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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 5

ΒΑΣΙΛΕΙΩΝ Α' Ε'

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

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

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

Theme

The captured ark humiliates Dagon and strikes the Philistines, vindicating the Lord among the nations.

Translation & textual notes

The Greek text of 1 Kingdoms (= 1 Samuel) 5 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. 1 Kingdoms 5 narrates the fortunes of the captured ark of God in Philistine (ἄλλόφυλοι, lit. 'other-tribed / foreigners') territory: at Ashdod (Ἀζωτος) it is placed beside the idol Dagon (Δαγών), whose image twice falls prostrate (πεπτωκώς ἐπὶ πρόσωπον αὐτοῦ) before it — the second time decapitated, with both palms (τὰ ἴχνη χειρῶν) severed on the threshold (the rare Hebrew loanword αμαφεθ transliterating יַתְּדָה, 'threshold'), so that only the ῥάχις

('trunk / spine') remains, the etiology of the threshold-leaping custom (v. 5). The hand of the LORD (χεὶρ κυρίου, rendering יָד־יְהוָה) lies heavy on the cities and strikes them εἰς τὰς ἕδρας ('in the seats' = tumors / hemorrhoids, LXX ἕδρα for the Hebrew יָדָיו / עַפְלָיִם). The LXX preserves a distinctive textual plus at v. 6, naming the mice (μύες) that overran the land — a detail elsewhere reserved for the golden images of chapter 6 — and presents the panic as σύγχυσις θανάτου ('a deathly confusion'). A further notable text-critical feature of this Greek tradition (Codex Vaticanus) is that at vv. 10–12 the ark is sent not to Ekron (so MT) but εἰς Ἀσκαλῶνα ('to Ascalon'), and the inhabitants are οἱ Ἀσκαλωνῖται. The polemic against Dagon is sharply drawn: the dead idol cannot keep its own posture before YHWH's throne-chest, while the living God's hand brings plague, panic, and finally a cry that 'went up to heaven' (ἀνέβη ἡ κραυγὴ τῆς πόλεως εἰς τὸν οὐρανόν, v. 12), the inverse of Israel's own cry of distress.

Discourse structure of the chapter

A · 5:1–5

The ark at Ashdod and the humiliation of Dagon

The Philistines carry the captured ark from Ebenezer to Ashdod and set it beside their god Dagon in his temple (vv. 1–2). Twice the idol is found fallen prostrate before the ark (πεπτωκὼς ἐπὶ πρόσωπον αὐτοῦ); the second morning Dagon is decapitated, both palms severed on the threshold, leaving only the trunk (vv. 3–4). The narrator appends the etiology of the threshold custom (v. 5) — the priests and all who enter Dagon's house do not tread on the threshold to this day. Already the LORD's hand begins to lie heavy: he torments the Ashdodites and strikes them with tumors (εἰς τὰς ἕδρας, v. 3).

B · 5:6–7

The heavy hand of the LORD on Ashdod: tumors, mice, and recognition

The hand of the LORD grows heavy upon Ashdod; he brings tumors upon them, and the LXX adds that mice (μύες) sprang up in the midst of the land, producing a deathly confusion in the city (v. 6). The men of Ashdod perceive the cause and confess that the ark of the God of Israel cannot remain with them, for his hand is hard upon them and upon Dagon their god (v. 7) — a pagan acknowledgment of YHWH's superior power.

C · 5:8–9

The ark removed to Gath: panic and tumors spread

The Philistines convene their lords (σατράπας) to deliberate; the Gittites propose that the ark be brought over to them, and it is moved to Gath (v. 8). But the hand of the LORD comes upon that city too with a very great tumult (τάραχος μέγας σφόδρα), striking the men from small to great, so that the Gittites likewise broke out in tumors (v. 9).

D · 5:10–12

The ark sent on to Ascalon: the cry of the city goes up to heaven

The ark is sent to Ascalon, whose inhabitants cry out in protest that it has been brought to kill them and their people (v. 10). The lords of the Philistines are again assembled and resolve to send the ark of the God of Israel back to its own place, lest it kill them, for a deathly confusion has fallen on the whole city (v. 11). The survivors who had not died were struck with tumors, and the cry of the city went up to heaven (v. 12).

1 καὶ ἀλλόφυλοι ἔλαβον τὴν κιβωτὸν τοῦ θεοῦ καὶ εἰσήνεγκαν αὐτὴν ἐξ Αβεννεζερ εἰς Ἄζωτον

And the Philistines took the ark of God and brought it from Ebenezer to Ashdod.

New narrative episode (main storyline, picking up from the capture in ch. 4)

καὶ ἀλλόφυλοι ἔλαβον

The chapter opens with paratactic καὶ and a fronted subject ἀλλόφυλοι ('the Philistines'), shifting the focus from Israel's defeat (ch. 4) to the captors' handling of the ark. The two coordinated aorists ἔλαβον ... εἰσήνεγκαν ('took ... brought') trace the ark's transfer from the battlefield site Ebenezer into the Philistine heartland at Ashdod.

καὶ
and

narrative conjunction (*Hebraizing καί-parataxis*)
→ discourse linkage or contrast

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

ἀλλόφυλοι

Philistines / foreigners

Nominative
subject (*fronted before the verb*)
→ participant prominence

ἀλλόφυλος: lit. 'of another tribe / foreigner'; the standard LXX rendering of $\alpha\lambda\lambda\omicron\phi\upsilon\lambda\omicron\iota$ ('Philistines') in Samuel–Kings; the term carries an ethnic-religious otherness ('the alien people') that sharpens the contrast with Israel and the ark of YHWH throughout the chapter.

ἔλαβον

took

Aor Act Indic 3 Pl · λαμβάνω
main verb
→ verbal action or state

λαμβάνω: 'take / seize'; renders קָח ; here the taking is the act of war-booty appropriation — the Philistines treat YHWH's ark as a captured trophy, the premise the rest of the chapter ironically overturns.

τὴν

the

Accusative
article
→ noun-phrase marking

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

κιβωτόν

ark

Accusative

direct object of ἔλαβον

→ object specification

κιβωτός: 'chest / box / ark'; the standard LXX rendering of אֲרֹן (the ark of the covenant) and also of Noah's תִּבְנִית; here the ark of God, the throne-footstool of YHWH's presence, is the grammatical object of pagan seizure — the chapter's central irony.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession (the ark belonging to God)

→ relational specification

θεός: 'God'; renders אֱלֹהִים; the phrase κιβωτὸς τοῦ θεοῦ ('ark of God') recurs as a refrain through the chapter, keeping the true owner of the captured object in view even while it is in foreign hands.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

εἰσήνεγκαν

brought in

Aor Act Indic 3 Pl · εἰσφέρω

main verb (coordinate with ἔλαβον)

→ verbal action or state

εἰσφέρω: 'bring in / carry into'; the compound εἰσ- marks motion into a place; renders אָנִיחַ; the verb anticipates the next stage (the ark brought into Dagon's temple, v. 2), and frames Ashdod as the entry point of the ark into Philistine territory.

αὐτήν

it

Accusative

direct object (resumptive pronoun for κιβωτόν)

→ participant reference

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

ἐξ

from

preposition + genitive (point of departure, elided before vowel)

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (point of departure, elided before vowel).

Αβεννεζερ

Ebenezer

genitive object of ἐξ (indeclinable place-name)

→ participant identification

Αβεννεζερ: transliteration of Hebrew אֶבְנֵי־חֵלֶץ ('Ebenezer / stone of help'); indeclinable in the LXX; the battlefield staging-site where Israel was defeated and the ark captured (ch. 4); ironically named 'stone of help' yet the place of Israel's loss.

εἰς

to / into

preposition + accusative (direction / goal)

→ spatial or relational framing

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

Ἀζωτον

Ashdod

Accusative

accusative object of εἰς (goal of motion)

→ object specification

Ἀζωτος: the LXX form of Hebrew אֲשְׁדּוֹד (Ashdod), one of the five Philistine cities; a declinable second-declension proper noun (acc. Ἀζωτον); the first of the three cities through which the ark passes in this chapter.

2 καὶ ἔλαβον ἄλλόφυλοι τὴν κιβωτὸν κυρίου καὶ εἰσήνεγκαν αὐτὴν εἰς οἶκον Δαγῶν καὶ παρέστησαν αὐτὴν παρὰ Δαγῶν

And the Philistines took the ark of the LORD and brought it into the house of Dagon and set it beside Dagon.

Continuation: the ark installed in Dagon's temple (main storyline)

καὶ ἔλαβον ἄλλόφυλοι

v. 2 resumes with the same verb-pair ἔλαβον ... εἰσήνεγκαν as v. 1, now specifying the destination — εἰς οἶκον Δαγῶν ('into the house of Dagon'). The third verb παρέστησαν ('they set [it] beside') stages the confrontation: the captured ark is positioned beside the victorious-seeming idol, an act of homage to Dagon that the next verses will violently reverse.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβον

took

Aor Act Indic 3 Pl · λαμβάνω

main verb

→ verbal action or state

λαμβάνω: repeats the verb of v. 1, resuming the action to specify the ark's placement within Dagon's temple.

ἄλλόφυλοι

Philistines

Nominative

subject

→ participant prominence

ἄλλόφυλος: 'Philistines / foreigners'; see v. 1; the repetition keeps the pagan agents in view as they install the ark in their cult-center.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object

→ object specification

κιβωτός: 'ark'; see v. 1; here qualified by κυρίου ('of the LORD'), heightening the offense of placing YHWH's throne-chest in a pagan shrine.

κυρίου

of the LORD

Genitive

genitive of possession (the ark belonging to YHWH)

→ relational specification

κύριος: here the LXX rendering of the Tetragrammaton יהוה; the variation κιβωτὸς κυρίου (v. 2) / κιβωτὸς τοῦ θεοῦ (vv. 1, 3) names the same object by both divine titles, asserting YHWH's ownership precisely as the Philistines subordinate it to Dagon.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

εἰσήνεγκαν

brought in

Aor Act Indic 3 Pl · εἰσφέρω

main verb (coordinate)

→ verbal action or state

εἰσφέρω: 'bring into'; see v. 1; the goal is now made explicit as Dagon's temple.

αὐτήν

it

Accusative

direct object (resumptive pronoun)

→ participant reference

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

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

οἶκον

house / temple

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house'; here the temple of a deity (οἶκος Δαγῶν = 'house/temple of Dagon'), the standard LXX idiom for a cultic building (cf. οἶκος κυρίου for the temple of YHWH); the parallel underscores the contest between the two 'houses' and their gods.

