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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Book of Kingdoms, Chapter 1 (2 Samuel 1)

ΒΑΣΙΛΕΙΩΝ Β΄ Α΄

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

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

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

Theme

David mourns Saul and Jonathan, executes the Amalekite, and sings the lament of the fallen mighty.

Translation & textual notes

The Greek text of 2 Kingdoms 1 (= 2 Samuel 1 in the Hebrew/English reckoning) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The Greek title ΒΑΣΙΛΕΙΩΝ Β΄ ('of Kingdoms, Book 2') reflects the LXX's division of the Samuel–Kings material into four 'Books of Kingdoms.' The 2 Kingdoms section is widely held to be a kaige-recension text — a deliberately literalistic Greek revision toward the proto-Masoretic Hebrew — and the chapter's diction bears this out: heavy καί-parataxis, wooden renderings (e.g. στήλωσον at v. 19), and transliterated rather than

translated names (Σεκελακ, Γελβουε, Γεθ). The chapter falls in two movements. First, the report of Saul's death: David, just returned from striking Amalek (note the dramatic irony that an Amalekite brings the news), receives at Ziklag a survivor of the battle on Mount Gilboa who claims to have dispatched the dying Saul at Saul's own request and who brings Saul's royal diadem (τὸ βασιλείον) and armlet (τὸν χλιδῶνα). David and his men mourn, fast, and then David executes the Amalekite, for he has confessed to killing 'the anointed of the LORD' (τὸν χριστὸν κυρίου, vv. 14, 16) — 'your blood be upon your head' (v. 16). Second, and the chapter's literary summit, is the lament David chants over Saul and Jonathan, the so-called Song of the Bow (vv. 19–27), said to be written 'in the Book of Jashar' (ἐπὶ βιβλίου τοῦ εὐθοῦς, v. 18). Its refrain πῶς ἔπεσαν δυνατοί ('how are the mighty fallen!') recurs three times (vv. 19, 25, 27); it forbids the news to be told in Gath or Ashkelon lest the daughters of the Philistines rejoice (v. 20); it curses the mountains of Gilboa (v. 21); it praises Saul and Jonathan as swifter than eagles and stronger than lions (v. 23); and it culminates in David's intensely personal grief for Jonathan, ἐθαυμαστώθη ἡ ἀγάπησίς σου ἔμοι ὑπὲρ ἀγάπησιν γυναικῶν — 'your love to me was wonderful, surpassing the love of women' (v. 26).

Discourse structure of the chapter

A · 1:1–10

The Amalekite's report: the death of Saul reaches Ziklag

After David's return from striking Amalek (v. 1), a man arrives from the camp on the third day with torn garments and earth on his head, the conventional signs of mourning and defeat (v. 2). Under David's questioning he reports the rout of Israel and the death of Saul and Jonathan (vv. 3–5), and then narrates how, finding Saul wounded and propped on his spear with the chariots closing in, he killed Saul at his request, knowing he would not survive, and took the royal diadem and armlet to bring to David (vv. 6–10). The Amalekite's self-incriminating speech — designed to win David's favor — instead seals his doom.

B · 1:11–16

Mourning and judgment: David rends his garments and executes the Amalekite

David and all his men tear their clothes, mourn, weep, and fast until evening over Saul, Jonathan, the people of Judah, and the house of Israel, fallen by the sword (vv. 11–12). David then re-interrogates the messenger, who identifies himself as the son of an Amalekite sojourner (v. 13). David's verdict turns on the man's own words: how did he not fear to stretch out his hand to destroy 'the anointed of the LORD' (v. 14)? At David's command a young man strikes him dead (v. 15), and David pronounces the sentence: 'Your blood be upon your head, for your own mouth has testified against you' (v. 16).

C · 1:17–18

Superscription of the lament: the Song of the Bow in the Book of Jashar

The narrator introduces David's dirge (τὸν θρήνον τοῦτον) over Saul and Jonathan (v. 17) and notes that he gave orders to teach it to the sons of Judah, citing its written source: 'Behold, it is written in the Book of the Upright' (ἐπὶ βιβλίου τοῦ εὐθοῦς, v. 18) — the LXX rendering of the Hebrew רִשְׁוֹן הַיָּשָׁר, the Book of Jashar.

