 Sg · ἐξαιρέω

main verb of the second assurance

→ verbal action or state

ἐξαιρέω (fut. mid. ἐξελεῖ): the finite member of the second cognate construction; the future promises certain rescue — the oracle that drives the whole recovery narrative.

9 καὶ ἐπορεύθη Δαυὶδ αὐτὸς καὶ οἱ ἑξακόσιοι ἄνδρες μετ' αὐτοῦ καὶ ἔρχονται ἕως τοῦ χειμάρρου Βοσορ καὶ οἱ περισσοὶ ἔστησαν

And David went, he and the six hundred men with him, and they came as far as the brook Besor, and the rest stayed behind.

Execution of the oracle (the pursuit begins) καὶ ἐπορεύθη Δαυὶδ

v.9 begins the pursuit commanded in v.8; the intensive αὐτός underlines David's personal leadership. The shift from aorist ἐπορεύθη to the historic present ἔρχονται quickens the narrative pace, and the closing οἱ περισσοὶ ἔστησαν ('the rest stayed') anticipates the explicit split of forces in v.10.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη
went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (David sets out)

→ verbal action or state

πορεύομαι (aor. pass. dep. ἐπορεύθη): 'go / proceed / journey'; renders תָּלַךְ; the deponent aorist begins the pursuit; the singular verb agrees with the lead subject Δαυὶδ.

Δαυὶδ
David

subject (indeclinable)

→ participant identification

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

αὐτὸς
himself

Nominative

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

→ participant reference

αὐτός: intensive pronoun 'himself'; renders the Hebrew independent pronoun הָאִישׁ, stressing David's personal participation in the pursuit.

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.

ἑξακόσιοι
six hundred

Nominative

attributive numeral (modifying ἄνδρες)

→ measure or count

ἑξακόσιοι: 'six hundred'; renders תֵּשַׁע עָשָׂר; David's standing force (cf. 1 Kgdms 27:2; 23:13), of whom only four hundred will cross the brook.

ἄνδρες
men

Nominative

co-subject (with Δαυὶδ)

→ participant prominence

ἄνδρες: meaning 'men'; it serves as co-subject (with Δαυὶδ).

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

μετά + gen.: 'with'; the elided μετ' before the vowel of αὐτοῦ.

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρχονται

they come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (historic present: vivid narration)

→ verbal action or state

ἔρχομαι (pres. ἔρχονται): 'come / go'; the historic present, common in the Kingdoms narrative, makes the arrival at the brook vivid and immediate.

ἕως

as far as

preposition + genitive (extent: 'up to')

→ spatial or relational framing

ἕως: 'up to / as far as'; renders טַעַם; marks the limit of the company's advance before the split.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

χειμάρρου

brook / wadi

Genitive

genitive object of ἕως

→ relational specification

χειμάρρους: 'torrent / wadi / seasonal stream'; renders בְּנֵי־נָחַל; a watercourse dry in summer, here the brook Besor that marks the dividing line of David's force.

Βοσορ

Besor

genitive of apposition (indeclinable place-name)

→ participant identification

Βοσορ: transliteration of Hebrew בְּנֵי־נָחַל (Besor); indeclinable; a wadi in the western Negev, the geographic pivot of the chapter (vv. 9, 10, 21).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (substantivizing περισσοί)

→ noun-phrase marking

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

περισσοί

the rest / those over

Nominative

substantival adjective (subject of ἔστησαν)

→ participant prominence

περισσός: 'remaining / left over / surplus'; here substantival 'the rest' — those who could go no further, identified in v.10 as the two hundred.

ἔστησαν

stayed / stood still

Aor Act Indic 3 Pl · ἵστημι

main verb (the halt of the rest)

→ verbal action or state

ἵστημι (aor. act. intrans. ἔστησαν): 'stand / halt / stay'; the intransitive second aorist denotes the stopping of those too weary to continue.

10 καὶ κατεδίωξεν ἐν τετρακοσίοις ἀνδράσιν ὑπέστησαν δὲ διακόσιοι ἄνδρες οἵτινες ἐκάθισαν πέραν τοῦ χειμάρρου τοῦ Βοσορ

And he pursued with four hundred men; but two hundred men stayed behind, who remained on the other side of the brook Besor.

Clarifying the split of forces (numbers specified)

καὶ κατεδίωξεν

v.10 specifies the arithmetic implied in v.9: four hundred press on in the pursuit (κατεδίωξεν, picking up the oracle's κατὰδίωκε), while two hundred stay behind at Besor. The δέ marks the contrast, and the relative clause οἵτινες ἐκάθισαν sets up the dispute over shares in vv. 21–25.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατεδίωξεν

he pursued

Aor Act Indic 3 Sg · καταδιώκω

main verb (the continued pursuit with the reduced force)

→ verbal action or state

καταδιώκω: 'pursue closely'; the aorist enacts the oracle's command καταδίωκε (v.8); the singular has David as subject leading the four hundred.

ἐν

with

preposition + dative
(accompaniment/instrument: Hebraism)

→ spatial or relational framing

ἐν + dat.: here of accompanying force ('with four hundred men'), a Hebraizing use of ἐν (rendering אִתָּם) for the troops with whom David pursues.

τετρακοσίοις

four hundred

Dative

attributive numeral (modifying ἀνδράσιν)

→ sphere or reference

τετρακόσιοι: 'four hundred'; renders אַרְבַּע מֵאוֹת; the portion of the six hundred fit to cross and fight.

ἀνδράσιν

men

Dative

dative object of ἐν (the pursuing force)

→ sphere or reference

ἀνὴρ (dat. pl. ἀνδράσιν): 'man / warrior'; the four hundred who continue the chase.

ὑπέστησαν

stayed behind

Aor Act Indic 3 Pl · ὑφίστημι

main verb (the halt of the two hundred)

→ verbal action or state

ὑφίστημι (aor. act. intrans. ὑπέστησαν): 'remain behind / stay put'; the compound (ὑπό + ἵστημι) denotes dropping back from the march — the two hundred could go no further (cf. their exhaustion in v.21).

δὲ

but

mild adversative (post-positive, marking the contrast)

→ discourse linkage or contrast

δὲ: post-positive; contrasts the four hundred who pursue with the two hundred who stay.

διακόσιοι

two hundred

Nominative

attributive numeral (subject: 'two hundred men')

→ participant prominence

διακόσιοι: 'two hundred'; renders שְׁנַיִם מֵאוֹת; the stay-behinds whose share David will defend in vv. 23–25.

ἄνδρες men Nominative <i>subject of ὑπέστησαν</i> → participant prominence ἄνδρες: meaning 'men'; it serves as subject of ὑπέστησαν.	οἵτινες who Nominative <i>relative pronoun (subject of ἐκάθισαν)</i> → participant reference οἵτις (pl. οἵτινες): 'who / which (as a class)'; the generic relative introduces a descriptive clause about the two hundred.	ἐκάθισαν remained / sat Aor Act Indic 3 Pl · καθίζω <i>verb of relative clause (their remaining at the brook)</i> → verbal action or state καθίζω: 'sit / settle / remain'; renders בָּשַׁׁ; the two hundred 'sat / stayed' across the wadi, guarding the baggage (cf. v.24).	πέραν on the other side of <i>improper preposition + genitive ('beyond')</i> → spatial or relational framing πέραν: 'across / on the far side of'; functions as a preposition with the genitive, rendering עַבְרָא; locates the two hundred on the near bank of Besor while the rest cross.
τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	χειμάρρου brook Genitive <i>genitive object of πέραν</i> → relational specification χειμάρρους: 'wadi / brook'; the seasonal stream Besor, again the dividing line of the force.	τοῦ the Genitive <i>article (with indeclinable place-name)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	Βοσορ Besor <i>genitive of apposition (indeclinable place-name)</i> → participant identification Βοσορ: transliteration of Hebrew בְּשׁוֹר; indeclinable; the brook Besor.

11 καὶ εὕρισκουσιν ἄνδρα Αἰγύπτιον ἐν ἀγρῷ καὶ λαμβάνουσιν αὐτὸν καὶ ἄγουσιν αὐτὸν πρὸς Δαυὶδ ἐν ἀγρῷ καὶ διδόασιν αὐτῷ ἄρτον καὶ ἔφαγεν καὶ ἐπότισαν αὐτὸν ὕδωρ

And they found an Egyptian man in a field, and took him and brought him to David in the field, and gave him bread, and he ate, and they gave him water to drink.

New incident: the providential discovery of the guide καὶ εὕρισκουσιν ἄνδρα Αἰγύπτιον

v.11 introduces the providential turn — the chance discovery of the abandoned Egyptian who will lead David to the raiders. A run of historic presents (εὕρισκουσιν, λαμβάνουσιν, ἄγουσιν, διδόασιν) gives the scene immediacy before the narrative reverts to the aorist (ἔφαγεν, ἐπότισαν) for the man's revival.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εὕρῃσκουσιν

they find

Pres Act Indic 3 Pl · εὕρῃσκω

main verb (historic present: the discovery)

→ verbal action or state

εὕρῃσκω (pres. εὕρῃσκουσιν): 'find / discover'; renders נִצָּחַ; the historic present highlights the providential 'finding' that will turn the pursuit.

ἄνδρα

man

Accusative

direct object of εὕρῃσκουσιν

→ object specification

ἄνῃρ: 'man'; the abandoned Egyptian, modified by the gentilic Αἰγύπτιον.

Αἰγύπτιον

Egyptian

Accusative

attributive gentilic adjective (modifying ἄνδρα)

→ object specification

Αἰγύπτιος: 'Egyptian'; a declinable gentilic; the man's nationality matters — he is a slave of an Amalekite (v.13), not himself an enemy.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ἀγρῷ

a field

Dative

dative of place (where he was found)

→ sphere or reference

ἀγρός: 'field / open country'; renders הַדֶּשֶׁת; the open country where the sick slave had been left to die.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λαμβάνουσιν

they take

Pres Act Indic 3 Pl · λαμβάνω

main verb (historic present)

→ verbal action or state

λαμβάνω (pres.): 'take / seize'; renders תִּקַּח; the men take the Egyptian in hand to bring him to David.

αὐτὸν

him

Accusative

direct object

→ participant reference

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἄγουσιν

they bring

Pres Act Indic 3 Pl · ἄγω

main verb (historic present)

→ verbal action or state

ἄγω (pres.): 'lead / bring'; renders מְבִיחִים; they conduct the man to David.

αὐτὸν

him

Accusative

direct object

→ participant reference

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

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of πρὸς (indeclinable)

→ participant identification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ἀγρῷ

the field

Dative

dative of place (where David was)

→ sphere or reference

ἀγρός: 'field'; the open country in which David's company was halted.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διδόασιν

they give

Pres Act Indic 3 Pl · δίδωμι

main verb (historic present)

→ verbal action or state

δίδωμι (pres. διδόασιν): 'give'; renders יָתַן; they give the famished man bread.

αὐτῷ

him

Dative

indirect object

→ participant reference or interest

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

ἄρτον

bread

Accusative

direct object of διδόασιν

→ object specification

ἄρτος: 'bread / loaf'; renders ὀρέζ; the staple food given to revive the man.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγεν

he ate

Aor Act Indic 3 Sg · ἐσθίω

main verb (the man's eating)

→ verbal action or state

ἐσθίω (aor. ἔφαγεν): 'eat'; renders אָכַל; the shift back to aorist marks the man's action of eating after the historic-present sequence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπότισαν

they gave to drink

Aor Act Indic 3 Pl · ποτίζω

main verb (giving water, with double accusative)

→ verbal action or state

ποτίζω: 'give to drink / water'; renders הִשְׁקִיָּה (Hiphil); takes a double accusative (αὐτὸν ὕδωρ, 'gave him water to drink').

αὐτόν

him

Accusative

accusative of person (first object of ἐπότισαν)

→ participant reference

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

ὕδωρ

water

Accusative

accusative of thing (second object of ἐπότισαν)

→ object specification

ὕδωρ: 'water'; renders מִיָּמָה ; the second accusative of the double-accusative construction with ποτίζω.

12 καὶ διδόασιν αὐτῷ κλάσμα παλάθης καὶ ἔφαγεν καὶ κατέστη τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ ὅτι οὐ βεβρώκει ἄρτον καὶ οὐ πεπώκει ὕδωρ τρεῖς ἡμέρας καὶ τρεῖς νύκτας

And they gave him a piece of a cake of figs, and he ate, and his spirit was restored in him, for he had not eaten bread nor drunk water three days and three nights.

Continuation: the man's revival and its explanation

καὶ διδόασιν αὐτῷ κλάσμα παλάθης

v.12 completes the revival: the historic present διδόασιν gives the fig-cake, and κατέστη τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ ('his spirit returned to him') marks his recovery. The causal ὅτι-clause with two pluperfects (βεβρώκει, πεπώκει) explains the man's collapse — three days and nights without food or water.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διδόασιν

they give

Pres Act Indic 3 Pl · δίδωμι

main verb (historic present)

→ verbal action or state

δίδωμι (pres.): 'give'; the men give the further nourishment that restores the man.