Δαγῶν

of Dagon

genitive of possession (indeclinable: 'house of Dagon')

→ participant identification

Δαγῶν: transliteration of Hebrew דַּגֶּן (Dagon), the chief Philistine deity (associated with grain, possibly with דָּג 'fish' by later etymology); indeclinable in the LXX, here functioning as a genitive ('of Dagon'); the idol's name recurs eight times in this chapter as the foil to YHWH.

καὶ
and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

παρέστησαν
set / placed beside

Aor Act Indic 3 Pl · παρίστημι

main verb (third in the sequence)

→ verbal action or state

παρίστημι: 'set / place beside / present'; the transitive aorist παρέστησαν here means 'they stationed/set [the ark] beside [Dagon]'; the placement παρὰ Δαγων ('next to Dagon') stages the idol as the ark's would-be host and superior — the very arrangement that the falling of Dagon (vv. 3–4) overthrows.

αὐτήν
it

Accusative

direct object

→ participant reference

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

παρὰ
beside

preposition + accusative (position: 'beside / next to')

→ spatial or relational framing

παρὰ + accusative: 'beside / alongside'; marks the ark's placement next to the idol, the spatial premise for the repeated falling of Dagon 'before' (ἐνώπιον) the ark.

Δαγων
Dagon

accusative object of παρὰ (indeclinable)

→ participant identification

Δαγων: see above; indeclinable, here object of παρὰ.

3 καὶ ὥρθρισαν οἱ Ἀζώτιοι καὶ εἰσῆλθον εἰς οἶκον Δαγων καὶ εἶδον καὶ ἰδοὺ Δαγων πεπτωκὼς ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον κιβωτοῦ τοῦ θεοῦ καὶ ἤγειραν τὸν Δαγων καὶ κατέστησαν εἰς τὸν τόπον αὐτοῦ καὶ ἐβαρύνθη χεὶρ κυρίου ἐπὶ τοὺς Ἀζωτίους καὶ ἐβασάνισεν αὐτοὺς καὶ ἐπάταξεν αὐτοὺς εἰς τὰς ἔδρας αὐτῶν τὴν ᾧ Ἀζωτον καὶ τὰ ὅρια αὐτῆς

And the Ashdodites rose early and entered into the house of Dagon and looked, and behold, Dagon had fallen on his face before the ark of God; and they raised up Dagon and set him in his place. And the hand of the LORD was heavy upon the Ashdodites, and he tormented them, and he struck them with tumors, Ashdod and its borders.

Discovery scene + first stroke of judgment (main storyline) καὶ ὥρθρισαν οἱ Ἀζώτιοι

v. 3 unfolds in two movements. First, the discovery: the citizens rise, enter, look, and behold (ἰδοὺ, the deictic marker introducing the surprising sight) Dagon fallen prostrate before the ark; they restore the idol to its place. Second, the LORD's hand grows heavy (ἐβαρύνθη χεὶρ κυρίου) and he afflicts them with tumors — already in this Greek text the plague begins at Ashdod before the second falling of Dagon.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὥρθρισαν

rose early

Aor Act Indic 3 Pl · ὥρθρίζω

main verb

→ verbal action or state

ὥρθρίζω: 'rise early / do early in the morning'; renders עָרָא; from ὥρθρος ('dawn'); the early rising sets the scene for the first discovery of the fallen idol and recurs at v. 4.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Ἀζώτιοι

Ashdodites

Nominative

subject

→ participant prominence

Ἀζώτιος: 'Ashdodite / inhabitant of Ashdod'; gentilic noun/adjective formed from ᾧ Ἀζωτος; declinable (nom. pl. Ἀζώτιοι); the citizens who discover the fallen Dagon.

καὶ
and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

εἰσῆλθον
entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (coordinate)

→ verbal action or state

εἰσέρχομαι: 'go in / enter'; renders נִכַּח; the entry into Dagon's temple precedes the shocked discovery.

εἰς
into

preposition + accusative (direction)

→ spatial or relational framing

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

οἶκον
house / temple

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house / temple'; see v. 2.

Δαγῶν
of Dagon

genitive of possession (indeclinable)

→ participant identification

Δαγῶν: see v. 2.

καὶ
and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

εἶδον
saw / looked

Aor Act Indic 3 Pl · ὁράω

main verb (coordinate)

→ verbal action or state

ὁράω (aor. εἶδον): 'see / look'; renders הִנֵּה; the verb of perception sets up the ἰδοῦ- clause that reports what they saw.

καὶ
and

coordinate conjunction (introducing the deictic ἰδοῦ)

→ discourse linkage or contrast

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

ἰδοῦ
behold

deictic interjection (presentative)

→ clausal contribution

ἰδοῦ: 'behold / look'; a frozen aorist imperative of ὁράω functioning as a presentative particle; renders הִנֵּה; here it dramatizes the citizens' point of view, presenting the astonishing sight of the fallen idol as if before the reader's eyes.

Δαγῶν
Dagon

subject of the participial clause (indeclinable)

→ participant identification

Δαγῶν: see v. 2; here the subject of the periphrastic-like participial construction Δαγῶν πεπτωκώς ('Dagon [was/lay] fallen').

πεπτωκώς
fallen

Perf Act Ptc Nom Masc Sg · πίπτω

predicate participle (resultative state of Δαγῶν)

→ verbal action or state

πίπτω (perf. ptc. πεπτωκώς): 'fall / fall down'; renders נָפַח; the perfect participle denotes not the act of falling but the abiding state — Dagon is found already lying prostrate; the posture ἐπὶ πρόσωπον ('on his face') is that of worship/prostration, so the idol involuntarily 'worships' before the ark.

ἐπὶ
on

preposition + accusative (position)

→ spatial or relational framing

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

πρόσωπον

face

Accusative

accusative object of ἐπί (idiomatic: 'on his face')

→ object specification

πρόσωπον: 'face'; the idiom πεσεῖν ἐπὶ πρόσωπον ('fall on the face') renders פָּלַח, the posture of prostration and homage; the idol's forced prostration before YHWH's ark is the heart of the chapter's polemic.

αὐτοῦ

his

Genitive

genitive of possession (modifying πρόσωπον)

→ relational specification

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

ἐνώπιον

before / in front of

preposition + genitive (position: 'before')

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering יָפַח; the idol lies prostrate 'before the ark of God', the spatial expression of YHWH's supremacy over Dagon.

κιβωτοῦ

ark

Genitive

genitive object of ἐνώπιον

→ relational specification

κιβωτός: 'ark'; see v. 1; the object before which the idol is humbled.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession

→ relational specification

θεός: 'God'; see v. 1.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

ἤγειραν

raised up

Aor Act Indic 3 Pl · ἐγείρω

main verb

→ verbal action or state

ἐγείρω: 'raise / lift up'; renders / הָקִים עַמּוּתָהּ; the citizens must physically prop up their fallen god — a quietly devastating detail: the deity who should support his worshippers cannot even keep his own footing.

τὸν

the

Accusative

article (with indeclinable Δαγών)

→ noun-phrase marking

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

Δαγών

Dagon

direct object of ἤγειραν (indeclinable, marked accusative by article τόν)

→ noun-phrase marking

Δαγών: see v. 2; the article τόν supplies the accusative case-marking for the otherwise indeclinable name.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

κατέστησαν

set / restored

Aor Act Indic 3 Pl · καθίστημι

main verb (coordinate)

→ verbal action or state

καθίστημι: 'set down / establish / restore'; the transitive aorist 'they set [him] back'; the citizens restore Dagon εἰς τὸν τόπον αὐτοῦ ('to his place'), an action futilely repeated, since the next morning brings a worse collapse (v. 4).

εἰς

to / into

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς

→ object specification

τόπος: 'place / position'; renders מִקְדָּשׁ ; the idol's pedestal-position, to which it is restored only to fall again.

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

narrative conjunction (shift to the divine stroke)

→ discourse linkage or contrast

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

ἐβαρύνθη

was heavy / grew heavy

Aor Pass Indic 3 Sg · βαρύνω

main verb (the hand of the LORD as subject)

→ verbal action or state

βαρύνω (aor. pass.): 'make heavy / weigh down'; the passive ἐβαρύνθη χεὶρ κυρίου renders $\text{וַיִּבָּרֶץ יָדֵי יְהוָה}$ ('the hand of the LORD grew heavy'); the idiom 'heavy hand' denotes oppressive divine judgment; the same clause opens v. 6, structuring the plague-account.

χεὶρ

hand

Nominative

subject of ἐβαρύνθη

→ participant prominence

χεὶρ: 'hand'; renders יָד ; the anthropomorphism 'hand of the LORD' (χεὶρ κυρίου) denotes YHWH's active power in judgment; a leitmotif of the chapter (vv. 3, 6, 7, 9).

κυρίου

of the LORD

Genitive

genitive of possession (whose hand)

→ relational specification

κύριος: the Tetragrammaton יהוה ; the genitive identifies the agent of the affliction as YHWH himself.

ἐπὶ

upon

preposition + accusative (hostile direction)

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

Ἀζωτίους

Ashdodites

Accusative

accusative object of ἐπὶ

→ object specification

Ἀζωτίους: 'Ashdodite'; see above; the object of the heavy hand.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

ἐβασάνισεν

tormented

Aor Act Indic 3 Sg · βασανίζω

main verb (subject: the LORD / his hand)

→ verbal action or state

βασανίζω: 'torment / torture / test by torture'; originally 'test with the touchstone (βάσανος)'; here of the painful affliction the LORD brings on the Ashdodites; the shift to a singular verb takes YHWH (or his hand) as subject.

αὐτούς

them

Accusative

direct object

→ participant reference

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

καὶ

and

coordinate 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

→ verbal action or state

πατάσσω: 'strike / smite'; renders / הָרַג; the standard LXX verb for a divinely inflicted blow or plague; here the LORD strikes the Ashdodites εἰς τὰς ἕδρας ('with tumors').

αὐτούς

them

Accusative

direct object

→ participant reference

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

εἰς

in / with

preposition + accusative (respect / result: 'in/with respect to the tumors')

→ spatial or relational framing

εἰς: meaning 'in'; here it marks the relation signaled by preposition + accusative (respect / result: 'in/with respect to the tumors').