D · 1:19–27

The Song of the Bow: David's lament over Saul and Jonathan

The lament proper. Its threefold refrain πῶς ἔπεσαν δυνατοί ('how are the mighty fallen!', vv. 19, 25, 27) frames a poem of mounting personal grief. It opens with the slain glory of Israel upon the high places (v. 19); forbids the news in the Philistine cities lest the uncircumcised exult (v. 20); curses Gilboa with drought (v. 21); praises the unfailing bow of Jonathan and sword of Saul (v. 22); celebrates the two as beloved, swifter than eagles and stronger than lions, undivided in life and death (v. 23); summons the daughters of Israel to weep for Saul their benefactor (v. 24); mourns Jonathan slain on the heights (v. 25); and reaches its emotional apex in David's lament for his brother, whose love surpassed the love of women (v. 26), before the final fall of the refrain (v. 27).

1 καὶ ἐγένετο μετὰ τὸ ἀποθανεῖν Σαουλ καὶ Δαυιδ ἀνέστρεψεν τύπτων τὸν Αμαληκ καὶ ἐκάθισεν Δαυιδ ἐν Σεκελακ ἡμέρας δύο

And it came to pass after the death of Saul, when David had returned from striking Amalek, that David remained in Ziklag two days.

Narrative onset (temporal-setting formula opening the book)

καὶ ἐγένετο

The book opens with καὶ ἐγένετο, the standard LXX rendering of וַיְהִי, a Hebraizing narrative-setting formula that here anchors the action in the immediate aftermath of Saul's death (narrated in 1 Kingdoms 31). The dramatic irony is pointed: David has just returned from defeating the Amalekites (1 Kgdms 30), and it is an Amalekite who will bring the report of Saul's death.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

καί: the ubiquitous coordinating conjunction; in the kaige-style narrative of 2 Kingdoms it renders the waw-consecutive almost mechanically, producing the chapter's characteristic paratactic chain.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal setting-formula)

→ constative aorist (narrative temporal framing)

γίνομαι: 'become / happen / come to pass'; the impersonal καὶ ἐγένετο renders Hebrew יָיָה, a formulaic clause-opener that sets the temporal stage for the events that follow.

μετά

after

preposition + accusative (temporal, governing the articular infinitive)

→ spatial or relational framing

μετά + acc.: 'after'; with the articular infinitive (μετὰ τὸ ἀποθανεῖν) it forms a temporal clause, 'after the dying of ...' = 'after the death of ...', a common LXX rendering of יָיָה + infinitive construct.

τὸ

the

Accusative

article (substantivizing the infinitive)

→ noun-phrase marking

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

ἀποθανεῖν

to die / the dying

Aor Act Inf · ἀποθνήσκω

articular infinitive (object of μετά, temporal)

→ constative aorist infinitive (the completed fact of death)

ἀποθνήσκω: 'die'; the articular aorist infinitive τὸ ἀποθανεῖν is governed by μετά to express anteriority; Saul functions as its accusative subject ('after Saul died').

Σαουλ

Saul

subject of the infinitive (indeclinable proper noun)

→ participant identification

Σαουλ: transliteration of Hebrew שָׁאֻל; indeclinable in the LXX; here the accusative subject of the articular infinitive ἀποθανεῖν, naming the slain king of 1 Kingdoms 31.

καὶ

and

narrative conjunction (apodosis-marking καὶ after the temporal clause)

→ discourse linkage or contrast

καί: here a Hebraizing apodotic καί, introducing the main clause after the μετά-temporal phrase (a feature of waw-consecutive syntax carried into Greek).

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּאָוִד; indeclinable throughout the LXX; the protagonist of 2 Kingdoms, here named as the one who has returned to Ziklag.

ἀνέστρεψεν

returned

Aor Act Indic 3 Sg · ἀναστρέφω

main verb (David's return)

→ constative aorist (completed return)

ἀναστρέφω: 'turn back / return'; renders בָּשׁוּ; describes David's coming back to Ziklag after the campaign against the Amalekite raiders (1 Kgdms 30).

τύπτων

striking / from striking

Pres Act Ptcp Nom Masc Sg · τύπτω

circumstantial participle (modifying Δαυιδ: 'having returned from striking')

→ imperfective participle (the smiting as ongoing background activity)

τύπτω: 'strike / smite'; the present participle τύπτων with ἀνέστρεψεν renders the Hebrew idiom 'David returned from the smiting of Amalek' (קָלַח דָּוִד מִלְחָמָה); the participle here functions almost gerundially, denoting the action from which David has returned.