αὐτῷ

him

Dative

indirect object

→ participant reference or interest

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

κλάσμα

a piece

Accusative

direct object of διδόασιν

→ object specification

κλάσμα: 'fragment / broken piece'; from κλάω ('break'); here a portion broken from a pressed fig-cake.

παλάθης

of a cake of figs

Genitive

genitive of material/source (modifying κλάσμα)

→ relational specification

παλάθης: 'cake of pressed dried fruit / fig-cake'; renders חֶלֶב; a compact, energy-rich food ideal for reviving the famished slave.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγεν

he ate

Aor Act Indic 3 Sg · ἐσθίω

main verb

→ verbal action or state

ἐσθίω (aor. ἔφαγεν): 'eat'; the man eats the fig-cake.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέστη

was restored

Aor Act Indic 3 Sg · καθίστημι

main verb (the spirit's return)

→ verbal action or state

καθίστημι (aor. act. intrans. κατέστη): 'be restored / settle / come to be (in a state)'; here of the man's reviving — his vital spirit 'settled back' into him; renders the sense of וָרוּחַ שָׁבָה ('his spirit returned').

τὸ

the

Nominative

article

→ noun-phrase marking

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

πνεῦμα

spirit

Nominative

subject of κατέστη

→ participant prominence

πνεῦμα: 'spirit / breath / life-force'; renders רוּחַ; here the man's vitality, which returns with food and drink.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

αὐτῷ

him

Dative

dative object of ἐν

→ participant reference or interest

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

ὅτι

for

causal conjunction (explaining the collapse)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the explanation of the man's weakened state.

οὐ

not

negative particle (with βεβρώκει)

→ discourse linkage or contrast

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

βεβρώκει

he had eaten

Plupf Act Indic 3 Sg · βιβρώσκω

verb of causal clause (negated pluperfect)

→ verbal action or state

βιβρώσκω (plupf. βεβρώκει): 'eat / consume'; the pluperfect (without augment, as common in the LXX) expresses the man's prolonged abstinence before his rescue.

ἄρτον

bread

Accusative

direct object of βεβρώκει

→ object specification

ἄρτος: 'bread'; the food he had gone without.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with πεπώκει)

→ discourse linkage or contrast

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

πεπώκει

he had drunk

Plupf Act Indic 3 Sg · πίνω

verb of causal clause (negated pluperfect, parallel)

→ verbal action or state

πίνω (plupf. πεπώκει): 'drink'; the parallel pluperfect completes the picture of total deprivation — neither food nor water.

ὕδωρ

water

Accusative

direct object of πεπώκει

→ object specification

ὕδωρ: 'water'; the drink he had gone without.

τρεῖς

three

Accusative

attributive numeral (modifying ἡμέρας; accusative of duration)

→ measure or count

τρεῖς: 'three'; the duration of the man's deprivation, matching the 'third day' motif of the chapter (v.1).

ἡμέρας

days

Accusative

accusative of duration of time

→ object specification

ἡμέρα: 'day'; the accusative of extent of time ('for three days').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τρεῖς

three

Accusative

attributive numeral (modifying νύκτας)

→ measure or count

τρεῖς: meaning 'three'; numeral expression contributing count or measure in context.

νύκτας

nights

Accusative

accusative of duration of time

→ object specification

νύξ (acc. pl. νύκτας): 'night'; the 'three days and three nights' merism stresses the completeness of the man's exhaustion.

13 καὶ εἶπεν αὐτῷ Δαυὶδ τίνοσ σὺ εἶ καὶ πόθεν εἶ καὶ εἶπεν τὸ παιδάριον τὸ Αἰγύπτιον ἐγὼ εἰμι δοῦλος
ἀνδρὸς Αμαληκίτου καὶ κατέλιπέν με ὁ κύριός μου ὅτι ἠνωχλήθην ἐγὼ σήμερον τριταῖος

And David said to him, 'Whose are you, and where are you from?' And the young Egyptian said, 'I am the slave of an Amalekite man, and my master left me, because I fell ill three days ago today.'

Dialogue: David interrogates the revived Egyptian καὶ εἶπεν αὐτῷ Δαυὶδ

v.13 opens the interrogation that turns the slave into an informant. David's double question (τίνοσ ... πόθεν) probes ownership and origin; the man's answer identifies him as an Amalekite's slave, abandoned when he fell sick — the human callousness of the master (κατέλιπέν με ὁ κύριός μου) implicitly contrasts with David's mercy in feeding him. Here ὁ κύριός μου is a human master, not the Tetragrammaton.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπεν): introduces David's interrogation of the recovered man.

αὐτῷ

to him

Dative

indirect object

→ participant reference or interest

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

Δαυὶδ

David

subject (indeclinable)

→ participant identification

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

τίνοσ

whose

Genitive

interrogative pronoun (genitive of possession: 'whose are you')

→ relational specification

τίς (gen. τίνοσ): interrogative 'who / whose'; the possessive genitive τίνοσ σὺ εἶ ('whose are you') asks to whom the man belongs — appropriate for a slave.

σὺ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σὺ: emphatic 'you'; the explicit pronoun sharpens the direct question.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula (of the first question)

→ verbal action or state

εἰμί (pres. εἶ): 'be'; the copula of the possession-question.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πόθεν

from where

interrogative adverb (of origin)

→ clausal contribution

πόθεν: 'whence / from where'; the second question asks the man's place of origin.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula (of the second question)

→ verbal action or state

εἰμί (pres. εἶ): the copula of the origin-question.

καὶ

and

narrative conjunction (introducing the 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 (the man's reply)

→ verbal action or state

λέγω (aor. εἶπεν): introduces the Egyptian's answer.

τὸ

the

Nominative

article

→ noun-phrase marking

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

παιδάριον

young man / lad

Nominative

subject of εἶπεν

→ participant prominence

παιδάριον: 'boy / young servant / lad'; diminutive of παῖς; renders Ἰσραήλ; designates the Egyptian as a young male slave.

τὸ

the

Nominative

article (attributive, with Αἰγύπτιον)

→ noun-phrase marking

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

Αἰγύπτιον

Egyptian

Nominative

attributive gentilic adjective (modifying παιδάριον)

→ participant prominence

Αἰγύπτιος: 'Egyptian'; the neuter agrees with παιδάριον; reaffirms the man's nationality.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic 'I'; the man opens his self-identification.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (predicating δοῦλος)

→ verbal action or state

εἰμί (pres. εἰμι): 'be'; the copula of the self-identification ἐγώ εἰμι δοῦλος.

δοῦλος

slave

Nominative

predicate nominative (with εἰμι)

→ participant prominence

δοῦλος: 'slave / bondservant'; renders Ἰσραήλ; the man's servile status, the key to his abandonment and to his willingness to guide David.

άνδρὸς

of a man

Genitive

genitive of possession (whose slave)

→ relational specification

άνήρ (gen. άνδρός): 'man'; the Amalekite who owned him.

Αμαληκίτου

Amalekite

Genitive

attributive gentilic (modifying ἀνδρός)

→ relational specification

Αμαληκίτης: 'Amalekite'; a declinable masculine gentilic (contrast indeclinable Αμαληκ in v.1); identifies the slave's master as one of the raiders.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέλιπέν

left / abandoned

Aor Act Indic 3 Sg · καταλείπω

main verb (the master's abandonment)

→ verbal action or state

καταλείπω: 'leave behind / abandon / forsake'; renders כָּטַף; the master's callous desertion of his sick slave — a foil to David's mercy.

με

me

Accusative

direct object of κατέλιπεν

→ participant reference

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

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

master

Nominative

subject of κατέλιπεν (human master)

→ participant prominence

κύριος: here 'master / owner' in the ordinary human sense (rendering יְיָ), NOT the Tetragrammaton — it denotes the Amalekite who owned the slave.

μου

my

Genitive

genitive of possession (the slave's master)

→ relational specification

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

ὅτι

because

causal conjunction (reason for abandonment)

→ discourse linkage or contrast

ὅτι: 'because'; explains why the master left him — his illness.

ἠνωχλήθην

I fell ill

Aor Pass Indic 1 Sg · ἐνοχλέω

verb of causal clause (the slave's illness)

→ verbal action or state

ἐνοχλέω (aor. pass. ἠνωχλήθην): 'trouble / disturb'; in the passive 'be afflicted / fall sick'; renders חָלַהּ; the slave's sudden illness occasioned his abandonment.

ἐγώ

I

Nominative

subject (emphatic pronoun, redundant with the verb)

→ participant reference

ἐγώ: the redundant pronoun reflects the underlying Hebrew emphasis.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; with τριταῖος fixes the onset of illness at three days ago.

τριταῖος

three days ago / on the third day

Nominative

predicate adjective (temporal: 'this being the third day')

→ participant prominence

τριταῖος: 'on the third day / of three days' duration'; an adjective agreeing with ἐγώ but functioning adverbially ('I have been ill three days now'); ties to the chapter's recurring 'third day' motif (vv. 1, 12).

14 καὶ ἡμεῖς ἐπεθέμεθα ἐπὶ νότον τοῦ Χολθι καὶ ἐπὶ τὰ τῆς Ιουδαίας μέρη καὶ ἐπὶ νότον Χελουβ καὶ τὴν Σεκελακ ἐνεπυρίσαμεν ἐν πυρὶ

And we raided the south of the Cherethites, and the parts belonging to Judea, and the south of Caleb, and we burned Ziklag with fire.

Report: the slave details the raids (corroborating vv.1–2) καὶ ἡμεῖς ἐπεθέμεθα

v.14 has the slave corroborate and expand the report of v.1: the emphatic ἡμεῖς ('we') identifies him with the raiders, and a three-fold ἐπί enumerates the raided regions (the Negev of the Cherethites, of Judea, of Caleb), climaxing in the admission καὶ τὴν Σεκελακ ἐνεπυρίσαμεν — confirming his band's responsibility for Ziklag.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἡμεῖς

we

Nominative

subject (emphatic pronoun: 'we ourselves')

→ participant reference

ἡμεῖς: emphatic 'we'; the slave openly identifies himself with the raiding party, making his testimony first-hand.

ἐπεθέμεθα

we raided

Aor Mid Indic 1 Pl · ἐπιτίθημι

main verb (the raids)

→ verbal action or state

ἐπιτίθημι (mid. ἐπεθέμεθα): 'set upon / make a raid'; the same verb as v.1 (of Amalek's assault), now in the slave's first-person plural — he confirms the very raid David is avenging.

ἐπὶ

upon

preposition + accusative (object of the raid)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (object of the raid).

νότον

south / Negev

Accusative

accusative object of ἐπὶ (first region raided)

→ object specification

νότος: 'south'; ὁ νότος = the Negev; the southern district of the first-named people.

τοῦ

of the

Genitive

article (with indeclinable Χολθι)

→ noun-phrase marking

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

Χολθι

Cherethite

genitive of relationship (indeclinable: 'of the Cherethite')

→ participant identification

Χολθι: transliteration of Hebrew כְּרִתִּי (the Cherethites/Cretans), a people of the southern coastal Negev associated with the Philistines; indeclinable in this form.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative (second region raided)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (second region raided).

τὰ

the (parts)

Accusative

article (with μέρος, framing the genitive)

→ noun-phrase marking

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

τῆς

of the

Genitive

article (with Ιουδαίας)

→ noun-phrase marking

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

Ιουδαίας

of Judea

Genitive

genitive (modifying μέρος: 'parts of Judea')

→ relational specification

Ιουδαίας: meaning 'of Judea'; it serves as genitive (modifying μέρος: 'parts of Judea').

μέρη

parts

Accusative

accusative object of ἐπὶ (the regions of Judea)

→ object specification

μέρη: meaning 'parts'; it serves as accusative object of ἐπὶ (the regions of Judea).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative (third region raided)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (third region raided).

νότον

south / Negev

Accusative

accusative object of ἐπὶ (third region)

→ object specification

νότος: 'south / Negev'; the southern district of Caleb.

Χελουβ

Caleb

genitive of relationship (indeclinable: 'of Caleb')

→ participant identification

Χελουβ: transliteration of Hebrew כְּלֹב (Caleb); indeclinable; the Negev of Caleb is the clan-territory of Caleb's descendants in southern Judah (cf. 1 Kgdms 25:3).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with indeclinable Σεκελακ)

→ noun-phrase marking

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

Σεκελακ

Ziklag

direct object of ἐνεπυρίσμεν (indeclinable place-name)

→ participant identification

Σεκελακ: transliteration of Hebrew זִיקְלָג; the slave names the very town David found burned (v.1).

ἐνεπυρίσαμεν

we burned

Aor Act Indic 1 Pl · ἐμπυρίζω

main verb (the burning, first-person confession)

→ verbal action or state

ἐμπυρίζω (aor. ἐνεπυρίσαμεν): 'burn up'; the first-person plural matches ἐνεπύρισεν of v.1 — the slave confesses his band's own deed against Ziklag.

ἐν

with

preposition + dative (instrumental Hebraism)

→ spatial or relational framing

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrumental Hebraism).

πυρί

fire

Dative

dative of means (instrumental)

→ sphere or reference

πῦρ: 'fire'; ἐν πυρί again renders שָׁרָף, echoing vv. 1, 3.