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἕδρας

tumors / seats

Accusative

accusative object of εἰς (affliction inflicted)

→ object specification

ἕδρα: lit. 'seat / sitting-part / fundament'; here a euphemistic LXX rendering of טַחְרִים / טַפְּלִים ('tumors / hemorrhoids'), the painful swellings (perhaps bubonic, given the accompanying mice of v. 6) afflicting the lower body; the term recurs at vv. 6, 9, 12 as the signature plague of the chapter.

αὐτῶν

their

Genitive

genitive of possession (modifying ἕδρας)

→ relational specification

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

τὴν

the

Accusative

article (with Ἀζωτον, in apposition / accusative of extent)

→ noun-phrase marking

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

Ἀζωτον

Ashdod

Accusative

accusative of extent / specification (the territory struck: 'Ashdod and its borders')

→ object specification

Ἀζωτος: 'Ashdod'; see v. 1; here naming the whole city as struck, broadening the affliction from persons to the territory.

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.

ὅρια

borders / territory

Accusative

accusative (coordinate with Ἀζωτον: the surrounding region)

→ object specification

ὅριον (pl. ὅρια): 'boundary / border / territory'; renders אֲשֶׁדּוֹד; the phrase 'Ashdod and its borders' (cf. the same idiom of Egypt at Exod 10:14) signals that the plague reached not only the city but its whole surrounding district.

αὐτῆς

its

Genitive

genitive of possession (modifying ὅρια; fem. referring to Ἀζωτος)

→ relational specification

αὐτῆς; meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying ὅρια; fem. referring to Ἀζωτος).

- 4 καὶ ἐγένετο ὅτε ὥρθρισαν τὸ πρωὶ καὶ ἰδοὺ Δαγὼν πεπτωκὼς ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον κιβωτοῦ διαθήκης κυρίου καὶ ἡ κεφαλὴ Δαγὼν καὶ ἀμφότερα τὰ ἴχνη χειρῶν αὐτοῦ ἀφηρημένα ἐπὶ τὰ ἐμπρόσθια αμαφεθ ἕκαστον καὶ ἀμφότεροι οἱ καρποὶ τῶν χειρῶν αὐτοῦ πεπτωκότες ἐπὶ τὸ πρόθυρον πλὴν ἡ ῥάχις Δαγὼν ὑπελείφθη

And it happened, when they rose early in the morning, behold, Dagon had fallen on his face before the ark of the covenant of the LORD; and the head of Dagon and both the palms of his hands had been cut off upon the threshold, each one, and both the wrists of his hands had fallen upon the doorway; only the trunk of Dagon was left.

Second discovery: the decisive mutilation of Dagon (main storyline)

καὶ ἐγένετο ὅτε

The temporal frame καὶ ἐγένετο ὅτε ('and it came to pass when', rendering כִּי יְהִי) introduces the climactic second morning. The escalation is total: not merely fallen, the idol is now decapitated and dismembered, with head and palms severed on the threshold and only the ῥάχις ('trunk / spine') remaining — the irreversible defeat of Dagon before the ark of the covenant.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο
it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-frame formula)

→ verbal action or state

γίνομαι (aor. ἐγένετο): 'become / happen / come to pass'; the formula καὶ ἐγένετο renders the Hebrew narrative wayyḥī (וַיְהִי), a temporal-scene-setting device introducing a new significant event.

ὅτε
when

temporal conjunction (introducing the time-clause)

→ discourse linkage or contrast

ὅτε: 'when'; subordinates the rising-early clause to the main ἰδού-report; with ἐγένετο it forms the standard LXX temporal frame.

ὤρθρισαν
they rose early

Aor Act Indic 3 Pl · ὀρθρίζω

verb of the temporal clause

→ verbal action or state

ὀρθρίζω: 'rise early'; see v. 3; the repeated early rising marks the second, decisive morning.

τὸ
the

Accusative

article (with adverbial πρωί)

→ noun-phrase marking

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

πρωί
early / in the morning

adverb of time (accusative of time with article: 'in the morning')

→ clausal contribution

πρωί: 'early / in the morning'; an indeclinable adverb; the phrase τὸ πρωί ('in the morning') reinforces ὤρθρισαν, pinpointing the dawn discovery.

καὶ
and

coordinate conjunction (apodosis marker after temporal clause)

→ discourse linkage or contrast

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

ἰδού
behold

deictic interjection (presentative)

→ clausal contribution

ἰδού: 'behold'; see v. 3; reintroduces the citizens' shocked viewpoint, now before an even more drastic scene.

Δαγῶν
Dagon

subject of the participial clause (indeclinable)

→ participant identification

Δαγῶν: see v. 2.

πεπτωκώς
fallen

Perf Act Ptc Nom Masc Sg · πίπτω

predicate participle (state of Δαγῶν)

→ verbal action or state

πίπτω: see v. 3; the repeated πεπτωκώς links the two mornings, but now the falling is compounded by mutilation.

ἐπὶ
on

preposition + accusative (position)

→ spatial or relational framing

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

πρόσωπον
face

Accusative

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

→ object specification

πρόσωπον: 'face'; see v. 3.

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.

ἐνώπιον

before

preposition + genitive (position)

→ spatial or relational framing

ἐνώπιον: 'before'; see v. 3; now qualified by the fuller title κιβωτοῦ διαθήκης κυρίου ('ark of the covenant of the LORD').

κιβωτοῦ

ark

Genitive

genitive object of ἐνώπιον

→ relational specification

κιβωτός: 'ark'; see v. 1.

διαθήκης

of the covenant

Genitive

genitive (qualifying κιβωτοῦ: 'ark of the covenant')

→ relational specification

διαθήκη: 'covenant / testament'; renders תַּיְתָב; the full title κιβωτὸς διαθήκης κυρίου ('ark of the covenant of the LORD') stresses, at the moment of Dagon's destruction, that this chest embodies YHWH's covenant presence — the very thing the idol cannot withstand.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: the Tetragrammaton יְהוָה; the covenant and the ark belong to YHWH.

καὶ

and

coordinate conjunction (introducing the dismemberment detail)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

κεφαλὴ

head

Nominative

subject (with ἀφαιρεμένα: 'the head ... had been removed')

→ participant prominence

κεφαλὴ: 'head'; renders שֵׁרֵשׁ; the decapitation of the idol is the decisive sign of its conquest — Dagon is, literally, beheaded before the ark.

Δαγών

of Dagon

genitive of possession (indeclinable: 'head of Dagon')

→ participant identification

Δαγών: see v. 2.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀμφότερα

both

Nominative

adjective (modifying τὰ ἱχνη: 'both the palms')

→ participant prominence

ἀμφότεροι, -αι, -α: 'both'; the neuter plural ἀμφότερα agrees with τὰ ἱχνη; emphasises that the idol lost both hands, total incapacitation.

τὰ

the

Nominative

article

→ noun-phrase marking

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

ἵχνη

palms / soles

Nominative

subject (coordinate with ἡ κεφαλή)

→ participant prominence

ἵχνος (pl. ἵχνη): lit. 'track / footprint / sole'; here 'the flat parts (palms) of his hands' (ἵχνη χειρῶν), rendering יְדֵי כַפּוֹת ('the palms of his hands'); the severing of head and both palms leaves the idol unable to think, see, or act.

χειρῶν

of hands

Genitive

genitive (partitive/possessive: 'palms of the hands')

→ relational specification

χείρ: 'hand'; see v. 3; here the genitive plural specifying which palms.

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.

ἀφηρεμένα

cut off / removed

Perf Pass Ptc Nom Neut Pl · ἀφαιρέω

predicate participle (state of head and palms: 'had been cut off')

→ verbal action or state

ἀφαιρέω (perf. pass. ptc.): 'take away / remove / cut off'; the neuter plural ἀφηρεμένα agrees with τὰ ἵχνη (and constructio ad sensum with κεφαλή); the perfect passive denotes the completed, abiding state of dismemberment; the passive leaves the agent unnamed — implicitly YHWH's power.

ἐπὶ

upon

preposition + accusative (location of the severed parts)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἐμπρόσθια

front parts / forecourt

Accusative

accusative object of ἐπὶ (the front portion of the threshold)

→ object specification

ἐμπρόσθιος: 'in front / front part'; the substantivized neuter plural τὰ ἐμπρόσθια denotes 'the front part' (here of the threshold/entrance); glossing the obscure following loanword ἀμαφεθ, it locates the severed pieces at the very forefront of the doorway.

αμαφεθ

amapheth (the threshold)

transliterated Hebrew loanword (in apposition / explanatory: 'the threshold')

→ clausal contribution

αμαφεθ: an untranslated transliteration of Hebrew אֶמְקֶ֫ת ('threshold / sill'); indeclinable; the translator carried the Hebrew term across phonetically rather than rendering it, then glossed it with τὰ ἐμπρόσθια ('the front part'); it names the very threshold whose sanctity the next verse explains.

ἕκαστον

each one

Nominative

distributive pronoun/adjective (apposed to the severed parts: 'each one')

→ participant reference

ἕκαστος: 'each / every one'; here distributive, stressing that each severed piece (head, both palms) lay separately upon the threshold.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀμφότεροι

both

Nominative

adjective (modifying οἱ καρποί: 'both the wrists')

→ participant prominence

ἀμφότεροι: 'both'; see above; the masculine plural agrees with οἱ καρποί.

οἱ

the

Nominative

article

→ noun-phrase marking

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

καρποῖ

wrists

Nominative

subject (with πεπτωκότες: 'both the wrists had fallen')

→ participant prominence

καρπός: here not 'fruit' but 'wrist' (καρπός χειρός = the wrist-joint), rendering the wrists of the hands; the repetition (palms cut off, wrists fallen) intensifies the picture of total dismemberment.

τῶν

the

Genitive

article

→ noun-phrase marking

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

χειρῶν

of hands

Genitive

genitive (possessive: 'wrists of the hands')

→ relational specification

χείρ: 'hand'; see v. 3.

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.

πεπτωκότες

fallen

Perf Act Ptc Nom Masc Pl · πίπτω

predicate participle (state of the wrists: 'had fallen')

→ verbal action or state

πίπτω (perf. ptc. masc. pl.): see v. 3; agrees with οἱ καρποί; the wrists too lie fallen upon the doorway.

ἐπὶ

upon

preposition + accusative (location)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόθυρον

doorway / porch

Accusative

accusative object of ἐπὶ (location of the fallen wrists)

→ object specification

πρόθυρον: 'doorway / vestibule / space before the door'; from πρό + θύρα; here the entrance area of Dagon's temple, parallel to the threshold (αμαφεθ); the dismembered parts come to rest precisely at the boundary that v. 5 will declare sacrosanct.