τὸν

the

Accusative

article (with Αμαληκ)

→ noun-phrase marking

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

Αμαληκ

Amalek

object of τύπτων (indeclinable; with article)

→ participant identification

Αμαληκ: transliteration of Hebrew אֲמָלֵק; indeclinable, but here governed by the article τὸν as a quasi-substantive object; the irony that David has just struck Amalek and an Amalekite now reports Saul's death frames the whole chapter.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἐκάθισεν

stayed / remained

Aor Act Indic 3 Sg · καθίζω

main verb (David's stay at Ziklag)

→ constative aorist (the period of staying as a whole)

καθίζω: 'sit / settle / stay'; renders בָּשַׁב; here 'David stayed/remained' at Ziklag — the verb sets the scene for the messenger's arrival on the third day.

Δαυιδ

David

subject (indeclinable proper noun, resumptive)

→ participant identification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Σεκελακ

Ziklag

object of ἐν (indeclinable place-name, locative)

→ participant identification

Σεκελακ: transliteration of Hebrew זִיקְלָג (Ziklag); indeclinable; the Philistine town given to David by Achish (1 Kgdms 27:6), which the Amalekites had raided and burned (1 Kgdms 30:1).

ἡμέρας

days

Accusative

accusative of duration (extent of time)

→ object specification

ἡμέρα: 'day'; the accusative plural ἡμέρας expresses extent of time, 'for two days', the interval David spent at Ziklag before the messenger came.

δύο

two

Accusative

numeral (modifying ἡμέρας)

→ measure or count

δύο: 'two'; indeclinable numeral here in accusative agreement with ἡμέρας; the two-day interval prepares for the messenger's arrival 'on the third day' (v. 2).

2 καὶ ἐγενήθη τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἰδοὺ ἀνὴρ ἦλθεν ἐκ τῆς παρεμβολῆς ἐκ τοῦ λαοῦ Σαουλ καὶ τὰ ἱμάτια αὐτοῦ διερρωγότα καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ ἐγένετο ἐν τῷ εἰσελθεῖν αὐτὸν πρὸς Δαυιδ καὶ ἔπεσεν ἐπὶ τὴν γῆν καὶ προσεκύνησεν αὐτῷ

And it came to pass on the third day, that behold, a man came from the camp, from the people of Saul, and his garments were torn and there was earth upon his head; and it came to pass, when he came in to David, that he fell to the ground and did obeisance to him.

Scene-setting with presentative deixis (arrival of the messenger) καὶ ἐγενήθη ... καὶ ἰδοὺ

A second setting-formula (καὶ ἐγενήθη, an alternate aorist of γίνομαι) advances to the third day. The presentative καὶ ἰδοὺ ('and behold', rendering הִנֵּה) introduces the new character into the audience's view. The torn garments and earth on the head are the conventional signs of a bearer of catastrophic news; the man's prostration before David anticipates his attempt to curry royal favor.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (impersonal setting-formula)

→ constative aorist (temporal framing)

γίνομαι (aor. pass. ἐγενήθη): an alternative aorist to ἐγένετο, common in the kaige sections; here again the impersonal ἰהי- formula, framing the events of the third day.

τῇ

the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

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

→ sphere or reference

ἡμέρᾳ: 'day'; the dative τῇ ἡμέρᾳ τῇ τρίτῃ expresses point of time, 'on the third day.'

τῇ

the

Dative

article (with τρίτη, second-attributive position)

→ noun-phrase marking

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

τρίτη

third

Dative

attributive adjective (ordinal, modifying ἡμέρα)

→ sphere or reference

τρίτος: 'third'; the ordinal in second-attributive position (τῇ ἡμέρᾳ τῇ τρίτῃ) mirrors the Hebrew construct, 'on the third day' (בַּיּוֹם הַשְּׁלִישִׁי).

καὶ

and

Hebraizing apodotic καί (introducing the presentative clause)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (deictic)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders הִנֵּה; a presentative interjection bringing the newly-arrived man vividly into the audience's view.

άνήρ

a man

Nominative

subject of ἦλθεν

→ participant prominence

άνήρ: 'man!'; renders אִישׁ; the still-anonymous messenger, only later (v. 8, 13) revealed to be an Amalekite.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival)

→ constative aorist (completed arrival)

ἔρχομαι: 'come / go!'; renders נָבַח; the aorist marks the man's arrival from the battlefield.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with παρεμβολῆς)

→ noun-phrase marking

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

παρεμβολῆς

camp / army

Genitive

genitive of source (object of ἐκ)

→ relational specification

παρεμβολή: 'camp / army / battle-array!'; renders מַחֲנֵה; the military encampment of Israel from which the man has fled.