15 καὶ εἶπεν πρὸς αὐτὸν Δαυὶδ εἰ κατάξεις με ἐπὶ τὸ γεδδουρ τοῦτο καὶ εἶπεν ὅμοσον δὴ μοι κατὰ τοῦ θεοῦ μὴ θανατώσῃν με καὶ μὴ παραδοῦναί με εἰς χεῖρας τοῦ κυρίου μου καὶ κατάξω σε ἐπὶ τὸ γεδδουρ τοῦτο

And David said to him, 'Will you bring me down to this raiding band?' And he said, 'Swear to me by God that you will not kill me and will not hand me over to my master, and I will bring you down to this raiding band.'

Negotiation: the guide's terms and David's recruitment καὶ εἶπεν πρὸς αὐτὸν Δαυὶδ

v.15 closes the encounter with a negotiated agreement: David asks to be led to the raiders (κατάξεις), and the slave makes his guidance conditional on an oath (ὅμοσον δὴ μοι κατὰ τοῦ θεοῦ) of protection against death and return to his master. The matching verbs κατάξεις / κατάξω frame the bargain, and the demonstrative τὸ γεδδουρ τοῦτο ties back to the oracle's object (v.8).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπεν): introduces David's request to be guided.

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).

αὐτὸν

him

Accusative

accusative object of πρὸς (the slave)

→ participant reference

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

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

εἰ

will you (whether)

interrogative particle (direct question)

→ discourse linkage or contrast

εἰ: 'whether'; introduces the direct question 'Will you bring me down ...?'

κατάξεις

will you bring down

Fut Act Indic 2 Sg · κατάγω

main verb of the question

→ verbal action or state

κατάγω: 'lead down / bring down'; renders טִּלְּהוּ; 'bring down' (the raiders are encamped below); the future poses the request to the guide.

με

me

Accusative

direct object of κατάξεις

→ participant reference

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

ἐπὶ

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with indeclinable γεδδουρ)

→ noun-phrase marking

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

γεδδουρ

raiding band

accusative object of ἐπὶ (indeclinable transliteration)

→ clausal contribution

γεδδουρ: transliteration of Hebrew טִּלְּהוּ ('raiding band'); indeclinable, here neuter by the article τὸ; the Amalekite troop David seeks.

τοῦτο

this

Accusative

demonstrative (modifying γεδδουρ)

→ participant reference

οὗτος: 'this'; τὸ γεδδουρ τοῦτο echoes the oracle's τοῦ γεδδουρ τούτου (v.8).

καὶ

and

narrative conjunction (introducing the reply)

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (the slave's reply)

→ verbal action or state

λέγω (aor. εἶπεν): introduces the guide's conditional reply.

ὅμοσον

swear

Aor Act Impv 2 Sg · ὀμνυμι

main verb (the slave's demand)

→ verbal action or state

ὀμνυμι (aor. impv. ὅμοσον): 'swear / take an oath'; renders נִפְחַל (Niphal); the slave demands a binding oath as the price of his guidance.

δή

now / I pray

emphatic/entreating particle (softening the imperative)

→ discourse linkage or contrast

δή: enclitic particle of entreaty/urgency; renders נָא; 'swear, I pray.'

μοι

to me

Dative

indirect object of ὅμοσον

→ participant reference or interest

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

κατὰ

by

preposition + genitive (the one sworn by)

→ spatial or relational framing

κατὰ + gen.: in oath-formulas 'by'; ὅμοσον κατὰ τοῦ θεοῦ ('swear by God') invokes the deity as guarantor.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive object of κατὰ (the one sworn by)

→ relational specification

θεός: 'God'; renders דִּי־הוֹלֵךְ ; the deity by whom David is to swear — the oath's binding authority.

μή

not

negative particle (with the infinitive θανατώσιν)

→ discourse linkage or contrast

μή: the negative used with the infinitives of the oath's content.

θανατώσιν

to kill

Fut Act Inf · θανατόω

infinitive of indirect content (the sworn promise: not to kill)

→ verbal action or state

θανατόω (fut. inf. θανατώσιν): 'put to death'; the future infinitive expresses the content of the oath — that David will not kill him.

με

me

Accusative

direct object of θανατώσιν

→ participant reference

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

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

μή

not

negative particle (with παραδοῦναι)

→ discourse linkage or contrast

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

παραδοῦναι

to hand over

Aor Act Inf · παραδίδωμι

infinitive of indirect content (second sworn promise)

→ verbal action or state

παραδίδωμι (aor. inf. παραδοῦναι): 'hand over / deliver up'; renders $\text{דָּן־וְנָתַן / דָּן־וְסָמַךְ}$; the second clause of the oath — not to surrender him to his Amalekite master.

με

me

Accusative

direct object of παραδοῦναι

→ participant reference

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

εἰς

into

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

→ spatial or relational framing

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

χεῖρας

hands

Accusative

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

→ object specification

χείρ (acc. pl. χεῖρας): 'hand'; εἰς χεῖρας ('into the hands of') renders תְּבַח, an idiom for handing into someone's power.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of possession (the slave's human master)

→ relational specification

κύριος: again 'master / owner' (rendering יְיָ), NOT the Tetragrammaton — the slave's Amalekite master from whom he fears recapture.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the slave's promise)

→ discourse linkage or contrast

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

κατάξω

I will bring down

Fut Act Indic 1 Sg · κατάγω

main verb (the slave's promise, contingent on the oath)

→ verbal action or state

κατάγω (fut. κατάξω): 'bring down'; the guide's own promise, matching David's κατάξεις — once sworn, he will lead David to the raiders.

σε

you

Accusative

direct object of κατάξω

→ participant reference

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

ἐπὶ

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with indeclinable γεδδουρ)

→ noun-phrase marking

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

γεδδουρ

raiding band

accusative object of ἐπὶ (indeclinable transliteration)

→ clausal contribution

γεδδουρ: transliteration of Hebrew תִּבְזָז; the Amalekite band, repeated from the question.

τοῦτο

this

Accusative

demonstrative (modifying γεδδουρ)

→ participant reference

οὗτος: 'this'; closes the bargain by repeating David's own phrase.

16 καὶ κατήγαγεν αὐτὸν ἐκεῖ καὶ ἰδοὺ οὗτοι διακεχυμένοι ἐπὶ πρόσωπον πάσης τῆς γῆς ἐσθίοντες καὶ πίνοντες καὶ ἐορτάζοντες ἐν πᾶσι τοῖς σκύλοις τοῖς μεγάλοις οἷς ἔλαβον ἐκ γῆς ἀλλοφύλων καὶ ἐκ γῆς Ιουδα

And he brought him down there, and behold, they were spread out over the face of all the land, eating and drinking and feasting over all the great spoil that they had taken from the land of the Philistines and from the land of Judah.

Discovery of the raiders (the guide delivers on his promise)

καὶ κατήγαγεν αὐτὸν ἐκεῖ

v.16 fulfills the guide's promise (κατήγαγεν matching κατάξω, v.15) and unveils the scene with presentative ἰδοὺ: the Amalekites sprawled in careless festivity. The perfect participle διακεχυμένοι ('scattered/sprawled') and the three present participles (ἐσθίοντες, πίνοντες, ἐορτάζοντες) paint their drunken security — the very condition that makes them vulnerable to David's dawn attack in v.17.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατήγαγεν

he brought down

Aor Act Indic 3 Sg · κατάγω

main verb (the guide leads David down)

→ verbal action or state

κατάγω (aor. κατήγαγεν): 'bring down / lead down'; the Egyptian fulfills his sworn promise (κατάξω, v.15), guiding David to the raiders' camp.

αὐτὸν

him

Accusative

direct object (David)

→ participant reference

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

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; renders וְשָׁם ; the place where the raiders were encamped.

καὶ

and

conjunction (introducing presentative)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (dramatizing the sight)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; presents the camp-scene through David's eyes.

οὗτοι

these / they

Nominative

subject (the Amalekite raiders)

→ participant prominence

οὗτος (pl. οὗτοι): 'these'; the demonstrative as subject of the participial description — the raiders sprawled in revelry.

διακεχυμένοι

spread out / sprawled

Perf Mid/Pass Part Nom Masc Pl · διαχέω

predicate participle (periphrastic, with ἰδοὺ supplying copular force)

→ verbal action or state

διαχέω (perf. mid./pass. part. διακεχυμένοι): 'pour out / scatter / spread abroad'; the perfect participle pictures the raiders dispersed and relaxed over the whole countryside, off their guard.

ἐπὶ

over

preposition + accusative (extent)

→ spatial or relational framing

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

πρόσωπον

face

Accusative

accusative object of ἐπὶ (idiom: 'over the face of')

→ object specification

πρόσωπον: 'face / surface'; ἐπὶ πρόσωπον ... τῆς γῆς ('over the face of the land') renders גְּבֹהַּ הָאָרֶץ, an idiom for total dispersal across the terrain.

πάσης

all

Genitive

attributive (modifying τῆς γῆς)

→ relational specification

πᾶς: 'all'; underscores that the raiders covered the whole area.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive (with πρόσωπον: 'the face of the land')

→ relational specification

γῆ: 'land / earth / ground'; renders גְּבֹהַּ; the countryside over which the raiders were spread.

ἐσθίοντες

eating

Pres Act Part Nom Masc Pl · ἐσθίω

circumstantial participle (manner: what they were doing)

→ verbal action or state

ἐσθίω (pres. part.): 'eat'; first of three participles depicting careless revelry.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πίνοντες

drinking

Pres Act Part Nom Masc Pl · πίνω

circumstantial participle (manner)

→ verbal action or state

πίνω (pres. part.): 'drink'; the second participle — their drinking left them vulnerable to surprise.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐορτάζοντες

feasting / celebrating

Pres Act Part Nom Masc Pl · ἐορτάζω

circumstantial participle (manner)

→ verbal action or state

ἐορτάζω (pres. part.): 'keep festival / celebrate'; renders λατ; the raiders feasted over their plunder — dramatic irony, as their celebration precedes their destruction.

ἐν

over / with

preposition + dative (occasion/ground of celebration)

→ spatial or relational framing

ἐν + dat.: here 'over / on account of' (rendering λ), of the plunder occasioning the feast.

πᾶσι

all

Dative

attributive (modifying τοῖς σκύλοις)

→ sphere or reference

πᾶς: 'all'; the totality of the plunder celebrated.

τοῖς

the

Dative

article

→ noun-phrase marking

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

σκύλοις

spoil / plunder

Dative

dative object of ἐν (the plunder)

→ sphere or reference

σκῦλον (pl. σκῦλα): 'spoil / plunder / booty'; renders λψ; the key noun of the chapter's second half (vv. 16, 19, 20, 22, 26), the loot whose distribution becomes the legal precedent.

τοῖς

the

Dative

article (attributive, with μεγάλοις)

→ noun-phrase marking

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

μεγάλοις

great

Dative

attributive adjective (modifying σκύλοις)

→ sphere or reference

μέγας: 'great / large'; emphasizes the vastness of the plunder taken in the raids.

οἷς

which

Dative

relative pronoun (object of ἔλαβον, attracted to dative of antecedent)

→ participant reference or interest

ὅς (dat. pl. οἷς): relative pronoun; its case is attracted to the dative antecedent τοῖς σκύλοις (it would be accusative as object of ἔλαβον).

ἔλαβον

they had taken

Aor Act Indic 3 Pl · λαμβάνω

verb of relative clause (how the plunder was acquired)

→ verbal action or state

λαμβάνω (aor. ἔλαβον): 'take / seize'; here of the raiders' acquisition of the plunder before David's attack.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive object of ἐκ (source of plunder)

→ relational specification

γῆ: 'land'; the territory plundered.

ἄλλοφύλων

of the Philistines

Genitive

genitive (modifying γῆς: 'land of the Philistines')

→ relational specification

ἄλλοφυλος: lit. 'of another tribe / foreigner'; the standard LXX rendering of פִּלִּשְׁתִּים ('Philistines') in the Kingdoms books; the raiders had plundered Philistine territory too.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (second source)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive object of ἐκ (second source)

→ relational specification

γῆς: meaning 'land'; it serves as genitive object of ἐκ (second source).

Ιουδα

of Judah

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

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה (Judah); indeclinable; the southern tribe whose land the Amalekites had also plundered.

17 καὶ ἦλθεν ἐπ' αὐτοὺς Δαυὶδ καὶ ἐπάταξεν αὐτοὺς ἀπὸ ἑωσφόρου ἕως δείλης καὶ τῇ ἐπαύριον καὶ οὐκ ἐσώθη ἐξ αὐτῶν ἀνὴρ ὅτι ἀλλ' ἦ τετρακόσια παιδάρια ἃ ἦν ἐπιβεβηκότα ἐπὶ τὰς καμήλους καὶ ἔφυγον

And David came upon them and struck them down from dawn until evening and the next day, and not a man of them escaped, except four hundred young men who had mounted on the camels and fled.