πλὴν

only / except

adversative/exceptive particle (introducing the remainder)

→ discourse linkage or contrast

πλὴν: 'only / except / nevertheless'; introduces the sole remaining part of the idol, sharpening the contrast: of the whole figure, nothing but the trunk survived.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ράχis

trunk / spine

Nominative

subject of ὑπελείφθη

→ participant prominence

ράχis: lit. 'backbone / spine / ridge'; here the torso or 'trunk' of the idol — all that remains once head and hands are gone; perhaps reflecting a Hebrew reading involving ילף understood with the 'fish' part (so the later rabbinic etymology dāg, 'fish'), leaving only the fishy lower portion; the dead stump of the dethroned god.

Δαγών

of Dagon

genitive of possession (indeclinable: 'trunk of Dagon')

→ participant identification

Δαγών: see v. 2.

ὑπελείφθη

was left

Aor Pass Indic 3 Sg · ὑπολείπω

main verb (subject: ὁ ράχis)

→ verbal action or state

ὑπολείπω (aor. pass.): 'leave behind / leave remaining'; renders רשץ; the passive 'was left' caps the scene: only the trunk remained, a mute monument to Dagon's defeat before the ark of the covenant.

5 διὰ τοῦτο οὐκ ἐπιβαίνουσιν οἱ ἱερεῖς Δαγων καὶ πᾶς ὁ εἰσπορευόμενος εἰς οἶκον Δαγων ἐπὶ βαθμὸν οἴκου Δαγων ἐν Ἀζώτῳ ἕως τῆς ἡμέρας ταύτης ὅτι ὑπερβαίνοντες ὑπερβαίνουσιν

For this reason the priests of Dagon, and everyone who enters the house of Dagon, do not tread on the threshold of the house of Dagon in Ashdod to this day, but they step over it.

Narratorial etiology (explanatory aside grounding a present custom)

διὰ τοῦτο

v. 5 steps out of the narrative past into the narrator's present (ἕως τῆς ἡμέρας ταύτης, 'to this day') to explain a contemporary cultic practice. The inferential διὰ τοῦτο ('for this reason') grounds the threshold-leaping custom in the events of v. 4, and the closing cognate construction ὑπερβαίνοντες ὑπερβαίνουσιν ('stepping over, they step over') is a Hebraizing infinitive-absolute emphasis.

διὰ

because of

preposition + accusative (causal, with τοῦτο)

→ spatial or relational framing

διὰ + accusative: 'because of / on account of'; the phrase διὰ τοῦτο ('for this reason') is the standard LXX causal connector introducing an etiological explanation.

τοῦτο

this

Accusative

demonstrative pronoun (object of διὰ, referring back to v. 4)

→ participant reference

οὗτος: 'this'; the neuter τοῦτο points back to the dismemberment of Dagon as the cause of the custom now described.

οὐκ

not

negative particle (negating ἐπιβαίνουσιν)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): the objective negative; here it negates the habitual present, stating the abiding avoidance of the threshold.

ἐπιβαίνουσιν

tread / step on

Pres Act Indic 3 Pl · ἐπιβαίνω

main verb (customary present)

→ verbal action or state

ἐπιβαίνω: 'set foot on / tread upon / mount'; the present tense reports a standing custom; the priests do not step on the threshold where the idol's severed head and hands had lain.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject

→ participant prominence

ἱερεῖς (pl. ἱερεῖς): 'priest'; renders יִהְיֶה; here the priests of Dagon, who maintain the threshold taboo; the irony is that the priesthood of the defeated god institutionalizes the memory of its humiliation.

Δαγών

of Dagon

genitive of possession (indeclinable: 'priests of Dagon')

→ participant identification

Δαγών: see v. 2.

καὶ

and

coordinate conjunction (adding second subject)

→ discourse linkage or contrast

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

πᾶς

everyone / all

Nominative

subject (with substantival participle: 'everyone who enters')

→ participant prominence

πᾶς: 'all / every'; with the articular participle ὁ εἰσπορευόμενος it means 'everyone who enters', extending the custom beyond the priests to all worshippers.

ὁ

the (one)

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

εἰσπορευόμενος

entering / who enters

Pres Mid Ptc Nom Masc Sg · εἰσπορεύομαι

substantival participle (in apposition to πᾶς: 'everyone entering')

→ verbal action or state

εἰσπορεύομαι: 'enter / go in'; the articular present participle ὁ εἰσπορευόμενος ('the one who enters') generalizes the rule to every visitor of the temple.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

οἶκον

house / temple

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house / temple'; see v. 2.

Δαγών

of Dagon

genitive of possession (indeclinable)

→ participant identification

Δαγών: see v. 2.

ἐπὶ

on

preposition + accusative (object of treading: 'on the threshold')

→ spatial or relational framing

ἐπὶ + accusative: here completing ἐπιβαίνουσιν — 'do not step onto the threshold'.

βαθμόν

threshold / step

Accusative

accusative object of ἐπὶ (the thing not trodden)

→ object specification

βαθμός: 'step / threshold / pace'; here the raised sill of the temple doorway (= the αμαφεθ of v. 4), the place made taboo by the idol's fallen head and hands; the avoidance of this βαθμός is the practice the verse explains.

οἴκου

of the house

Genitive

genitive (qualifying βαθμόν: 'threshold of the house')

→ relational specification

οἶκος: 'house / temple'; see v. 2.

Δαγῶν

of Dagon

genitive of possession (indeclinable)

→ participant identification

Δαγῶν: see v. 2.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

Ἀζώτῳ

Ashdod

Dative

dative of place (location of the temple)

→ sphere or reference

Ἀζώτος: 'Ashdod'; see v. 1; the dative Ἀζώτῳ locates Dagon's temple in the city.

ἕως

until

preposition + genitive (temporal extent)

→ spatial or relational framing

ἕως: 'until / up to'; with the genitive of time marks the duration of the custom down to the narrator's own day.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἕως (temporal)

→ relational specification

ἡμέρα: 'day'; the formula ἕως τῆς ἡμέρας ταύτης ('to this day', rendering ׀י ׀י ׀י ׀י) is a standard etiological marker confirming the persistence of the custom into the narrator's present.

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας)

→ relational specification

οὗτος: 'this'; the demonstrative fixes the reference point at the time of composition.

ὅτι

because / but

conjunction (causal/explanatory, introducing the manner of avoidance)

→ discourse linkage or contrast

ὅτι: 'because / that'; here it introduces the explanatory clause describing how they avoid the threshold — by stepping over it.

ὑπερβαίνοντες

stepping over

Pres Act Ptc Nom Masc Pl · ὑπερβαίνω

participle in cognate (Hebraizing) construction with ὑπερβαίνουσιν

→ verbal action or state

ὑπερβαίνω: 'step over / pass over / transgress'; the present participle paired with the finite ὑπερβαίνουσιν forms a Hebraizing cognate construction (rendering the infinitive absolute) — 'in stepping over, they step over' = 'they assuredly step over' the threshold rather than treading on it.

ὑπερβαίνουσιν

they step over

Pres Act Indic 3 Pl · ὑπερβαίνω

main verb of the ὅτι-clause (customary present)

→ verbal action or state

ὑπερβαίνω: see above; the finite verb completes the cognate emphasis, stressing the strict and habitual observance of the threshold taboo.

6 καὶ ἐβαρύνθη χεὶρ κυρίου ἐπὶ Ἄζωτον καὶ ἐπήγαγεν αὐτοῖς καὶ ἐξέζεσεν αὐτοῖς εἰς τὰς ναῦς καὶ μέσον τῆς χώρας αὐτῆς ἀνεφύησαν μύες καὶ ἐγένετο σύγχυσις θανάτου μεγάλη ἐν τῇ πόλει

And the hand of the LORD was heavy upon Ashdod, and he brought it upon them, and tumors broke out on them, on their ships; and in the midst of its territory mice sprang up, and there was a great deathly confusion in the city.

Intensification of the plague at Ashdod (main storyline)

καὶ ἐβαρύνθη χεὶρ κυρίου

v. 6 reprises the heavy-hand formula of v. 3 and develops the affliction: the LORD brings it upon the Ashdodites, tumors erupt, and — in the distinctive LXX plus — mice (μύες) spring up across the land, yielding a 'great deathly confusion' (σύγχυσις θανάτου μεγάλη). The clause εἰς τὰς ναῦς ('on/into the ships') is textually difficult and variously rendered, but the overall sense is of a comprehensive, panic-inducing scourge.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐβαρύνθη
was heavy

Aor Pass Indic 3 Sg · βαρύνω

main verb (subject: χεὶρ κυρίου)

→ verbal action or state

βαρύνω: 'weigh down / make heavy'; see v. 3; the repeated 'heavy hand' formula structures the plague narrative, here intensifying it.

χεὶρ
hand

Nominative

subject

→ participant prominence

χεὶρ: 'hand'; see v. 3.

κυρίου
of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: the Tetragrammaton יהוה; YHWH's hand as agent of the plague.

ἐπὶ

upon

preposition + accusative (hostile direction)

→ spatial or relational framing

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

Ἄζωτον

Ashdod

Accusative

accusative object of ἐπὶ

→ object specification

Ἄζωτος: 'Ashdod'; see v. 1.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

ἐπήγαγεν

brought upon

Aor Act Indic 3 Sg · ἐπάγω

main verb (subject: the LORD)

→ verbal action or state

ἐπάγω: 'bring upon / lead against'; the compound ἐπ- marks hostile imposition (cf. its use of the plagues in Exod 11:1); here YHWH 'brought [the affliction] upon them', with the object left implicit and supplied by the following tumors and mice.

αὐτοῖς

on them

Dative

dative of disadvantage (those afflicted)

→ participant reference or interest

αὐτοῖς: meaning 'on them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (those afflicted).

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

ἐξέζεσεν

broke out / boiled up

Aor Act Indic 3 Sg · ἐκζέω

main verb (the tumors erupting)

→ verbal action or state

ἐκζέω: lit. 'boil over / bubble up / break out'; vividly describes the eruption of the tumors (ἔδραι) on the skin; the same root (ζέω, 'boil') is used of the swarming gnats in Exod 8; here it conveys a sudden, seething outbreak.

αὐτοῖς

on them

Dative

dative of disadvantage

→ participant reference or interest

αὐτοῖς: meaning 'on them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage.