Climax: the rout of the Amalekites καὶ ἦλθεν ἐπ' αὐτοὺς Δαυὶδ

v.17 is the battle's climax: David falls on the unguarded raiders. The temporal span ἀπὸ ἑωσφόρου ἕως δείλης καὶ τῇ ἐπαύριον ('from dawn to evening and the next day') stresses a prolonged slaughter, and the near-total result οὐκ ἐσώθη ... ἀνὴρ ('not a man escaped') is qualified only by the four hundred who fled on camels — the divinely promised overtaking (v.8) realized.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν
came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (David's attack-approach)

→ verbal action or state

ἔρχομαι (aor. ἦλθεν): 'come'; ἦλθεν ἐπ' αὐτούς ('came upon them') has hostile force — the onset of the attack.

ἐπὶ
upon

preposition + accusative (hostile direction, elided)

→ spatial or relational framing

ἐπὶ + acc.: here of hostile approach 'against / upon'; the elided ἐπὶ before the vowel.

αὐτούς
them

Accusative

accusative object of ἐπὶ (the raiders)

→ participant reference

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

Δαυὶδ
David

subject (indeclinable)

→ participant identification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξεν
struck down

Aor Act Indic 3 Sg · πατάσσω

main verb (the slaughter)

→ verbal action or state

πατάσσω: 'strike / smite / slay'; renders **נִכַּל** (Hiphil); the verb of v.1 (Amalek struck Ziklag) now turned against the raiders — the reversal of the chapter.

αὐτούς
them

Accusative

direct object of ἐπάταξεν

→ participant reference

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

ἀπὸ
from

preposition + genitive (start of time-span)

→ spatial or relational framing

ἀπὸ ... ἕως: marks the temporal span of the slaughter.

ἑωσφόρου
dawn / morning star

Genitive

genitive object of ἀπὸ (start of the battle)

→ relational specification

ἑωσφόρος: 'dawn-bringer / morning star / daybreak'; from ἕως ('dawn') + φέρω; here 'daybreak'; the battle began at first light, catching the raiders unawares.

ἕως
until

preposition + genitive (end of time-span)

→ spatial or relational framing

ἕως: meaning 'until'; here it marks the relation signaled by preposition + genitive (end of time-span).

δείλης
evening

Genitive

genitive object of ἕως (end of the day's fighting)

→ relational specification

δείλη: 'afternoon / evening'; renders **בֶּלַח**; the slaughter lasted a full day and beyond.

καὶ

and

coordinate conjunction (extending the time-span)

→ discourse linkage or contrast

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

τῇ

the (next day)

Dative

article (dative of time, with ἐπαύριον; ἡμέρα understood)

→ noun-phrase marking

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

ἐπαύριον

next day

adverb (substantivized by τῇ: 'on the next day')

→ clausal contribution

ἐπαύριον: 'on the morrow / next day'; an adverb (ἐπί + αὔριον); with the article τῇ ἐπαύριον (sc. ἡμέρα) renders **ἡμέραν**, extending the slaughter into a second day.

καὶ

and

narrative conjunction (introducing the result)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἐσώθη)

→ discourse linkage or contrast

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

ἐσώθη

escaped / was saved

Aor Pass Indic 3 Sg · σῶζω

main verb (the totality of the slaughter)

→ verbal action or state

σῶζω (aor. pass. ἐσώθη): 'save / preserve / escape'; in the passive 'be saved / escape'; renders **ἠσώθη** / **ἠσώθη**; οὐκ ἐσώθη ... ἀνὴρ ('not a man escaped') marks the near-total destruction.

ἐξ

of

preposition + genitive (partitive: 'of them')

→ spatial or relational framing

ἐξ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive: 'of them').

αὐτῶν

them

Genitive

partitive genitive (the raiders)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive (the raiders).

ἀνὴρ

a man

Nominative

subject of ἐσώθη (with negation: 'not a man')

→ participant prominence

ἀνὴρ: 'man'; with οὐκ, 'no one' — the hyperbole of total rout.

ὅτι

but

particle (in the exceptive idiom ὅτι ἀλλ' ἢ)

→ discourse linkage or contrast

ὅτι: here part of the redundant exceptive construction ὅτι ἀλλ' ἢ ('except / except only'), a heavy LXX calque of Hebrew **כִּי** **אֲלָא**.

ἀλλ'

except

adversative (part of exceptive idiom, elided ἀλλά)

→ clausal contribution

ἀλλά: 'but'; with ἢ forms the exceptive 'except!'

ἢ

than / but

particle (completing the exceptive idiom)

→ discourse linkage or contrast

ἢ: 'than / or!'; the third element of the exceptive ὅτι ἀλλ' ἢ — introducing the sole exception, the four hundred who fled.

τετρακόσια

four hundred

Nominative

attributive numeral (modifying παιδάρια)

→ participant prominence

τετρακόσιοι: 'four hundred'; here neuter (with παιδάρια); the only Amalekites to escape.

παιδάρια

young men

Nominative

subject of the exceptive clause (the escapees)

→ participant prominence

παιδάριον (pl. παιδάρια): 'youth / young man / lad'; renders ַגַּי; the young, agile fighters who fled on camels.

ὅς

who

Nominative

relative pronoun (subject of the periphrastic verb)

→ participant reference

ὅς (neut. pl. ὅς): relative pronoun agreeing with παιδάρια (neuter).

ἦν

had

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic pluperfect (with ἐπιβεβηκότα)

→ participant reference

εἰμί (impf. ἦν): the auxiliary forming, with the perfect participle ἐπιβεβηκότα, a periphrastic pluperfect ('had mounted'); the singular ἦν with neuter plural subject follows normal Greek concord.

ἐπιβεβηκότα

had mounted

Perf Act Part Nom Neut Pl · ἐπιβαίνω

participle of periphrastic pluperfect (with ἦν)

→ verbal action or state

ἐπιβαίνω (perf. act. part. ἐπιβεβηκότα): 'mount / get up on'; with ἦν forms a periphrastic pluperfect — the young men had already mounted the camels, enabling their escape.

ἐπὶ

on

preposition + accusative (position: 'on the camels')

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

καμήλους

camels

Accusative

accusative object of ἐπὶ (their mounts)

→ object specification

κάμηλος: 'camel'; renders ַמָּה; the swift desert mounts that carried the four hundred to safety.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔφυγον

fled

Aor Act Indic 3 Pl · φεύγω

main verb (the escape of the four hundred)

→ verbal action or state

φεύγω (aor. ἔφυγον): 'flee / escape'; renders ַפָּג; the only survivors fled — the remnant of the once-confident raiders.

18 καὶ ἀφείλατο Δαυιδ πάντα ἃ ἔλαβον οἱ Αμαληκῖται καὶ ἀμφοτέρας τὰς γυναῖκας αὐτοῦ ἐξείλατο

And David took back everything that the Amalekites had taken, and rescued his two wives.

Result: full recovery of persons and goods

καὶ ἀφείλατο Δαυιδ

v.18 records the recovery in summary, the two verbs ἀφείλατο ('took back') and ἐξείλατο ('rescued') framing the whole — the latter directly fulfilling the oracle's ἐξαυρούμενος ἐξελη (v.8). The emphatic ἀμφοτέρας ('both') answers the loss of v.5, restoring David's wives by name.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀφείλατο

took back / recovered

Aor Mid Indic 3 Sg · ἀφαιρέω

main verb (recovery of the spoil)

→ verbal action or state

ἀφαιρέω (mid. ἀφείλατο): 'take away / take back / recover'; the middle here 'recovered for himself'; renders תָּקַח / לָקַח; David retrieves all the raiders had carried off.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

πάντα

everything

Accusative

direct object of ἀφείλατο (the recovered goods)

→ object specification

πᾶς: 'all / everything'; the totality of the plunder, anticipating the 'nothing missing' of v.19.

ἃ

that

Accusative

relative pronoun (object of ἔλαβον)

→ participant reference

ὅς (neut. pl. ἃ): relative pronoun, object of ἔλαβον, antecedent πάντα.

ἔλαβον

had taken

Aor Act Indic 3 Pl · λαμβάνω

verb of relative clause (the raiders' plundering)

→ verbal action or state

λαμβάνω (aor. ἔλαβον): 'take'; here of the Amalekites' earlier seizing of the goods now recovered.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Αμαληκῖται

Amalekites

Nominative

subject of ἔλαβον

→ participant prominence

Αμαληκίτης (pl. Αμαληκῖται): 'Amalekite'; a declinable gentilic (contrast indeclinable Αμαληκ, v.1); the raiders as a named group.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀμφοτέρως

both

Accusative

attributive adjective (modifying τὰς γυναῖκας)

→ object specification

ἀμφότεροι: 'both'; the feminine accusative ἀμφοτέρως answers the ἀμφότεραι of v.5 — both wives lost, both recovered.

τὰς

the

Accusative

article

→ noun-phrase marking

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

γυναῖκας

wives

Accusative

direct object of ἐξείλατο

→ object specification

γυνή (pl. γυναῖκας): 'wife'; David's two wives, Achinoam and Abigail (v.5), now rescued.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐξείλατο

rescued

Aor Mid Indic 3 Sg · ἐξαίρω

main verb (rescue of the wives, fulfilling the oracle)

→ verbal action or state

ἐξαίρω (mid. ἐξείλατο): 'rescue / deliver / snatch out'; the very verb of the oracle's promise ἐξαίρουμένος ἐξελῇ (v.8) — its fulfillment, the rescue accomplished.

19 καὶ οὐ διεφώνησεν αὐτοῖς ἀπὸ μικροῦ ἕως μεγάλου καὶ ἀπὸ τῶν σκύλων καὶ ἕως υἱῶν καὶ θυγατέρων καὶ ἕως πάντων ὧν ἔλαβον αὐτῶν τὰ πάντα ἐπέστρεψεν Δαυιδ

And nothing of theirs was missing, from small to great, from the spoil to sons and daughters, to everything that they had taken of theirs; David brought back the whole.

Summary climax: the completeness of the recovery

καὶ οὐ διεφώνησεν αὐτοῖς

v.19 is the theological exclamation point of the rescue: οὐ διεφώνησεν ('nothing was missing'), expanded by a sweeping merism (small to great, spoil, sons and daughters, everything), and clinched by the fronted summary τὰ πάντα ἐπέστρεψεν Δαυιδ ('David brought back the whole') — the total fulfillment of ἐξελῇ (v.8).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with διεφώνησεν)

→ discourse linkage or contrast

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

διεφώνησεν

was missing / went amiss

Aor Act Indic 3 Sg · διαφωνέω

main verb (impersonal: 'nothing was missing')

→ verbal action or state

διαφωνέω: lit. 'be discordant / be out of tune'; in the LXX idiomatically 'be missing / fail / be lost' (rendering דָּחַק / נָפַד); οὐ διεφώνησεν αὐτοῖς ('nothing of theirs was lacking') is the formula for total recovery (cf. Num 31:49).

αὐτοῖς

of theirs / for them

Dative

dative of reference/possession (the people)

→ participant reference or interest

αὐτοῖς: meaning 'of theirs'; pronoun marking person, possession, or reference within the clause; here it functions as dative of reference/possession (the people).

ἀπὸ

from

preposition + genitive (start of merism)

→ spatial or relational framing

ἀπὸ ... ἕως: the totality-merism 'from small to great.'

μικροῦ

small

Genitive

genitive object of ἀπὸ (lower pole of merism)

→ relational specification

μικρός: 'small'; substantival, the lower pole — echoing v.2's ἀπὸ μικροῦ ἕως μεγάλου, now in recovery.

ἕως

to

preposition + genitive (upper pole of merism)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition + genitive (upper pole of merism).

μεγάλου

great

Genitive

genitive object of ἕως (upper pole of merism)

→ relational specification

μέγας: 'great'; the upper pole of the recovery-merism.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (extending the merism)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

σκύλων

spoil

Genitive

genitive object of ἀπὸ (the plunder)

→ relational specification

σκῦλον (pl. σκῦλα): 'spoil / plunder'; one element of the all-encompassing recovery.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἕως
to

preposition + genitive (extending the merism)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition + genitive (extending the merism).

υἱῶν
sons

Genitive

genitive object of ἕως

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; the captured sons, now recovered.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

θυγατέρων
daughters

Genitive

genitive (parallel to υἱῶν)

→ relational specification

θυγάτηρ (gen. pl. θυγατέρων): 'daughter'; the recovered daughters, completing the family restoration.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἕως
to

preposition + genitive (summarizing extent)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition + genitive (summarizing extent).

πάντων
everything

Genitive

genitive object of ἕως (summative)

→ relational specification

πᾶς: 'all'; the summative genitive 'everything' gathers up all the foregoing categories.

ὧν
that

Genitive

relative pronoun (genitive by attraction, object of ἔλαβον)

→ relational specification

ὅς (gen. pl. ὧν): relative pronoun, attracted to the genitive antecedent πάντων (would be accusative as object of ἔλαβον).

ἔλαβον
they had taken

Aor Act Indic 3 Pl · λαμβάνω

verb of relative clause (the raiders' seizure)

→ verbal action or state

λαμβάνω (aor. ἔλαβον): 'take'; of all the Amalekites had carried off.

αὐτῶν
of theirs

Genitive

partitive/possessive genitive (belonging to the people)

→ relational specification

αὐτῶν: meaning 'of theirs'; pronoun marking person, possession, or reference within the clause; here it functions as partitive/possessive genitive (belonging to the people).

τὰ
the

Accusative

article (with πάντα, fronted object)

→ noun-phrase marking

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

πάντα

the whole / all

Accusative

direct object of ἐπέστρεψεν (fronted summary)

→ object specification

πάς: 'all'; τὰ πάντα ('the whole / the totality'), the emphatic summary object — David brought back absolutely everything.

ἐπέστρεψεν

brought back

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (the total restoration)

→ verbal action or state

ἐπιστρέφω: 'turn back / restore / bring back'; renders יָשַׁב (Hiphil of יָשַׁב); here transitive 'brought back' — David returned the whole.

Δαυיד

David

subject (indeclinable)

→ participant identification

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

20 καὶ ἔλαβεν Δαυιδ πάντα τὰ ποίμνια καὶ τὰ βουκόλια καὶ ἀπήγαγεν ἔμπροσθεν τῶν σκύλων καὶ τοῖς σκύλοις ἐκείνοις ἐλέγετο ταῦτα τὰ σκύλα Δαυιδ

And David took all the flocks and the herds and drove them before the spoil; and of that spoil it was said, 'This is David's spoil.'

Supplement: the livestock as David's personal spoil καὶ ἔλαβεν Δαυιδ πάντα τὰ ποίμνια

v.20 adds the livestock as plunder beyond the recovered Ziklag goods; David drives the flocks and herds ahead, and the popular acclamation ταῦτα τὰ σκύλα Δαυιδ ('this is David's spoil') — reported by the iterative imperfect ἐλέγετο — marks this as his own war-prize, the basis for the largesse of vv. 26–31.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (seizing the livestock)

→ verbal action or state

λαμβάνω (aor. ἔλαβεν): 'take'; here David takes the Amalekites' own flocks and herds as additional spoil.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

πάντα

all

Accusative

attributive (modifying τὰ ποίμνια)

→ object specification

πάς: 'all'; the whole of the captured livestock.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ποίμνια

flocks

Accusative

direct object of ἔλαβεν

→ object specification

ποίμνιον: 'flock (of sheep/goats)'; renders ἡνῶ; the small cattle taken as spoil.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

βουκόλια

herds

Accusative

direct object (parallel to ποίμνια)

→ object specification

βουκόλιον: 'herd (of cattle)'; renders רֶקֶב; the large cattle, paired with the flocks as the totality of livestock.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγαγεν

drove away / led off

Aor Act Indic 3 Sg · ἀπάγω

main verb (driving the livestock)

→ verbal action or state

ἀπάγω (aor. ἀπήγαγεν): 'lead away / drive off'; David drives the livestock ahead of the rest of the spoil.

ἔμπροσθεν

before / ahead of

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

→ spatial or relational framing

ἔμπροσθεν: 'in front of / before'; with the genitive τῶν σκύλων, the livestock are driven ahead of the other plunder.

τῶν

the

Genitive

article

→ noun-phrase marking

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

σκύλων

spoil

Genitive

genitive object of ἔμπροσθεν

→ relational specification

σκῦλον: 'spoil'; the recovered plunder, ahead of which the livestock march.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

σκύλοις

spoil

Dative

dative of reference (concerning that spoil)

→ sphere or reference

σκῦλον (dat. pl. σκύλοις): 'spoil'; the dative of reference — 'concerning that spoil it was said ...'

ἐκείνοις

that

Dative

demonstrative (modifying σκύλοις)

→ sphere or reference

ἐκεῖνος: 'that'; distinguishes this particular livestock-spoil as David's own.

ἐλέγετο

it was said

Impf Mid/Pass Indic 3 Sg · λέγω

main verb (impersonal passive: the popular saying)

→ verbal action or state

λέγω (impf. pass. ἐλέγετο): 'be said'; the iterative imperfect reports a recurring popular acclamation — people kept calling this 'David's spoil.'

ταῦτα

this

Nominative

subject of the quoted saying (demonstrative)

→ participant prominence

οὗτος (neut. pl. ταῦτα): 'these / this'; subject of the acclamation, agreeing with τὰ σκῦλα.

τὰ

the

Nominative

article

→ noun-phrase marking

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

σκῦλα

spoil

Nominative

predicate nominative (of the saying: 'David's spoil')

→ participant prominence

σκῦλον (pl. σκῦλα): 'spoil'; the acclamation ταῦτα τὰ σκῦλα Δαυιδ ('this is David's spoil') brands the livestock as his personal war-prize.

Δαυιδ

of David

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

→ participant identification

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

21 καὶ παραγίνεται Δαυὶδ πρὸς τοὺς διακοσίους ἄνδρας τοὺς ἐκλυθέντας τοῦ πορεύεσθαι ὀπίσω Δαυὶδ καὶ ἐκάθισεν αὐτοὺς ἐν τῷ χειμάρρῳ τῷ Βοσορ καὶ ἐξῆλθον εἰς ἀπάντησιν Δαυὶδ καὶ εἰς ἀπάντησιν τοῦ λαοῦ τοῦ μετ' αὐτοῦ καὶ προσήγαγεν Δαυὶδ ἕως τοῦ λαοῦ καὶ ἠρώτησαν αὐτὸν τὰ εἰς εἰρήνην

And David came to the two hundred men who had been too exhausted to go after David, whom he had made to stay at the brook Besor; and they went out to meet David and to meet the people who were with him; and David came up to the people, and they greeted him peaceably.

Return to the stay-behinds (setting up the dispute over shares)

καὶ παραγίνεται Δαυὶδ

v.21 reunites the victorious force with the two hundred left at Besor (v.10). The historic present παραγίνεται quickens the reunion; the relative τοὺς ἐκλυθέντας names their exhaustion as the reason they stayed, and the warm greeting (ἠρώτησαν αὐτὸν τὰ εἰς εἰρήνην, 'they greeted him peaceably') stands in pointed contrast to the hostility of the 'worthless men' in the next verse.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παραγίνεται

comes / arrives

Pres Mid Indic 3 Sg· παραγίνομαι

main verb (historic present: the reunion)

→ verbal action or state

παραγίνομαι (pres. παραγίνεται): 'come / arrive / be present'; the historic present makes the reunion at Besor vivid.

Δαυὶδ

David

subject (indeclinable)

→ participant identification

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

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

διακοσίους

two hundred

Accusative

attributive numeral (modifying ἄνδρας)

→ object specification

διακόσιοι: 'two hundred'; the men left behind in v.10, now rejoined.

ἄνδρας

men

Accusative

accusative object of πρὸς

→ object specification

ἄνδρας: meaning 'men'; it serves as accusative object of πρὸς.

τοὺς

the

Accusative

article (with participle ἐκλυθέντας)

→ noun-phrase marking

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

ἐκλυθέντας

who were too exhausted

Aor Pass Part Acc Masc Pl · ἐκλύω

attributive participle (describing the two hundred)

→ verbal action or state

ἐκλύω (aor. pass. part. ἐκλυθέντας): 'loose / weaken / exhaust'; in the passive 'be worn out / faint'; explains why the two hundred dropped back — they were too spent to cross Besor.

τοῦ

from

Genitive

article (with the genitive articular infinitive)

→ noun-phrase marking

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

πορεύεσθαι

to go

Pres Mid Inf · πορεύομαι

articular infinitive (genitive of separation/result with ἐκλυθέντας: 'too weak to go')

→ verbal action or state

πορεύομαι (pres. inf., articular τοῦ πορεύεσθαι): 'go / proceed'; the genitive articular infinitive completes ἐκλυθέντας — 'too exhausted to go on after David.'

ὀπίσω

after

improper preposition + genitive ('behind / after')

→ spatial or relational framing

ὀπίσω: 'after'; ὀπίσω Δαυιδ ('after David'), renders יַרְחֵא.

Δαυיד

David

genitive object of ὀπίσω (indeclinable)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάθισεν

he had made to stay

Aor Act Indic 3 Sg · καθίζω

main verb (David had stationed them)

→ verbal action or state

καθίζω (aor. ἐκάθισεν): here transitive/causative 'cause to sit / station / settle'; David had stationed the two hundred at Besor (cf. v.10 ἐκάθισαν, intransitive).

αὐτούς

them

Accusative

direct object of ἐκάθισεν

→ participant reference

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

ἐν

at

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

χειμάρρῳ

brook

Dative

dative of place (where they stayed)

→ sphere or reference

χειμάρρους (dat. χειμάρρῳ): 'wadi / brook'; the brook Besor where the two hundred remained.

τῷ

the

Dative

article (with indeclinable Βοσορ)

→ noun-phrase marking

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

Βοσορ

Besor

dative of apposition (indeclinable place-name)

→ participant identification

Βοσορ: transliteration of Hebrew בְּשׁוֹר; the brook Besor, named for the third time (vv. 9, 10, 21).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθον

they went out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (the two hundred go out to meet)

→ verbal action or state

ἐξέρχομαι (aor. ἐξῆλθον): 'go out / come out'; the stay-behinds come out to welcome the returning force.

εἰς

to

preposition + accusative (purpose: 'to meet')

→ spatial or relational framing

εἰς ἀπάντησιν: 'to meet'; a stock LXX idiom (rendering תַּנִּלְקֹל) for going out to encounter someone.

ἀπάντησιν

meeting

Accusative

accusative object of εἰς (idiomatic: 'to a meeting of')

→ object specification

ἀπάντησις: 'meeting / encounter'; in εἰς ἀπάντησιν it forms the idiom 'to meet.'

Δαυιδ

David

objective genitive (whom they go to meet, indeclinable)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as objective genitive (whom they go to meet, indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς

to

preposition + accusative (purpose, parallel)

→ spatial or relational framing

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

ἀπάντησιν

meeting

Accusative

accusative object of εἰς (idiom, parallel)

→ object specification

ἀπάντησιν: meaning 'meeting'; it serves as accusative object of εἰς (idiom, parallel).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

objective genitive (the people they go to meet)

→ relational specification

λαός: 'people'; here the fighting force that went with David.

τοῦ

the (who were)

Genitive

article (attributive, with μετ' αὐτοῦ)

→ noun-phrase marking

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

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

μετά + gen.: 'with'; the article + prepositional phrase τοῦ μετ' αὐτοῦ ('the one(s) with him') functions attributively.

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσέγγαγεν

came up / drew near

Aor Act Indic 3 Sg · προσάγω

main verb (David approaches the people)

→ verbal action or state

προσάγω (aor. προσέγγαγεν): 'bring near'; here intransitive 'drew near / came up'; David approaches the greeting party.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

ἕως

up to

preposition + genitive (extent: 'up to')

→ spatial or relational framing

ἕως: meaning 'up to'; here it marks the relation signaled by preposition + genitive (extent: 'up to').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of ἕως

→ relational specification

λαός: 'people'; here the two hundred who came out to meet him.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἠρώτησαν

they greeted / asked

Aor Act Indic 3 Pl · ἐρωτάω

main verb (the peaceable greeting)

→ verbal action or state

ἐρωτάω (aor. ἠρώτησαν): 'ask / greet'; in the idiom ἠρώτησαν ... τὰ εἰς εἰρήνην ('asked after peace / greeted peaceably') it renders וְשָׁלוֹם , a friendly salutation.

αὐτόν

him

Accusative

direct object of ἠρώτησαν (David)

→ participant reference

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

τὰ

the things

Accusative

article (substantivizing εἰς εἰρήνην)

→ noun-phrase marking

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

εἰς

for

preposition + accusative (in the greeting-idiom)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (in the greeting-idiom).

εἰρήνην

peace

Accusative

accusative object of εἰς (idiom: 'after their welfare')

→ object specification

εἰρήνη: 'peace / welfare'; renders וְשָׁלוֹם ; τὰ εἰς εἰρήνην ('the things pertaining to peace') is the content of the friendly greeting — they inquired after one another's wellbeing.

22 καὶ ἀπεκρίθη πᾶς ἀνὴρ λοιμὸς καὶ πονηρὸς τῶν ἀνδρῶν τῶν πολεμιστῶν τῶν πορευθέντων μετὰ Δαυιδ καὶ εἶπαν ὅτι οὐ κατεδίωξαν μεθ' ἡμῶν οὐ δώσομεν αὐτοῖς ἐκ τῶν σκύλων ὧν ἐξειλάμεθα ὅτι ἀλλ' ἢ ἕκαστος τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα αὐτοῦ ἀπαγέσθωσαν καὶ ἀποστρεφέτωσαν

Then every evil and worthless man of the warriors who had gone with David answered and said, 'Because they did not pursue with us, we will not give them any of the spoil that we recovered, except that each may take away his wife and his children and depart.'

Conflict: the worthless men's selfish demand καὶ ἀπεκρίθη πᾶς ἀνὴρ λοιμὸς καὶ πονηρὸς

v.22 introduces the dispute: the 'evil and worthless men' (πᾶς ἀνὴρ λοιμὸς καὶ πονηρὸς) among the four hundred argue that the two hundred forfeited any share by not fighting. Their causal ὅτι ('because they did not pursue') and the exceptive ὅτι ἀλλ' ἢ (allowing only wives and children) frame the meanness that David will overturn in vv. 23–24.