εἰς

on / into

preposition + accusative (extent / location of the outbreak)

→ spatial or relational framing

εἰς: meaning 'on'; here it marks the relation signaled by preposition + accusative (extent / location of the outbreak).

τὰς

the

Accusative

article

→ noun-phrase marking

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

ναῦς

ships

Accusative

accusative object of εἰς (textually difficult: 'ships' / the region's vessels)

→ object specification

ναῦς: 'ship / vessel'; the phrase εἰς τὰς ναῦς ('on the ships') is text-critically obscure here (some witnesses point rather to the 'borders' or 'rears' of the people); the LXX as transmitted extends the affliction even to the coastal/maritime sphere of Philistine Ashdod, underlining its comprehensiveness.

καὶ

and

coordinate conjunction (introducing the mice-plus)

→ discourse linkage or contrast

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

μέσον

midst

Accusative

adverbial accusative (with genitive: 'in the midst of')

→ object specification

μέσος: 'middle / midst'; the phrase μέσον τῆς χώρας ('in the middle of the land') localizes the swarm of mice across the whole territory.

τῆς

the

Genitive

article

→ noun-phrase marking

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

χώρας

land / region

Genitive

genitive (with μέσον: 'midst of the land')

→ relational specification

χώρα: 'land / region / country'; renders the surrounding territory of Ashdod, the field overrun by the mice.

αὐτῆς

its

Genitive

genitive of possession (referring to Ashdod)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (referring to Ashdod).

ἀνεφύησαν

sprang up

Aor Act Indic 3 Pl · ἀναφύω

main verb (subject: μύες)

→ verbal action or state

ἀναφύω: meaning 'sprang up'; it carries the action, process, or state of the clause; here it functions as main verb (subject: μύες).

μύες

mice

Nominative

subject of ἀνεφύησαν

→ participant prominence

μῦς (pl. μύες): 'mouse / mice'; the LXX plus naming the mice that ravaged the land; their pairing with the ἔδραι (tumors) suggests a rodent-borne pestilence (a detail many read as bubonic plague), and they reappear as golden votive images in the Philistines' guilt-offering (1 Kingdoms 6:4–5).

καὶ

and

coordinate conjunction (sequential, summarizing result)

→ discourse linkage or contrast

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

ἐγένετο

there was / came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (subject: σύγχυσις)

→ verbal action or state

γίνομαι: 'become / come to be'; here 'there came about', introducing the resulting state of panic.

σύγχυσις

confusion / panic

Nominative

subject of ἐγένετο

→ participant prominence

σύγχυσις: 'confusion / tumult / commotion'; from συγχέω ('pour together'); the same noun names the confusion of Babel (Gen 11:9); the phrase σύγχυσις θανάτου ('confusion of death / deathly panic') depicts a city thrown into mortal chaos by the plague.

θανάτου

of death

Genitive

genitive (qualifying σύγχυσις: 'deathly confusion')

→ relational specification

θάνατος: 'death'; renders תְּהִי; the genitive of quality marks the confusion as deadly — a panic accompanied by death; it may also echo the sense of 'plague' (a frequent LXX nuance of θάνατος).

μεγάλη

great

Nominative

attributive adjective (modifying σύγχυσις)

→ participant prominence

μέγας: 'great'; intensifies the σύγχυσις, marking the scale of the catastrophe in the city.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

πόλει

city

Dative

dative of place (location of the panic)

→ sphere or reference

πόλις: 'city'; renders עִיר; the locus of the deathly confusion — Ashdod itself.

7 καὶ εἶδον οἱ ἄνδρες Ἀζώτου ὅτι οὕτως καὶ λέγουσιν ὅτι οὐ καθήσεται κιβωτὸς τοῦ θεοῦ Ἰσραηλ μεθ' ἡμῶν ὅτι σκληρὰ χεὶρ αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ Δαγῶν θεὸν ἡμῶν

And the men of Ashdod saw that it was so, and they said, 'The ark of the God of Israel shall not remain with us, for his hand is hard upon us and upon Dagon our god.'

Recognition and pagan confession (main storyline + embedded speech) καὶ εἶδον οἱ ἄνδρες Ἀζώτου

The Ashdodites 'see that it was so' (perceive the cause of the disaster) and respond with direct speech (historic present λέγουσιν). Their confession is a pagan acknowledgment of YHWH's power: the ark cannot stay, for his hand is hard (σκληρά) upon them and even upon their own god Dagon — a remarkable admission of the God of Israel's supremacy over their deity.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδον

saw / perceived

Aor Act Indic 3 Pl · ὁράω

main verb

→ verbal action or state

ὁράω (aor. εἶδον): 'see / perceive'; see v. 3; here of mental recognition — the men of Ashdod grasp the cause of their suffering.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject

→ participant prominence

ἄνῃρ (pl. ἄνδρες): 'man / male / leading man'; renders ἰשָׁרִים / יִשְׂרָאֵל; here 'the men of Ashdod' = its (leading) citizens who draw the conclusion and speak.

Ἀζώτου

of Ashdod

Genitive

genitive (qualifying ἄνδρες: 'men of Ashdod')

→ relational specification

Ἀζωτος (gen. Ἀζώτου): 'Ashdod'; see v. 1; the genitive identifies the men's city.

ὅτι

that

conjunction (introducing object clause of εἶδον)

→ discourse linkage or contrast

ὅτι: 'that'; introduces what they perceived.

οὕτως

so / thus

adverb (predicate of the elliptical clause: 'that it was so')

→ adverbial qualification

οὕτως: 'thus / so / in this way'; the terse 'that it was so' = that things stood exactly as the plague indicated (the LORD's hand was the cause); a compressed Hebraic idiom.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present introducing direct speech)

→ verbal action or state

λέγω (pres.): the historic present λέγουσιν vivifies the citizens' decisive declaration; characteristic of LXX narrative dialogue.

ὅτι

[that]

conjunction (recitativum: introducing direct speech)

→ discourse linkage or contrast

ὅτι: here ὅτι recitativum, functioning like quotation marks to introduce the citizens' direct words; left untranslated in English.

οὐ

not

negative particle (with καθήσεται)

→ discourse linkage or contrast

οὐ: the objective negative, here in an emphatic refusal: the ark will certainly not stay.

καθήσεται

shall remain / sit

Fut Mid Indic 3 Sg · κάθημαι

main verb of the direct speech

→ verbal action or state

κάθημαι: 'sit / remain / settle'; renders כָּשָׁׁׁ; here 'the ark shall not remain/abide with us' — the citizens' resolve to be rid of it; the same root recurs in the lords' instruction that the ark be made to 'settle' (καθίσάτω) in its own place (v. 11).

κιβωτὸς

ark

Nominative

subject of καθήσεται

→ participant prominence

κιβωτός: 'ark'; see v. 1.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of the God

Genitive

genitive of possession

→ relational specification

θεός: 'God'; see v. 1; here in the title κιβωτὸς τοῦ θεοῦ Ἰσραὴλ ('ark of the God of Israel'), the pagans' own naming of the foreign deity.

Ἰσραὴλ

of Israel

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

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל (Israel); indeclinable in the LXX; in the Philistines' mouth 'the God of Israel' marks YHWH as the patron-deity of the enemy nation whose power they now dread.

μεθ

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μετά + genitive: 'with / among'; 'with us' = remaining in their company/territory.

ἡμῶν

us

Genitive

genitive object of μετά (1st person plural)

→ relational specification

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

ὅτι

because

conjunction (causal: giving the reason for the resolve)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground for expelling the ark — the hardness of YHWH's hand.

σκληρὰ

hard / harsh

Nominative

predicate adjective (with implied 'is': 'his hand is hard')

→ participant prominence

σκληρός: 'hard / harsh / severe'; renders חָזָק; the predicate of the verbless clause σκληρὰ χεὶρ αὐτοῦ ('hard is his hand'); the same root (σκληρύνω) describes Pharaoh's hardened heart in Exodus — here it is YHWH's hand that is unbearably hard against the Philistines.

χεὶρ

hand

Nominative

subject of the verbless clause

→ participant prominence

χείρ: 'hand'; see v. 3; here 'his hand' = YHWH's hand, the agent of plague.

αὐτοῦ

his

Genitive

genitive of possession (referring to the God of Israel)

→ relational specification

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

ἐφ'

upon

preposition + accusative (hostile direction, elided before rough breathing)

→ spatial or relational framing

ἐφ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (hostile direction, elided before rough breathing).

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.

καὶ

and

coordinate conjunction (extending the hostile reach)

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative (hostile direction)

→ spatial or relational framing

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

Δαγῶν

Dagon

accusative object of ἐπί (indeclinable)

→ participant identification

Δαγῶν: see v. 2; the Philistines themselves admit YHWH's hand strikes even their own god.

θεὸν

god

Accusative

accusative in apposition to Δαγῶν ('Dagon our god')

→ object specification

θεός: 'god'; here used of the pagan deity Dagon (lowercase 'god'); the appositive θεὸν ἡμῶν ('our god') sharpens the polemic — the Philistines confess YHWH's hand is heavy even on the god they worship.

ἡμῶν

our

Genitive

genitive of possession (modifying θεόν)

→ relational specification

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

8 καὶ ἀποστέλλουσιν καὶ συνάγουσιν τοὺς σατράπας τῶν ἀλλοφύλων πρὸς αὐτοὺς καὶ λέγουσιν τί ποιήσωμεν κιβωτῷ θεοῦ Ἰσραὴλ καὶ λέγουσιν οἱ Γεθθαῖοι μετελθέτω κιβωτὸς τοῦ θεοῦ πρὸς ἡμᾶς καὶ μετῆλθεν κιβωτὸς τοῦ θεοῦ εἰς Γεθθα

And they sent and gathered the lords of the Philistines to themselves and said, 'What shall we do with the ark of the God of Israel?' And the Gittites said, 'Let the ark of God be brought over to us.' And the ark of God was brought over to Gath.

Council of the lords and transfer to Gath (main storyline + embedded speech)

καὶ ἀποστέλλουσιν καὶ συνάγουσιν

The narrative shifts to historic presents (ἀποστέλλουσιν, συνάγουσιν, λέγουσιν) for vividness as the Ashdodites convene the five Philistine lords (σατράπας). Their deliberative question (τί ποιήσωμεν, 'what shall we do?') is answered by the Gittites' proposal, and the ark is duly removed to Gath — only to carry the plague with it (v. 9).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀποστέλλουσιν
they send

Pres Act Indic 3 Pl · ἀποστέλλω

main verb (historic present)

→ verbal action or state

ἀποστέλλω: 'send / send out (with a commission)'; renders πλψ; here the Ashdodites send messengers to summon the Philistine lords; the historic present quickens the pace of the crisis-response.

καὶ
and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

συνάγουσιν
they gather

Pres Act Indic 3 Pl · συνάγω

main verb (historic present, coordinate)

→ verbal action or state

συνάγω: 'gather / assemble / bring together'; renders יבץ / יבץ; the convening of the σατράπαι for an emergency council; the same verb recurs at v. 11.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

σατράπας

lords / rulers

Accusative

direct object of *συνάγουσιν*

→ object specification

σατράπης (pl. σατράπας): 'satrap / lord / chief'; a Persian loanword the LXX uses to render סַטְרָפָיִם, the technical title of the five Philistine 'lords' (of Ashdod, Gaza, Ashkelon, Gath, and Ekron); their collective deliberation is the decision-making body for the ark crisis.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀλλοφύλων

Philistines

Genitive

genitive (qualifying *σατράπας*: 'lords of the Philistines')

→ relational specification

ἀλλόφυλος: 'Philistines / foreigners'; see v. 1; the *σατράπαι* are the rulers of the Philistine pentapolis.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτοὺς

themselves / them

Accusative

accusative object of *πρὸς* (the Ashdodites who summon)

→ participant reference

αὐτοὺς: meaning 'themselves'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of *πρὸς* (the Ashdodites who summon).

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present introducing direct speech)

→ verbal action or state

λέγω (pres.): introduces the deliberative question of the assembled Philistines.

τί

what

Accusative

interrogative pronoun (object of *ποιήσωμεν*)

→ participant reference

τίς, τί: interrogative 'who / what'; the neuter τί ('what?') opens the deliberative question about the ark's disposal.

ποιήσωμεν

shall we do

Aor Act Subj 1 Pl · ποιέω

main verb (deliberative subjunctive)

→ verbal action or state

ποιέω: 'do / make'; renders ΠΩΨ; the deliberative subjunctive τί ποιήσωμεν ('what are we to do?') voices the lords' perplexity in the face of the inexplicable plague (cf. the same idiom at 1 Kgdms 6:2).

κιβωτῷ

with the ark

Dative

dative (of the object dealt with: 'do with the ark')

→ sphere or reference

κιβωτός: 'ark'; see v. 1; the dative *κιβωτῷ* marks the ark as that which they must 'do something about'.

θεοῦ

of the God

Genitive

genitive of possession

→ relational specification

θεός: 'God'; see v. 1; in the title 'ark of the God of Israel'.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: 'Israel'; see v. 7.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

λέγουσιν

say

Pres Act Indic 3 Pl · λέγω

main verb (historic present introducing the Gittites' reply)

→ verbal action or state

λέγω (pres.): introduces the answering proposal of the Gittites.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Γεθθαῖοι

Gittites

Nominative

subject of λέγουσιν

→ participant prominence

Γεθθαῖος: 'Gittite / inhabitant of Gath'; gentilic noun from Γεθθα (Gath); declinable (nom. pl. Γεθθαῖοι); they propose receiving the ark — a decision they will regret in v. 9.

μετελθέτω

let it be brought over / let it pass over

Aor Act Impv 3 Sg · μετέρχομαι

main verb (third-person imperative of the proposal)

→ verbal action or state

μετέρχομαι: 'go over / pass across / move to another place'; the third-person imperative μετελθέτω ('let it move over') voices the Gittites' proposal to transfer the ark to Gath; the verb is repeated in the indicative (μετῆλθεν) to record its execution.

κιβωτός

ark

Nominative

subject of μετελθέτω

→ participant prominence

κιβωτός: 'ark'; see v. 1.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession

→ relational specification

θεός: 'God'; see v. 1.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

ἡμᾶς

us

Accusative

accusative object of πρὸς (the Gittites)

→ participant reference

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

καὶ

and

coordinate conjunction (recording the execution)

→ discourse linkage or contrast

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

μετῆλθεν

was brought over / passed over

Aor Act Indic 3 Sg · μετέρχομαι

main verb (executing the proposal)

→ verbal action or state

μετέρχομαι (aor. μετῆλθεν): 'went over / was moved'; the indicative records that the ark was duly transferred; the intransitive 'the ark went over' personifies the ark as the active agent advancing into Gath.

κιβωτὸς

ark

Nominative

subject of μετῆλθεν

→ participant prominence

κιβωτός: 'ark'; see v. 1.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession

→ relational specification

θεός: 'God'; see v. 1.

εἰς

to / into

preposition + accusative (goal)

→ spatial or relational framing

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

Γεθθα

Gath

accusative object of εἰς (indeclinable place-name)

→ participant identification

Γεθθα: transliteration of Hebrew גֶּת (Gath), one of the five Philistine cities and later home of Goliath; indeclinable in the LXX; the second city to which the ark is moved.

9 καὶ ἐγενήθη μετὰ τὸ μετελθεῖν αὐτὴν καὶ γίνεται χεὶρ κυρίου ἐν τῇ πόλει τάραχος μέγας σφόδρα καὶ ἐπάταξεν τοὺς ἄνδρας τῆς πόλεως ἀπὸ μικροῦ ἕως μεγάλου καὶ ἐπάταξεν αὐτοὺς εἰς τὰς ἔδρας αὐτῶν καὶ ἐποίησαν ἑαυτοῖς οἱ Γεθθαῖοι ἔδρας

And it happened, after it had been brought over, that the hand of the LORD came upon the city, a very great panic; and he struck the men of the city from small to great, and he struck them with tumors; and the Gittites made themselves tumors.

Plague repeats at Gath (main storyline)

καὶ ἐγενήθη μετὰ τὸ μετελθεῖν αὐτὴν

The temporal frame καὶ ἐγενήθη μετὰ τὸ μετελθεῖν αὐτὴν ('after it had been brought over') ties cause to effect: the moment the ark arrives at Gath, the hand of the LORD strikes again. The shift to the present γίνεται heightens immediacy; the affliction is total (ἀπὸ μικροῦ ἕως μεγάλου, 'from small to great') and again takes the form of tumors (ἔδραι).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

it happened

Aor Pass Indic 3 Sg · γίνομαι

main verb (temporal-frame formula)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): 'become / happen'; the formula καὶ ἐγενήθη ('and it came to pass') renders wayyhî, framing the new development at Gath.

μετὰ

after

preposition + accusative (temporal, with articular infinitive)

→ spatial or relational framing

μετά + accusative: 'after'; with the articular infinitive τὸ μετελθεῖν it forms a temporal clause, 'after the ark's being brought over'.

τὸ

the

Accusative

article (with articular infinitive)

→ noun-phrase marking

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

μετελθεῖν

bringing over / passing over

Aor Act Inf · μετέρχομαι

articular infinitive (temporal: after the moving over)

→ verbal action or state

μετέρχομαι: 'go over / pass across'; see v. 8; the articular infinitive τὸ μετελθεῖν with the subject-accusative αὐτήν means 'after it (the ark) passed over' to Gath.

αὐτήν

it

Accusative

subject-accusative of the infinitive (referring to the ark)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as subject-accusative of the infinitive (referring to the ark).

καὶ

and

apodosis marker (resumptive καὶ after the temporal clause)

→ discourse linkage or contrast

καί: here a resumptive/apodotic καὶ introducing the main clause after the temporal frame, a Hebraizing construction (cf. waw-apodosis).

γίνεται

comes / arises

Pres Mid Indic 3 Sg · γίνομαι

main verb (historic present, subject: χεὶρ κυρίου)

→ verbal action or state

γίνομαι (pres. γίνεται): 'comes to be / arises'; the historic present dramatizes the instant onset of the LORD's hand against Gath, in apposition with the τάραχος ('panic') it produces.

χεὶρ

hand

Nominative

subject of γίνεται

→ participant prominence

χεὶρ: 'hand'; see v. 3; the recurring leitmotif of the LORD's hand, now striking Gath.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: the Tetragrammaton יהוה; the agent of the new affliction.

ἐν

in / upon

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

πόλει

city

Dative

dative of place (Gath)

→ sphere or reference

πόλις: 'city'; see v. 6; here Gath, now the locus of the plague.

τάραχος

panic / tumult

Nominative

nominative in apposition to χεὶρ κυρίου (the effect named)

→ participant prominence

τάραχος: 'disturbance / commotion / panic'; from ταρασσω ('stir up, trouble'); in apposition it characterizes the LORD's hand as bringing a 'very great panic' upon the city — the social-psychological dimension of the plague.

μέγας

great

Nominative

attributive adjective (modifying τάραχος)

→ participant prominence

μέγας: 'great'; intensifies τάραχος.

σφόδρα

very / exceedingly

adverb of degree (intensifying μέγας)

→ clausal contribution

σφόδρα: 'exceedingly / very much'; standard LXX rendering of ὡς; the combination μέγας σφόδρα ('very great') marks the panic as superlative.

καὶ
and

coordinate 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 (subject: the LORD)

→ verbal action or state

πατάσσω: 'strike / smite'; see v. 3; the LORD strikes the men of Gath as he had struck the Ashdodites.

τοὺς
the

Accusative

article

→ noun-phrase marking

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

ἄνδρας
men

Accusative

direct object of ἐπάταξεν

→ object specification

ἄνῃρ (pl. ἄνδρας): 'man'; see v. 7; here the male inhabitants of Gath struck by the plague.

τῆς
of the

Genitive

article

→ noun-phrase marking

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

πόλεως
city

Genitive

genitive (qualifying ἄνδρας: 'men of the city')

→ relational specification

πόλις: 'city'; see v. 6.

ἀπὸ
from

preposition + genitive (start of merism)

→ spatial or relational framing

ἀπό: the construction ἀπὸ μικροῦ ἕως μεγάλου ('from small to great') is a merism for the whole population, sparing no rank or age.

μικροῦ
small

Genitive

genitive substantive (first pole of merism: 'the small/least')

→ relational specification

μικρός: 'small / little / least'; renders יָדָר; the lower pole of the merism — the youngest/lowliest.

ἕως
to

preposition + genitive (end of merism)

→ spatial or relational framing

ἕως: 'to / up to'; completes the merism.