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)

→ verbal action or state

ἀποκρίνομαι (aor. pass. dep. ἀπεκρίθη): 'answer / respond'; renders תָּנַח; the singular agrees with the collective πᾶς ἀνὴρ.

πᾶς

every

Nominative

attributive (distributive: 'every man')

→ participant prominence

πᾶς: 'every / all'; the distributive πᾶς ἀνὴρ ('every man') of the worthless sort.

ἀνὴρ

man

Nominative

subject of ἀπεκρίθη

→ participant prominence

ἀνὴρ: 'man'; the type-category specified by the following adjectives.

λοιμός

pestilent / worthless

Nominative

attributive adjective (characterizing ἀνὴρ)

→ participant prominence

λοιμός: lit. 'plague / pestilence'; used adjectivally 'pestilent / pernicious / good-for-nothing'; the LXX's vivid rendering of לַעֲלִיזָה ('worthless / base') — a 'plague of a man'!

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πονηρός

evil

Nominative

attributive adjective (paired with λοιμός)

→ participant prominence

πονηρός: 'evil / wicked / base'; renders מְרִירָה; the doublet λοιμός καὶ πονηρός heaps up the disreputable character of these men.

τῶν

of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

ἀνδρῶν

men

Genitive

partitive genitive (from among the men)

→ relational specification

ἀνὴρ (gen. pl. ἀνδρῶν): 'man'; partitive — these worthless ones were among David's fighters.

τῶν

the

Genitive

article (with πολεμιστῶν)

→ noun-phrase marking

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

πολεμιστῶν

warriors

Genitive

genitive in apposition (the fighting men)

→ relational specification

πολεμιστής: 'warrior / man of war'; renders מִלְחָמָה שִׁינִי; specifies the men as combatants — those who actually fought, hence their claim to the spoil.

τῶν

the

Genitive

article (with participle)

→ noun-phrase marking

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

πορευθέντων

who went

Aor Pass Part Gen Masc Pl · πορεύομαι

attributive participle (describing the warriors)

→ verbal action or state

πορεύομαι (aor. pass. dep. part. πορευθέντων): 'go / proceed'; the participle defines the warriors as those who went on the pursuit with David.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

Δαυιδ

David

genitive object of μετὰ (indeclinable)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (introducing their demand; plural ad sensum)

→ verbal action or state

λέγω (aor. εἶπαν, Hellenistic α-form): 'say'; the plural (after singular ἀπεκρίθη) reflects the collective sense of πᾶς ἀνὴρ.

ὅτι

because

causal conjunction (ground of their refusal)

→ discourse linkage or contrast

ὅτι: 'because'; the men's stated reason for excluding the two hundred.

οὐ

not

negative particle (with κατεδίωξαν)

→ discourse linkage or contrast

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

κατεδίωξαν

they pursued

Aor Act Indic 3 Pl · καταδιώκω

verb of causal clause (negated: the two hundred did not fight)

→ verbal action or state

καταδιώκω (aor. κατεδίωξαν): 'pursue'; the worthless men's grievance — the two hundred did not join the chase, so (they argue) deserve no spoil.

μεθ

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

μετὰ + gen.: 'with'; elided μεθ before the rough breathing of ἡμῶν.

ἡμῶν

us

Genitive

genitive object of μετὰ

→ relational specification

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

οὐ

not

negative particle (with δώσομεν)

→ discourse linkage or contrast

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

δώσομεν

we will give

Fut Act Indic 1 Pl · δίδωμι

main verb of the demand (refusal to share)

→ verbal action or state

δίδωμι (fut. δώσομεν): 'give'; the emphatic refusal οὐ δώσομεν ('we will not give') states the selfish position David rejects.

αὐτοῖς

to them

Dative

indirect object (the two hundred)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (the two hundred).

ἐκ

of

preposition + genitive (partitive: 'from the spoil')

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

σκύλων

spoil

Genitive

partitive genitive (object of δώσομεν via ἐκ)

→ relational specification

σκύλων: 'spoil'; the recovered plunder over which the dispute arises.

ᾧ

which

Genitive

relative pronoun (genitive by attraction, object of ἐξειλάμεθα)

→ relational specification

ὅς (gen. pl. ᾧ): relative pronoun, attracted to the genitive antecedent τῶν σκύλων.

ἐξειλάμεθα

we recovered

Aor Mid Indic 1 Pl · ἐξαίρέω

verb of relative clause (the warriors' recovery-claim)

→ verbal action or state

ἐξαίρέω (mid. ἐξειλάμεθα): 'rescue / recover'; the same verb as the oracle (ἐξελεῖ, v.8) and the rescue (ἐξείλατο, v.18), here claimed by the worthless men as their own achievement.

ὅτι

but

particle (in the exceptive idiom ὅτι ἀλλ' ἢ)

→ discourse linkage or contrast

ὅτι: part of the exceptive construction ὅτι ἀλλ' ἢ ('except'), calquing 𐤇𐤍 𐤇𐤃.

ἀλλ'

except

adversative (part of exceptive idiom, elided)

→ clausal contribution

ἀλλά: 'but'; the second element of the exceptive.

ἢ

than

particle (completing the exceptive idiom)

→ discourse linkage or contrast

ἢ: 'than / or'; completes ὅτι ἀλλ' ἢ — the only thing the two hundred may take is their own families.

ἕκαστος

each one

Nominative

subject of the imperatives (distributive)

→ participant prominence

ἕκαστος: 'each one'; the distributive subject — each of the two hundred may reclaim only his own.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

direct object of ἀπαγέσθωσαν

→ object specification

γυνή: 'wife'; the one concession the worthless men allow — each may take his wife.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

τέκνα

children

Accusative

direct object (parallel to γυναῖκα)

→ object specification

τέκνον (pl. τέκνα): 'child'; renders / תַּיִם; the other concession — each man's children.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἀπαγέσθωσαν

let them take away

Pres Mid/Pass Impv 3 Pl · ἀπάγω

main verb (third-person imperative: grudging concession)

→ verbal action or state

ἀπάγω (pres. mid. impv. ἀπαγέσθωσαν): 'lead away / take away'; the middle/permissive third-person imperative — 'let them take (their own) away'; the men grudgingly grant only the families.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποστρέψωσαν

let them depart

Pres Act Impv 3 Pl · ἀποστρέφω

main verb (third-person imperative, parallel)

→ verbal action or state

ἀποστρέφω (pres. act. impv. ἀποστρέψωσαν): 'turn back / go away'; here intransitive 'let them depart' — the worthless men dismiss the two hundred with only their families and no plunder.

23 καὶ εἶπεν Δαυιδ οὐ ποιήσετε οὕτως μετὰ τὸ παραδοῦναι τὸν κύριον ἡμῖν καὶ φυλάξαι ἡμᾶς καὶ παρέδωκεν κύριος τὸν γεδδουρ τὸν ἐπερχόμενον ἐφ' ἡμᾶς εἰς χεῖρας ἡμῶν

But David said, 'You shall not do so, after the LORD has delivered to us and kept us, and the LORD gave the raiding band that came against us into our hands.'

David's correction: the theology of the spoil

καὶ εἶπεν Δαυιδ οὐ ποιήσετε οὕτως

v.23 is David's decisive rebuttal: the prohibitive future οὐ ποιήσετε οὕτως ('you shall not do so') overturns the worthless men's demand on theological grounds — the victory and the spoil are the LORD's gift (παρέδωκεν κύριος ... εἰς χεῖρας ἡμῶν), not the warriors' achievement. The double κύριον/κύριος here is the Tetragrammaton, the true giver.

καὶ

but

narrative conjunction (adversative force)

→ discourse linkage or contrast

καί: here with adversative nuance ('but'), marking David's rebuttal.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ verbal action or state

λέγω (aor. εἶπεν): introduces David's correction of the men.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

οὐ

not

negative particle (with ποιήσετε: prohibitive)

→ discourse linkage or contrast

οὐ: the negative with the future ποιήσετε forms a strong prohibition ('you shall not').

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibitive future)

→ verbal action or state

ποιέω (fut. ποιήσετε): 'do / make'; the future with οὐ is a categorical prohibition (rendering יְשַׁלְּחֵנִי לֹא) — David forbids the selfish plan.

οὕτως

so / thus

adverb of manner (referring to the men's proposal)

→ adverbial qualification

οὕτως: 'thus / in this way'; renders יָכֵן; points back to the worthless men's demand.

μετὰ

after

preposition + accusative (temporal, with articular infinitive)

→ spatial or relational framing

μετά + acc.: 'after'; μετὰ τὸ παραδοῦναι ('after the giving / after he has delivered') with the articular infinitive forms a temporal clause.

τὸ

the

Accusative

article (with articular infinitive)

→ noun-phrase marking

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

παραδοῦναι

delivering / has delivered

Aor Act Inf · παραδίδωμι

articular infinitive (object of μετά, with accusative subject τὸν κύριον)

→ verbal action or state

παραδίδωμι (aor. inf. παραδοῦναι): 'hand over / deliver'; the articular infinitive with its accusative subject (τὸν κύριον) and object (ἡμῖν) means 'after the LORD has delivered (the spoil/enemy) to us.'

τὸν

the

Accusative

article (with κύριον, subject of the infinitive)

→ noun-phrase marking

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

κύριον

the LORD

Accusative

accusative subject of the articular infinitive παραδοῦναι

→ object specification

κύριος: rendering of the Tetragrammaton יהוה; the accusative-of-subject of the infinitive — it is the LORD who has done the delivering, the basis of David's argument.

ἡμῖν

to us

Dative

indirect object of παραδοῦναι (the beneficiaries)

→ participant reference or interest

ἡμῖν: meaning 'to us'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of παραδοῦναι (the beneficiaries).

καὶ

and

coordinate conjunction (second articular infinitive)

→ discourse linkage or contrast

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

φυλάξαι

kept / guarded

Aor Act Inf · φυλάσσω

articular infinitive (coordinate with παραδοῦναι, sharing μετὰ τό)

→ verbal action or state

φυλάσσω (aor. inf. φυλάξαι): 'guard / keep / protect'; renders גִּבַּשׁ; the second divine act David cites — the LORD also kept/protected them in the venture.

ἡμᾶς

us

Accusative

direct object of φυλάξαι

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of φυλάξαι.

καὶ

and

narrative conjunction (restating the main point)

→ discourse linkage or contrast

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

παρέδωκεν

gave / delivered

Aor Act Indic 3 Sg · παραδίδωμι

main verb (the LORD's decisive act)

→ verbal action or state

παραδίδωμι (aor. παρέδωκεν): 'hand over / give up'; renders תָּתַן; the finite restatement — the LORD gave the raiders into their hands; the theological ground of the equal-share ruling.

κύριος

the LORD

Nominative

subject of παρέδωκεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the explicit divine subject — the victory is wholly attributed to YHWH.

τὸν

the

Accusative

article (with indeclinable γεδδουρ)

→ noun-phrase marking

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

γεδδουρ

raiding band

direct object of παρέδωκεν (indeclinable transliteration)

→ clausal contribution

γεδδουρ: transliteration of Hebrew גִּדְדָּא ('raiding band'); indeclinable; the Amalekite troop, delivered by the LORD.

τὸν

the

Accusative

article (with participle ἐπερχόμενον)

→ noun-phrase marking

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

ἐπερχόμενον

that came against

Pres Mid Part Acc Masc Sg · ἐπέρχομαι

attributive participle (describing the γεδδουρ)

→ verbal action or state

ἐπέρχομαι (pres. mid. part. ἐπερχόμενον): 'come upon / advance against'; the participle characterizes the band as the aggressor — they 'came against us,' making the victory defensive and divinely granted.

ἐφ'

against

preposition + accusative (hostile direction, elided)

→ spatial or relational framing

ἐπί + acc.: 'against'; elided ἐφ' before the rough breathing of ἡμᾶς.

ἡμᾶς

us

Accusative

accusative object of ἐπί

→ participant reference

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

εἰς

into

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

→ spatial or relational framing

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

χεῖρας

hands

Accusative

accusative object of εἰς (idiom: 'into our hands')

→ object specification

χεῖρ (acc. pl. χεῖρας): 'hand'; εἰς χεῖρας ἡμῶν renders יְדֵיָנוּ, the idiom for delivering into one's power.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

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

24 καὶ τίς ὑπακούσεται ὑμῶν τῶν λόγων τούτων ὅτι οὐχ ἦττον ὑμῶν εἰσιν διότι κατὰ τὴν μερίδα τοῦ καταβαίνοντος εἰς πόλεμον οὕτως ἔσται ἡ μερίς τοῦ καθημένου ἐπὶ τὰ σκεύη κατὰ τὸ αὐτὸ μεριοῦνται

And who will listen to you in these words? For they are not less than you; but as the share of the one who goes down to battle, so shall be the share of the one who stays by the baggage; they shall share alike.