μεγάλου
great

Genitive

genitive substantive (second pole of merism: 'the great/greatest')

→ relational specification

μέγας: 'great'; renders מְאֹדָּה; the upper pole of the merism; 'from small to great' = everyone without exception.

καὶ
and

coordinate 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 (specifying the form of the blow)

→ verbal action or state

πατάσσω: 'strike'; see v. 3; repeated to specify that the blow took the form of tumors.

αὐτοὺς

them

Accusative

direct object

→ participant reference

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

εἰς

with / in

preposition + accusative (the affliction inflicted)

→ spatial or relational framing

εἰς: meaning 'with'; here it marks the relation signaled by preposition + accusative (the affliction inflicted).

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἕδρας

tumors

Accusative

accusative object of εἰς

→ object specification

ἕδρα: 'tumors / hemorrhoids'; see v. 3; the same signature affliction now strikes Gath.

αὐτῶν

their

Genitive

genitive of possession (modifying ἕδρας)

→ relational specification

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

καὶ

and

coordinate conjunction (result/consequence)

→ discourse linkage or contrast

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

ἐποίησαν

made

Aor Act Indic 3 Pl · ποιέω

main verb (subject: οἱ Γεθθαῖοι)

→ verbal action or state

ποιέω: 'do / make'; see v. 8; the idiom ἐποίησαν ἑαυτοῖς ... ἕδρας ('they made for themselves tumors') is a Hebraizing way of saying the Gittites broke out in tumors — the plague was, as it were, their own doing in receiving the ark.

ἑαυτοῖς

for themselves

Dative

reflexive dative of advantage/disadvantage

→ sphere or reference

ἑαυτοῖς: reflexive pronoun 'themselves'; the dative ἑαυτοῖς ('for/to themselves') gives the idiom its ironic edge — the Gittites brought the tumors upon their own bodies.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Γεθθαῖοι

Gittites

Nominative

subject of ἐποίησαν

→ participant prominence

Γεθθαῖος: 'Gittite'; see v. 8; those who had requested the ark now suffer for it.

ἕδρας

tumors

Accusative

direct object of ἐποίησαν

→ object specification

ἕδρα: 'tumors'; see v. 3; the repeated noun closes the verse on the same affliction that marks the whole chapter.

10 καὶ ἐξαποστέλλουσιν τὴν κιβωτὸν τοῦ θεοῦ εἰς Ἀσκαλῶνα καὶ ἐγενήθη ὡς εἰσῆλθεν κιβωτὸς θεοῦ εἰς Ἀσκαλῶνα καὶ ἐβόησαν οἱ Ἀσκαλωνῖται λέγοντες τί ἀπεστρέψατε πρὸς ἡμᾶς τὴν κιβωτὸν τοῦ θεοῦ Ἰσραὴλ θανατῶσαι ἡμᾶς καὶ τὸν λαὸν ἡμῶν

And they send away the ark of God to Ascalon. And it happened, as the ark of God entered into Ascalon, that the Ascalonites cried out, saying, 'Why have you brought back the ark of the God of Israel to us, to kill us and our people?'

Transfer to Ascalon and outcry (main storyline + embedded speech)

καὶ ἐξαποστέλλουσιν τὴν κιβωτὸν

The ark is sent on (historic present ἐξαποστέλλουσιν) to a third city — in this Greek tradition Ἀσκαλῶνα ('Ascalon'), where the MT has Ekron. The temporal clause ὡς εἰσῆλθεν ('as it entered') triggers the immediate panic of the Ascalonites, whose outcry (ἐβόησαν ... λέγοντες) accuses the bearers of bringing the ark to kill them — the plague's reputation now precedes it.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξαποστέλλουσιν

they send away

Pres Act Indic 3 Pl · ἐξαποστέλλω

main verb (historic present)

→ verbal action or state

ἐξαποστέλλω: 'send away / send off completely'; the double-compound ἐξ-απο- intensifies the dismissal — the Philistines now want the ark gone; the same verb governs the lords' decision in v. 11.

τὴν
the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν
ark

Accusative

direct object of ἐξαποστέλλουσιν

→ object specification

κιβωτός: 'ark'; see v. 1.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession

→ relational specification

θεός: 'God'; see v. 1.

εἰς

to / into

preposition + accusative (goal)

→ spatial or relational framing

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

Ἀσκαλῶνα

Ascalon

Accusative

accusative object of εἰς (goal of motion)

→ object specification

Ἀσκαλῶν (acc. Ἀσκαλῶνα): the LXX form of Hebrew אַשְׁכְּלוֹן (Ashkelon/Ascalon), one of the five Philistine cities; a declinable third-declension proper noun; notably, this Greek tradition (Codex Vaticanus) reads Ascalon here where the MT has Ekron (עֶקְרוֹן), a significant text-critical divergence.

καὶ

and

narrative conjunction (introducing temporal frame)

→ discourse linkage or contrast

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

ἐγενήθη

it happened

Aor Pass Indic 3 Sg · γίνομαι

main verb (temporal-frame formula)

→ verbal action or state

γίνομαι (aor. pass.): 'happen / come to pass'; see v. 9; introduces the Ascalonites' reaction.

ὥς

as / when

temporal conjunction (introducing the time-clause)

→ discourse linkage or contrast

ὥς: 'as / when'; here temporal, 'as soon as the ark entered', marking the immediate coincidence of arrival and panic.

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

verb of the temporal clause

→ verbal action or state

εἰσέρχομαι: 'enter / go in'; see v. 3; the ark's entry into Ascalon triggers the outcry.

κιβωτὸς

ark

Nominative

subject of εἰσῆλθεν

→ participant prominence

κιβωτός: 'ark'; see v. 1.

θεοῦ

of God

Genitive

genitive of possession (anarthrous: 'ark of God')

→ relational specification

θεός: 'God'; see v. 1; here anarthrous (κιβωτὸς θεοῦ).

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

Ἀσκαλῶνα

Ascalon

Accusative

accusative object of εἰς

→ object specification

Ἀσκαλῶν: 'Ascalon'; see above.

καὶ

and

apodosis marker (resumptive καὶ after temporal clause)

→ discourse linkage or contrast

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

ἐβόησαν

cried out

Aor Act Indic 3 Pl · βοάω

main verb (subject: οἱ Ἀσκαλωνῖται)

→ verbal action or state

βοάω: 'cry out / shout'; renders בָּעָזָה / בָּעָזָה; the loud outcry of alarm; the same root underlies the κραυγή ('cry') that goes up to heaven in v. 12.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Ἀσκαλωνῖται

Ascalonites

Nominative

subject of ἐβόησαν

→ participant prominence

Ἀσκαλωνῖτης: 'Ascalonite / inhabitant of Ascalon'; gentilic from Ἀσκαλῶν; declinable (nom. pl. Ἀσκαλωνῖται); they protest the ark's arrival in their city.

λέγοντες

saying

Pres Act Ptc Nom Masc Pl · λέγω

participle of speech (introducing direct discourse)

→ verbal action or state

λέγω (ptc. λέγοντες): 'saying'; the redundant participle of speech (Hebraism rendering רָמַלְ) introduces the content of the outcry.

τί

why

Accusative

interrogative (adverbial accusative: 'why?')

→ participant reference

τίς, τί: 'who / what / why'; the accusative τί here functions adverbially ('why? / for what reason?'), opening the reproachful question.

ἀπεστρέψατε

have you brought back / turned

Aor Act Indic 2 Pl · ἀποστρέφω

main verb of the direct question

→ verbal action or state

ἀποστρέφω: 'turn back / bring back / divert'; here 'why have you redirected/brought the ark over to us?'; the verb conveys the Ascalonites' indignation that the deadly object has been steered their way.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

ἡμᾶς

us

Accusative

accusative object of πρὸς

→ participant reference

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object of ἀπεστρέψατε

→ object specification

κιβωτός: 'ark'; see v. 1.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of the God

Genitive

genitive of possession

→ relational specification

θεός: 'God'; see v. 1.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: 'Israel'; see v. 7.

θανατῶσαι

to kill

Aor Act Inf · θανατόω

infinitive of purpose/result ('to kill us')

→ verbal action or state

θανατόω: 'put to death / kill'; from θάνατος ('death'); the infinitive of purpose voices the Ascalonites' fear that the ark has been sent to bring death upon them and their people; cf. the same verb in the lords' resolve at v. 11.

ἡμᾶς

us

Accusative

direct object of θανατῶσαι

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

direct object of θανατῶσαι (coordinate with ἡμᾶς)

→ object specification

λαός: 'people'; see Exodus exemplar; here the Ascalonites' own populace, whom they fear the ark will destroy.

ἡμῶν

our

Genitive

genitive of possession (modifying λαόν)

→ relational specification

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

11 καὶ ἐξαποστέλλουσιν καὶ συνάγουσιν τοὺς σατράπας τῶν ἀλλοφύλων καὶ εἶπον ἐξαποστείλατε τὴν κιβωτὸν τοῦ θεοῦ Ἰσραὴλ καὶ καθισάτω εἰς τὸν τόπον αὐτῆς καὶ οὐ μὴ θανατώσῃ ἡμᾶς καὶ τὸν λαὸν ἡμῶν ὅτι ἐγενήθη σύγχυσις θανάτου ἐν ὅλῃ τῇ πόλει βαρεῖα σφόδρα ὡς εἰσῆλθεν κιβωτὸς θεοῦ Ἰσραὴλ ἐκεῖ

And they send and gather the lords of the Philistines and said, 'Send away the ark of the God of Israel, and let it settle in its own place, and let it not kill us and our people'; for there was a deathly confusion, very heavy, in the whole city, when the ark of the God of Israel entered there.

Final council: resolve to return the ark (main storyline + embedded speech)

καὶ ἐξαποστέλλουσιν καὶ συνάγουσιν

The crisis reconvenes the lords (parallel to v. 8). Their decision is now decisive: send the ark away and let it 'settle in its own place' (καθισάτω εἰς τὸν τόπον αὐτῆς), so that it kill them no more (emphatic οὐ μή + subjunctive). The narrator's causal clause (ὅτι ἐγενήθη σύγχυσις θανάτου ... βαρεῖα σφόδρα) explains the urgency: a very heavy deathly panic had gripped the whole city.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξαποστέλλουσιν

they send

Pres Act Indic 3 Pl · ἐξαποστέλλω

main verb (historic present)

→ verbal action or state

ἐξαποστέλλω: 'send off'; see v. 10; here of sending messengers to summon the lords.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

συνάγουσιν

they gather

Pres Act Indic 3 Pl · συνάγω

main verb (historic present, coordinate)

→ verbal action or state

συνάγω: 'gather / assemble'; see v. 8; the second convening of the Philistine lords, now to decide the ark's removal.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

σατράπας

lords

Accusative

direct object of *συνάγουσιν*

→ object specification

σατράπης: 'lord / chief'; see v. 8; the five Philistine rulers.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἄλλοφύλων

Philistines

Genitive

genitive (qualifying *σατράπας*)

→ relational specification

ἄλλόφυλος: 'Philistines'; see v. 1.