David's ruling: the principle of equal shares

καὶ τίς ὑπακούσεται ὑμῶν τῶν λόγων τούτων

v.24 states the positive principle: a rhetorical question (τίς ὑπακούσεται ...) dismisses the men's argument, and the comparative formula κατὰ τὴν μερίδα τοῦ καταβαίνοντος ... οὕτως ἔσται ἡ μερίς τοῦ καθημένου ('as the share of the one who goes down ... so the share of the one who stays') establishes equal division, summed by κατὰ τὸ αὐτὸ μεριοῦνται ('they shall share alike').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τίς

who

Nominative

interrogative pronoun (subject of ὑπακούσεται)

→ participant reference

τίς: interrogative 'who'; the rhetorical question expects the answer 'no one' — no one will heed such a mean proposal.

ὑπακούσεται

will listen / heed

Fut Mid Indic 3 Sg · ὑπακούω

main verb (rhetorical question)

→ verbal action or state

ὑπακούω (fut. mid. ὑπακούσεται): 'listen to / obey / heed'; renders *נָחַץ*; David's rhetorical 'who will listen to you?' dismisses the demand as unworthy of assent.

ὑμῶν

you

Genitive

genitive object of ὑπακούσεται (whom one would heed)

→ relational specification

ὑμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ὑπακούσεται (whom one would heed).

τῶν

the

Genitive

article

→ noun-phrase marking

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

λόγων

words

Genitive

genitive (in respect of these words; with ὑπακούσεται)

→ relational specification

λόγος (gen. pl. λόγων): 'word / saying'; the worthless men's proposal, dismissed as not worth heeding.

τούτων

these

Genitive

demonstrative (modifying λόγων)

→ relational specification

οὗτος (gen. pl. τούτων): 'these'; points to the men's just-spoken demand.

ὅτι

for

causal conjunction (ground of the dismissal)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the reason — the stay-behinds are not inferior.

οὐχ

not

negative particle (with ἦττον)

→ discourse linkage or contrast

οὐχ: the form of οὐ before a rough breathing (ἦττον).

ἦττον

less / inferior

Accusative

comparative adjective/adverb (predicate: 'not inferior')

→ object specification

ἥσων / ἦττων (neut. ἦττον): 'lesser / inferior / weaker'; the comparative used predicatively/adverbially with a genitive of comparison — the two hundred are 'not less than' the fighters.

ὑμῶν

than you

Genitive

genitive of comparison (with ἦττον)

→ relational specification

ὑμῶν: meaning 'than you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of comparison (with ἦττον).

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula (predicating ἦττον of the two hundred)

→ verbal action or state

εἰμί (pres. εἰσιν): 'be'; the copula — 'they are not less (than you).'

διότι

but / because

conjunction (introducing the principle)

→ discourse linkage or contrast

διότι: 'because / for / therefore'; here introducing the governing principle of equal shares.

κατὰ

according to

preposition + accusative (standard of comparison)

→ spatial or relational framing

κατά + acc.: 'according to / corresponding to'; sets up the proportional comparison of shares.

τὴν

the

Accusative

article

→ noun-phrase marking

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

μερίδα

share / portion

Accusative

accusative object of κατά (standard: the warrior's share)

→ object specification

μερίς: 'portion / share'; renders מַלְאָכָה; the key term of the statute — the allotment of spoil.

τοῦ

of the one

Genitive

article (with participle, substantival)

→ noun-phrase marking

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

καταβαίνοντος

who goes down

Pres Act Part Gen Masc Sg · καταβαίνω

substantival participle (the combatant)

→ verbal action or state

καταβαίνω (pres. part. καταβαίνοντος): 'go down'; substantival 'the one who goes down (to battle)'; idiom for joining combat (cf. Hebrew מִלְחָמָה יָרַד).

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

πόλεμον

battle / war

Accusative

accusative object of εἰς (the combat)

→ object specification

πόλεμος: 'war / battle'; renders מִלְחָמָה; the front to which the fighters went down.

οὕτως

so

adverb of manner (correlative with κατά: 'so too')

→ adverbial qualification

οὕτως: 'so / thus'; the correlative completing the comparison — the stay-behind's share equals the combatant's.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (predicating equality of shares)

→ verbal action or state

εἰμί (fut. ἔσται): 'be'; the legislative future stating the rule — 'so shall be the share.'

ἡ

the

Nominative

article

→ noun-phrase marking

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

μερίς

share / portion

Nominative

subject of ἔσται (the stay-behind's share)

→ participant prominence

μερίς: 'portion / share'; the second occurrence — the share of the one who stays.

τοῦ

of the one

Genitive

article (with participle, substantival)

→ noun-phrase marking

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

καθημένου

who stays / sits

Pres Mid Part Gen Masc Sg · κάθημαι

substantival participle (the one who guards the baggage)

→ verbal action or state

κάθημαι (pres. part. καθημένου): 'sit / remain / stay'; substantival 'the one who stays (by the baggage)'; the counterpart to the combatant.

ἐπὶ

by / over

preposition + accusative (position: 'over the baggage')

→ spatial or relational framing

ἐπὶ + acc.: here 'by / over' — stationed in charge of the baggage.

τὰ

the

Accusative

article

→ noun-phrase marking

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

σκεύη

baggage / equipment

Accusative

accusative object of ἐπί (what the stay-behind guards)

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement / baggage'; renders מִלְחָמָה; here the army's gear/baggage train guarded by the rear party.

κατὰ

according to

preposition + accusative (idiom: 'alike')

→ spatial or relational framing

κατά + acc.: in κατὰ τὸ αὐτό ('alike / in the same way'), an idiom for equal treatment.

τὸ

the

Accusative

article (with αὐτό)

→ noun-phrase marking

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

αὐτό

same

Accusative

intensive/identity pronoun (in idiom κατὰ τὸ αὐτό)

→ participant reference

αὐτός (neut. τὸ αὐτό): 'the same'; κατὰ τὸ αὐτό = 'alike / equally!'

μεριοῦνται

they shall share

Fut Mid Indic 3 Pl · μερίζω

main verb (the summative ruling)

→ verbal action or state

μερίζω (fut. mid. μεριοῦνται): 'divide / apportion / share'; renders חָלַק; the Attic-future middle sums the principle — combatants and rear-guard share equally.

25 καὶ ἐγενήθη ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω καὶ ἐγένετο εἰς πρόσταγμα καὶ εἰς δικαίωμα τῷ Ἰσραὴλ ἕως τῆς σήμερον

And it came to pass from that day onward that it became a statute and an ordinance for Israel until this day.

Narratorial coda: the ruling becomes permanent law

καὶ ἐγενήθη ἀπὸ τῆς ἡμέρας ἐκείνης

v.25 is the narrator's etiological coda: David's ad hoc decision is elevated to enduring law. The temporal frame ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω ('from that day onward') and the closing ἕως τῆς σήμερον ('until today') bracket the ruling as a lasting πρόσταγμα καὶ δικαίωμα ('statute and ordinance') for Israel — typical of LXX etiological formulae.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (impersonal frame-marker)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): 'come to be / happen'; the impersonal καὶ ἐγενήθη again renders יָהִי, here framing the etiological note.

ἀπὸ

from

preposition + genitive (temporal starting point)

→ spatial or relational framing

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

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 ἀπό (the day of the ruling)

→ relational specification

ἡμέρα: 'day'; the day David made the ruling, from which the law dates.

ἐκείνης

that

Genitive

demonstrative (modifying ἡμέρας)

→ relational specification

ἐκεῖνος: 'that'; the specific day of the decision.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάνω

onward / beyond

adverb (temporal: 'and onward')

→ clausal contribution

ἐπάνω: 'above / beyond / onward'; in ἀπὸ ... καὶ ἐπάνω ('from that day onward') renders Hebrew הַלְּמָחָה, marking the law's continuation forward in time.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it became

Aor Mid Indic 3 Sg · γίνομαι

main verb (the ruling becomes law)

→ verbal action or state

γίνομαι (aor. mid. ἐγένετο): 'become'; with εἰς (ἐγένετο εἰς πρόσταγμα) renders the Hebrew הָיָה לְפָקֶדֶת ('became a ...'), the idiom for a thing turning into a fixed institution.

εἰς

into / as

preposition + accusative (predicative Hebraism: 'became a')

→ spatial or relational framing

εἰς: predicative εἰς after γίνομαι is a Hebraism (rendering הָ) — 'became a statute.'

πρόσταγμα

statute / decree

Accusative

accusative predicate (with εἰς)

→ object specification

πρόσταγμα: 'ordinance / decree / command'; renders פָּקֶדֶת; a binding statute — David's ruling now has the force of law.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	εἰς as <i>preposition + accusative (predicative, parallel)</i> → spatial or relational framing εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (predicative, parallel).	δικαίωμα ordinance / rule of right Accusative <i>accusative predicate (parallel to πρόσταγμα)</i> → object specification δικαίωμα: 'ordinance / regulation / requirement'; renders בְּצִוְיָהּ; the doublet $\text{פְּרוֹסְטָגְמָא καὶ δικαίωμα}$ ('statute and ordinance') is a standard LXX legal pairing stressing binding, just custom.	τῷ for Dative <i>article (with indeclinable Ἰσραηλ)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.
Ἰσραηλ Israel <i>dative of advantage (indeclinable: 'for Israel')</i> → participant identification Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the beneficiary of the statute — the rule binds the whole nation, not just David's band.	ἕως until <i>preposition + genitive (temporal end-point)</i> → spatial or relational framing ἕως: meaning 'until'; here it marks the relation signaled by preposition + genitive (temporal end-point).	τῆς the Genitive <i>article (with σήμερον, substantivized)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	σήμερον today <i>adverb (substantivized by τῆς: 'this day')</i> → clausal contribution σήμερον: 'today'; with the feminine article τῆς σήμερον (sc. ἡμέρας) renders $\text{דְּיָוִם עַד הַיּוֹם}$ ('until this day'), the standard etiological formula marking a custom enduring to the narrator's own time.

26 καὶ ἦλθεν Δαυιδ εἰς Σεκελακ καὶ ἀπέστειλεν τοῖς πρεσβυτέροις Ἰουδα τῶν σκύλων καὶ τοῖς πλησίον αὐτοῦ λέγων ἰδοὺ ἀπὸ τῶν σκύλων τῶν ἐχθρῶν κυρίου

And David came to Ziklag, and sent of the spoil to the elders of Judah and to those near him, saying, 'Behold, a gift from the spoil of the enemies of the LORD.'

New section: David's distribution of spoil to Judah καὶ ἦλθεν Δαυιδ εἰς Σεκελακ

v.26 opens the final section: back at Ziklag, David shares the spoil with the elders of Judah, a politically astute act of largesse that prepares for his accession at Hebron (2 Kgdms 2). His framing word ἀπὸ τῶν σκύλων τῶν ἐχθρῶν κυρίου ('from the spoil of the enemies of the LORD') casts the gift as a share in YHWH's victory; the long town-list of vv. 27–31 follows.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν
came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (return to Ziklag)

→ verbal action or state

ἔρχομαι (aor. ἦλθεν): 'come'; David returns to his base at Ziklag — itself burned but now the staging point for his gifts.

Δαυιδ
David

subject (indeclinable)

→ participant identification

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

εἰς
to

preposition + accusative (direction)

→ spatial or relational framing

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

Σεκελακ
Ziklag

accusative object of εἰς (indeclinable place-name)

→ participant identification

Σεκελακ: transliteration of Hebrew זִיקְלָג; David's town, named for the last time (cf. vv. 1, 3, 14).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν
sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (the dispatch of gifts)

→ verbal action or state

ἀποστέλλω (aor. ἀπέστειλεν): 'send / send off'; renders Πῶψ; David sends portions of spoil as gifts to the Judahite elders.

τοῖς
to the

Dative

article

→ noun-phrase marking

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

πρεσβυτέρους
elders

Dative

indirect object of ἀπέστειλεν (recipients)

→ sphere or reference

πρεσβύτερος: 'elder'; renders זְקֵנִי; the leading men of Judah, whose goodwill David cultivates toward his future kingship.

Ιουδα
of Judah

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

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה; indeclinable; the tribe whose elders receive the spoil.

τῶν
of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

σκύλων
spoil

Genitive

partitive genitive (what was sent: 'some of the spoil')

→ relational specification

σκῦλον: 'spoil'; the partitive genitive — David sends 'some of the spoil' as gifts.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to those

Dative

article (substantivizing πλησίον)

→ noun-phrase marking

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

πλησίον
near / neighbors

Dative

substantival adverb (dative: 'those near him')

→ sphere or reference

πλησίον: 'near'; originally an adverb, used substantively with the article 'those nearby / his friends'; renders שָׁרְיָ; David's associates and allies in the region.

αὐτοῦ
his

Genitive

genitive of relationship (those near to him)

→ relational specification

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

λέγων
saying

Pres Act Part Nom Masc Sg · λέγω

participle of speech (introducing the accompanying word)

→ verbal action or state

λέγω (pres. part. λέγων): the Hebraizing λέγων (rendering מִנֵּי) introduces the message sent with the gift.