καὶ

and

coordinate conjunction (sequential)

→ discourse linkage or contrast

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

εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb (introducing direct speech)

→ verbal action or state

λέγω (aor. εἶπον): 'said'; introduces the lords' decisive command.

ἐξαποστείλατε

send away

Aor Act Impv 2 Pl · ἐξαποστέλλω

main verb of the direct speech (imperative)

→ verbal action or state

ἐξαποστέλλω: 'send away'; see v. 10; the aorist imperative ἐξαποστείλατε ('send [it] away!') is the lords' decisive order to be rid of the ark.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object of *ἐξαποστείλατε*

→ object specification

κιβωτός: 'ark'; see v. 1.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of the God

Genitive

genitive of possession

→ relational specification

θεός: 'God'; see v. 1.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: 'Israel'; see v. 7.

καὶ
and

coordinate conjunction (sequential command)

→ discourse linkage or contrast

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

καθισάτω
let it settle / sit

Aor Act Impv 3 Sg · καθίζω

main verb (third-person imperative)

→ verbal action or state

καθίζω: 'sit / settle / set down'; renders כּשׁוּ; the third-person imperative καθισάτω ('let it settle') directs the ark back to its own place — answering the citizens' earlier οὐ καθήσεται ('it shall not remain', v. 7) with a resolution to relocate it entirely.

εἰς
to / into

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

τόπον
place

Accusative

accusative object of εἰς

→ object specification

τόπος: 'place'; see v. 3; 'its own place' = back in Israelite territory, the resolution that leads to ch. 6.

αὐτῆς
its

Genitive

genitive of possession (modifying τόπον; fem. agreeing with κιβωτός)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying τόπον; fem. agreeing with κιβωτός).

καὶ
and

coordinate conjunction (purpose-result)

→ discourse linkage or contrast

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

οὐ
not

negative particle (with μή forming emphatic negation)

→ discourse linkage or contrast

οὐ: with μή it forms the emphatic double negative οὐ μή + subjunctive ('it shall by no means kill').

μή
not

negative particle (with οὐ: emphatic negation + subjunctive)

→ discourse linkage or contrast

μή: the subjective negative; οὐ μή θανατώσῃ is the strongest form of denial — 'so that it may certainly not kill us'.

θανατώσῃ
it kill

Aor Act Subj 3 Sg · θανατόω

subjunctive in emphatic negation (οὐ μή)

→ verbal action or state

θανατόω: 'put to death / kill'; see v. 10; the subject is the ark (or the God acting through it); the lords' aim is that the ark cease its deadly effect once returned.

ἡμᾶς
us

Accusative

direct object of θανατώσῃ

→ participant reference

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαὸν

people

Accusative

direct object of θανατώση (coordinate with ἡμᾶς)

→ object specification

λαός: 'people'; see v. 10.

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.

ὅτι

because / for

conjunction (causal: narrator's explanation)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the narrator's causal explanation of the lords' urgency.

ἐγενήθη

there was

Aor Pass Indic 3 Sg · γίνομαι

main verb of the causal clause (subject: σύγχυσις)

→ verbal action or state

γίνομαι (aor. pass.): 'happen / come to be'; see v. 6; 'there had come about a deathly confusion'.

σύγχυσις

confusion / panic

Nominative

subject of ἐγενήθη

→ participant prominence

σύγχυσις: 'confusion / panic'; see v. 6; the same deathly panic now seizes the whole city of Ascalon.

θανάτου

of death

Genitive

genitive (qualifying σύγχυσις: 'deathly confusion')

→ relational specification

θάνατος: 'death'; see v. 6.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

ὅλη

whole

Dative

attributive adjective (modifying πόλει: 'the whole city')

→ sphere or reference

ὅλος: 'whole / entire'; renders כָּל; stresses that no part of the city escaped the panic.

τῇ

the

Dative

article

→ noun-phrase marking

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

πόλει

city

Dative

dative of place

→ sphere or reference

πόλις: 'city'; see v. 6; here Ascalon.

βαρεῖα

heavy

Nominative

attributive adjective (modifying σύγχυσις: 'a heavy confusion')

→ participant prominence

βαρύς, -εἶα, -ύ: 'heavy / severe / grievous'; the feminine βαρεῖα agrees with σύγχυσις; cognate with the 'heavy hand' (ἐβαρύνθη) motif, it marks the panic as crushing.

σφόδρα very / exceedingly <i>adverb of degree (intensifying βαρεῖα)</i> → clausal contribution σφόδρα: 'exceedingly'; see v. 9; βαρεῖα σφόδρα = 'very heavy / utterly grievous'.	ὥς when / as <i>temporal conjunction</i> → discourse linkage or contrast ὥς: 'when / as'; temporal; ties the panic to the moment of the ark's entry.	εἰσῆλθεν entered Aor Act Indic 3 Sg · εἰσέρχομαι <i>verb of the temporal clause</i> → verbal action or state εἰσέρχομαι: 'enter'; see v. 3; the ark's entry is the trigger of the city-wide panic.	κιβωτὸς ark Nominative <i>subject of εἰσῆλθεν</i> → participant prominence κιβωτὸς: 'ark'; see v. 1.
θεοῦ of God Genitive <i>genitive of possession (anarthrous)</i> → relational specification θεός: 'God'; see v. 1.	Ισραηλ of Israel <i>genitive of relationship (indeclinable)</i> → participant identification Ισραηλ: 'Israel'; see v. 7.	ἐκεῖ there <i>adverb of place (referring to Ascalon)</i> → adverbial qualification ἐκεῖ: 'there'; the deictic adverb points back to the city (Ascalon) as the place the ark entered, closing the causal clause.	

12 καὶ οἱ ζῶντες καὶ οὐκ ἀποθανόντες ἐπλήγησαν εἰς τὰς ἔδρας καὶ ἀνέβη ἡ κραυγὴ τῆς πόλεως εἰς τὸν οὐρανόν

And those who lived and did not die were struck with tumors, and the cry of the city went up to heaven.

Climactic summary of the plague (main storyline) καὶ οἱ ζῶντες καὶ οὐκ ἀποθανόντες

The chapter ends on a stark summary: even the survivors — those who lived and did not die — were struck with tumors, so that the suffering was universal. The final clause, ἀνέβη ἡ κραυγὴ τῆς πόλεως εἰς τὸν οὐρανόν ('the cry of the city went up to heaven'), is the climactic image: the Philistine city's anguished cry rises to heaven, an ironic inversion of Israel's own cries of distress that YHWH hears.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οἱ

the (ones)

Nominative

article (substantivizing the participles)

→ noun-phrase marking

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

ζῶντες

living / those who lived

Pres Act Ptc Nom Masc Pl · ζάω

substantival participle (subject: 'those who survived')

→ verbal action or state

ζάω: 'live / be alive'; the articular participle οἱ ζῶντες ('the living / survivors') denotes those not killed by the plague — yet even they do not escape the tumors.

καὶ

and

coordinate conjunction (joining the two participles)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (negating the participle ἀποθανόντες)

→ discourse linkage or contrast

οὐ (οὐκ): negates the participle, defining the survivors as 'those who did not die'.

ἀποθανόντες

having died

Aor Act Ptc Nom Masc Pl · ἀποθνήσκω

substantival participle (with οὐκ: 'those who did not die')

→ verbal action or state

ἀποθνήσκω: 'die'; the aorist participle with οὐκ defines the second group — those who had not died — emphasizing that survival did not mean escape: they too were struck.

ἐπλήγησαν

were struck

Aor Pass Indic 3 Pl · πλήσσω

main verb (subject: οἱ ζῶντες ...)

→ verbal action or state

πλήσσω (aor. pass. ἐπλήγησαν): 'strike / smite'; the passive 'were struck' leaves YHWH as the implicit agent; the survivors are struck εἰς τὰς ἕδρας ('with tumors'), so the affliction reaches everyone.

εἰς

with / in

preposition + accusative (affliction inflicted)

→ spatial or relational framing

εἰς: meaning 'with'; here it marks the relation signaled by preposition + accusative (affliction inflicted).

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἕδρας

tumors

Accusative

accusative object of εἰς

→ object specification

ἕδρα: 'tumors / hemorrhoids'; see v. 3; the signature plague returns one final time, now reaching even the survivors.

καὶ

and

coordinate conjunction (climactic)

→ discourse linkage or contrast

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

ἀνέβη

went up / rose

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (subject: ἡ κραυγή)

→ verbal action or state

ἀναβαίνω: 'go up / ascend / rise'; renders הָלַךְ; the image of a cry 'going up to heaven' (ἀνέβη ... εἰς τὸν οὐρανόν) echoes the outcry of oppressed peoples that reaches God (cf. the cry of Sodom, Gen 18:21; of Israel in Egypt, Exod 2:23) — here, with bitter irony, it is the Philistine city's cry.

ἡ

the

Nominative

article

→ noun-phrase marking

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

κραυγή

cry / outcry

Nominative

subject of ἀνέβη

→ participant prominence

κραυγή: 'cry / outcry / shout'; renders קָרָא / קָרָא; the wail of the stricken city; the same word marks the 'great cry' of Egypt at the death of the firstborn (Exod 11:6; 12:30) — a deliberate echo casting the Philistines in Egypt's role.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive (qualifying κραυγή: 'cry of the city')

→ relational specification

πόλις: 'city'; see v. 6; the whole city's collective cry of anguish.

εἰς

to / up to

preposition + accusative (direction/goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οὐρανόν

heaven

Accusative

accusative object of εἰς (goal of the ascending cry)

→ object specification

οὐρανός: 'heaven / sky'; renders שָׁמַיִם; the cry reaching 'to heaven' marks the divine sphere as the destination of the city's anguish — the LORD whose hand caused the plague is also the one before whom the cry rises, sealing the chapter's theology of YHWH's unrivaled power over the Philistines and their god.

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.