ἰδοὺ
behold

presentative particle (introducing the gift)

→ discourse linkage or contrast

ἰδοὺ: 'behold / here is'; renders הִנֵּה; presents the gift to its recipients.

ἀπὸ
from

preposition + genitive (source of the gift)

→ spatial or relational framing

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

τῶν
the

Genitive

article

→ noun-phrase marking

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

σκύλων
spoil

Genitive

genitive object of ἀπό (source: 'from the spoil')

→ relational specification

σκῦλον: 'spoil'; the gift is explicitly a share of the war-plunder.

τῶν
of the

Genitive

article (with ἐχθρῶν)

→ noun-phrase marking

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

ἐχθρῶν
enemies

Genitive

genitive (whose spoil: 'the enemies' spoil')

→ relational specification

ἐχθρός: 'enemy / foe'; renders עֲמָלִית; the Amalekites are cast not merely as David's enemies but as the enemies of the LORD — framing the victory theologically.

κυρίου
of the LORD

Genitive

genitive of relationship (whose enemies)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; τῶν ἐχθρῶν κυρίου ('the enemies of the LORD') makes the spoil a share in YHWH's own triumph.

27 τοῖς ἐν Βαιθσουρ καὶ τοῖς ἐν Ραμα νότου καὶ τοῖς ἐν Ιεθθορ

to those in Bethsour, and to those in Rama of the south, and to those in Ieththor;

List (item): recipients of the spoil, part 1

τοῖς ἐν Βαιθσουρ

v.27 begins the catalog of recipient towns, each introduced by the recurring dative formula τοῖς ἐν + place-name ('to those in ...'). The toponyms are largely indeclinable transliterations of Hebrew names of southern Judahite settlements; Ραμα νότου ('Rama of the south') is distinguished from other Ramahs by its Negev location.

τοῖς

to those

Dative

article (substantival: 'to those'), recipients

→ noun-phrase marking

ὁ (dat. pl. τοῖς): the article substantivizes the prepositional phrase ἐν Βαιθσουρ — 'to those (who dwell) in Bethsour.'

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Βαιθσουρ

Bethsour

dative object of ἐν (indeclinable place-name)

→ participant identification

Βαιθσουρ: transliteration of Hebrew בֵּית צוּר (Beth-zur); indeclinable; a town in the hill-country of Judah.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ραμα

Rama

dative object of ἐν (indeclinable place-name)

→ participant identification

Ραμα: transliteration of Hebrew רָמָה (Ramah, 'height'); indeclinable; here qualified as the southern Ramah.

νότου

of the south

Genitive

genitive of place (qualifying Ραμα: 'Rama of the Negev')

→ relational specification

νότος: 'south'; the genitive νότου ('of the south / Negev') distinguishes this Ramah (Ramath-negeb) from others of the same name.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

Ιεθθορ
Ieththor

dative object of ἐν (indeclinable place-name)

→ participant identification

Ιεθθορ: transliteration of Hebrew יַתִּיר (Jattir); indeclinable; a priestly town in the hill-country of Judah (cf. Josh 21:14).

28 καὶ τοῖς ἐν Αροηρ καὶ τοῖς Αμμαδι καὶ τοῖς ἐν Σαφι καὶ τοῖς ἐν Εσθιε καὶ τοῖς ἐν Γεθ καὶ τοῖς ἐν Κιναν καὶ τοῖς ἐν Σαφεκ καὶ τοῖς ἐν Θιμαθ

and to those in Aroer, and to those in Ammadi, and to those in Saphi, and to those in Esthie, and to those in Geth, and to those in Kinan, and to those in Saphek, and to those in Thimath;

List (item): recipients of the spoil, part 2

καὶ τοῖς ἐν Αροηρ

v.28 continues the recipient-catalog with eight more towns, each in the τοῖς (ἐν) + place-name formula. The names are indeclinable transliterations of southern Judahite sites, several otherwise unknown. (The reference text here carried an inline editorial marker after Εσθιε, which has been removed; no word object corresponds to it.)

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

Αροηρ
Aroer

dative object of ἐν (indeclinable place-name)

→ participant identification

Αροηρ: transliteration of Hebrew אֶרְעֹר (Aroer); indeclinable; a town in the Negev of Judah (distinct from the Transjordanian Aroer).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to those

Dative

article (substantival; here without ἐν, governing the name directly)

→ noun-phrase marking

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

Αμμαδι
Ammadi

dative object (indeclinable place-name; here without preposition)

→ spatial or relational framing

Αμμαδι: transliteration of a Hebrew toponym; indeclinable; one of the otherwise obscure southern sites. Here uniquely the formula is τοῖς Αμμαδι without ἐν.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

Σαφι
Saphi

dative object of ἐν (indeclinable place-name)

→ participant identification

Σαφι: transliteration of a Hebrew toponym (Siphmoth tradition); indeclinable; a southern Judahite locale.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

Εσθιε
Esthie

dative object of ἐν (indeclinable place-name)

→ participant identification

Εσθιε: transliteration of a Hebrew toponym (Eshtemoa, עֶשְׁתִּמֹּא); indeclinable; a Levitical town in the hill-country of Judah (cf. Josh 21:14).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Γεθ

Geth

dative object of ἐν (indeclinable place-name)

→ participant identification

Γεθ: transliteration of a Hebrew toponym; indeclinable; a southern locale in the list (not necessarily the Philistine Gath).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Κιναν

Kinan

dative object of ἐν (indeclinable place-name)

→ participant identification

Κιναν: transliteration of a Hebrew toponym; indeclinable; one of the obscure southern sites in the catalog.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Σαφεκ

Saphek

dative object of ἐν (indeclinable place-name)

→ participant identification

Σαφεκ: transliteration of a Hebrew toponym; indeclinable; another southern Judahite site in the list.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Θιμαθ

Thimath

dative object of ἐν (indeclinable place-name)

→ participant identification

Θιμαθ: transliteration of a Hebrew toponym; indeclinable; closes the second cluster of recipient-towns.

29 καὶ τοῖς ἐν Καρμήλῳ καὶ τοῖς ἐν ταῖς πόλεσιν τοῦ Ιεραμηλι καὶ τοῖς ἐν ταῖς πόλεσιν τοῦ Κενεζι

and to those in Carmel, and to those in the cities of the Jerahmeelite, and to those in the cities of the Kenizzite;

List (item): recipients of the spoil, part 3

καὶ τοῖς ἐν Καρμήλῳ

v.29 names Carmel (a declinable name) and then, instead of single towns, whole clusters of cities belonging to two clans of the southern frontier: the Jerahmeelites and the Kenizzites (Calebite kin). The phrase τοῖς ἐν ταῖς πόλεσιν τοῦ Ιεραμηλι broadens the largesse from towns to kindred groups.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Καρμήλῳ

Carmel

Dative

dative object of ἐν (declinable place-name)

→ sphere or reference

Κάρμηλος: 'Carmel'; a declinable place-name (dat. Καρμήλῳ); the town in Judah (home of Nabal, 1 Kgdms 25), not the northern mountain.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς
the

Dative

article

→ noun-phrase marking

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

πόλειςιν
cities

Dative

dative object of ἐν (the towns of the clan)

→ sphere or reference

πόλις (dat. pl. πόλειςιν): 'city / town'; here the clan-settlements of the Jerahmeelites — the gift extends to a group of towns.

τοῦ
of the

Genitive

article (with indeclinable gentile)

→ noun-phrase marking

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

Ιερραμῆλι
Jerahmeelite

genitive of possession (indeclinable gentile: 'of the Jerahmeelite')

→ participant identification

Ιερραμῆλι: transliteration of Hebrew יִרְמְיָהּ (the Jerahmeelite); indeclinable; a southern Judahite clan among whom David had earlier claimed to raid (1 Kgdms 27:10).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς
the

Dative

article

→ noun-phrase marking

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

πόλειςιν
cities

Dative

dative object of ἐν (the towns of the clan)

→ sphere or reference

πόλις (dat. pl. πόλειςιν): 'city'; the settlements of the Kenizzites.

τοῦ

of the

Genitive

article (with indeclinable gentile)

→ noun-phrase marking

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

Κενεζί

Kenizzite

genitive of possession (indeclinable gentile: 'of the Kenizzite')

→ participant identification

Κενεζί: transliteration of Hebrew כְּנִזִּי (the Kenizzite); indeclinable; the clan of Caleb's kin (cf. Othniel son of Kenaz), settled in the southern hill-country.

30 καὶ τοῖς ἐν Ιεριμουθ καὶ τοῖς ἐν Βηρσαβεε καὶ τοῖς ἐν Νοο

and to those in Ierimouth, and to those in Beersheba, and to those in Noo;

List (item): recipients of the spoil, part 4

καὶ τοῖς ἐν Ιεριμουθ

v.30 continues the catalog with three more towns, including the well-known Beersheba (Βηρσαβεε), the proverbial southern boundary-marker of Israel. The recurring τοῖς ἐν formula maintains the rhythm of the distribution list.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιεριμουθ

Ierimouth

dative object of ἐν (indeclinable place-name)

→ participant identification

Ιεριμουθ: transliteration of a Hebrew toponym (cf. Jarmuth/Rachal traditions); indeclinable; a southern Judahite site.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τοῖς to those Dative <i>article (substantival, recipients)</i> → noun-phrase marking τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.	ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	Βηρσαβее Beersheba <i>dative object of ἐν (indeclinable place-name)</i> → participant identification Βηρσαβее: transliteration of Hebrew בְּרֶשֶׁת עַבְשׁ (Beersheba); indeclinable; the major town of the southern Negev and proverbial southern limit of the land ('from Dan to Beersheba').
καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τοῖς to those Dative <i>article (substantival, recipients)</i> → noun-phrase marking τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.	ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	Noo Noo <i>dative object of ἐν (indeclinable place-name)</i> → participant identification Noo: transliteration of a Hebrew toponym; indeclinable; an otherwise obscure southern site closing this group.

31 καὶ τοῖς ἐν Χεβρων καὶ εἰς πάντας τοὺς τόπους οὓς διῆλθεν Δαυιδ ἐκεῖ αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ

and to those in Hebron, and to all the places through which David had passed, he and his men.

List climax and summary closure καὶ τοῖς ἐν Χεβρων

v.31 climaxes and closes the list with Hebron — the most significant name, soon to be David's first royal capital (2 Kgdms 2:1–4) — and a sweeping summary (εἰς πάντας τοὺς τόπους οὓς διῆλθεν Δαυιδ) that gathers all the places of David's wanderings. The closing αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ ('he and his men') rounds off the chapter, echoing its opening (v.1) and binding leader to band.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to those

Dative

article (substantival, recipients)

→ noun-phrase marking

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

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

Χεβρων
Hebron

dative object of ἐν (indeclinable place-name)

→ participant identification

Χεβρων: transliteration of Hebrew חֶבְרֹן (Hebron); indeclinable; the chief city of southern Judah and David's future capital where he will be anointed king (2 Kgdms 2:1–4) — the climactic name of the list.

καὶ
and

narrative conjunction (introducing the summary)

→ discourse linkage or contrast

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

εἰς
to

preposition + accusative (extent: summary of destinations)

→ spatial or relational framing

εἰς + acc.: here the construction shifts from the dative recipients (τοῖς ἐν ...) to εἰς + accusative 'to all the places' — summarizing the full sweep of David's gifts.

πάντας
all

Accusative

attributive (modifying τοὺς τόπους)

→ object specification

πᾶς: 'all'; the summary 'all the places' gathers every site of David's wanderings into the distribution.

τοὺς
the

Accusative

article

→ noun-phrase marking

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

τόπους
places

Accusative

accusative object of εἰς (the destinations of the gifts)

→ object specification

τόπος: 'place / location'; renders ὁἰκῆ; all the haunts of David's fugitive years now receive a share of the spoil.

οὓς
which

Accusative

relative pronoun (object of διῆλθεν)

→ participant reference

ὓς (acc. pl. οὓς): relative pronoun, object of διῆλθεν; antecedent τοὺς τόπους.

διῆλθεν
had passed through

Aor Act Indic 3 Sg · διέρχομαι

verb of relative clause (David's wanderings)

→ verbal action or state

διέρχομαι (aor. διῆλθεν): 'go through / traverse'; renders דָּבַעַ; sums up David's roamings as a fugitive, the regions whose people he now rewards.

Δαυιδ
David

subject of διῆλθεν (indeclinable)

→ participant identification

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

ἐκεῖ

there

adverb of place (resumptive: 'there / in those places')

→ adverbial qualification

ἐκεῖ: 'there'; renders וְשָׁם ; a resumptive adverb (Semitic-style) pointing back to τοὺς τόπους.

αὐτὸς

himself / he

Nominative

intensive pronoun (in apposition to Δαυὶδ)

→ participant reference

αὐτός: intensive 'he himself'; renders the Hebrew independent pronoun אֲנִי ; the phrase αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ closes the chapter as it opened (v.1).

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

co-subject (with αὐτός: 'he and his men')

→ participant prominence

ἄνῃρ (pl. ἄνδρες): 'man'; David's loyal band, sharing both his wanderings and his triumph — the closing note of the chapter.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

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.