ἐκ

from

preposition + genitive (source, in apposition)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of source (epexegetical to παρεμβολῆς)

→ relational specification

λαός: 'people!'; here 'the people of Saul' = Saul's army/host; specifies the man's allegiance and the source of his report.

Σαουλ

of Saul

genitive of relationship (indeclinable; 'people of Saul')

→ participant identification

Σαουλ: indeclinable; genitive sense ('of Saul') supplied by context.

καὶ

and

coordinate conjunction (introducing circumstantial description)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with ἱμάτια)

→ noun-phrase marking

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

ἱμάτια

garments

Nominative

subject of the verbless/periphrastic clause ('his garments were torn')

→ participant prominence

ἱμάτιον: 'garment / cloak'; renders תָּלָא; torn garments are a conventional sign of mourning and of bearing evil news (cf. Gen 37:34; 1 Kgdms 4:12).

αὐτοῦ

his

Genitive

genitive of possession (with ἱμάτια)

→ relational specification

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

διερρωγότα

torn / rent

Perf Act Ptcp Nom Neut Pl · διαρρήγνυμι

predicate participle (periphrastic: 'his garments were torn')

→ perfect participle (resultant state of being torn)

διαρρήγνυμι: 'tear apart / rend'; the perfect participle διερρωγότα expresses the abiding state of the garments — already and remaining torn; renders the Hebrew passive participle מִשְׁרָרָק.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γῆ

earth / dust

Nominative

subject of verbless clause ('earth was upon his head')

→ participant prominence

γῆ: 'earth / soil / dust'; renders הָאֲרָצָה; dust on the head is the paired mourning-sign with torn clothes, marking the man as a herald of disaster.

ἐπὶ

upon

preposition + genitive (position)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with κεφαλῆς)

→ noun-phrase marking

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

κεφαλῆς

head

Genitive

object of ἐπὶ (position: 'upon the head')

→ relational specification

κεφαλῆ: 'head'; renders שָׂרָף; the locus of the mourning-dust.

αὐτοῦ

his

Genitive

genitive of possession (with κεφαλῆς)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal setting-formula, second within the verse)

→ constative aorist (temporal framing)

γίνομαι: a second יָהִי-formula introducing the moment of the man's entrance before David.

ἐν

in / when

preposition + dative (temporal, governing articular infinitive)

→ spatial or relational framing

ἐν + articular infinitive: 'while / when'; ἐν τῷ εἰσελθεῖν renders Hebrew אַ + infinitive construct, a temporal 'when he came in.'

τῷ

the

Dative

article (substantivizing the infinitive)

→ noun-phrase marking

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

εἰσελθεῖν

to come in

Aor Act Inf · εἰσερχομαι

articular infinitive (temporal clause with ἐν)

→ constative aorist infinitive (the act of entering)

εἰσερχομαι: 'enter / come in'; the articular infinitive with ἐν and accusative subject αὐτόν expresses 'when he came in to David.'

αὐτόν

he / him

Accusative

accusative subject of the infinitive εἰσελθεῖν

→ participant reference

αὐτόν: meaning 'he'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive εἰσελθεῖν.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

Δαυιδ

David

object of πρὸς (indeclinable; goal of approach)

→ participant identification

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

καὶ

and

Hebraizing apodotic καί (main clause after temporal infinitive)

→ discourse linkage or contrast

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

ἔπεσεν

he fell

Aor Act Indic 3 Sg · πίπτω

main verb (act of prostration)

→ constative aorist (completed act)

πίπτω: 'fall'; here of falling to the ground in obeisance; renders שָׁחָ; the prostration is the gesture of a subject before his king.

ἐπὶ

to / upon

preposition + accusative (direction onto)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

ground

Accusative

object of ἐπί (goal of falling)

→ object specification

γῆ: 'ground / earth'; here the surface to which the man falls in homage.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεκύνησεν

did obeisance

Aor Act Indic 3 Sg · προσκυνέω

main verb (act of homage)

→ constative aorist (completed act of homage)

προσκυνέω: 'prostrate oneself / do obeisance / worship'; renders ἠψῆσεν; here the homage paid by a subject to David, hinting that the man already regards David as the rising power.

αὐτῷ

to him

Dative

dative complement of προσεκύνησεν

→ participant reference or interest

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

3 καὶ εἶπεν αὐτῷ Δαυὶδ πόθεν σὺ παραγίνῃ καὶ εἶπεν πρὸς αὐτόν ἐκ τῆς παρεμβολῆς Ἰσραὴλ ἐγὼ διασέσωμαι

And David said to him, 'Where do you come from?' And he said to him, 'From the camp of Israel I have escaped.'

Dialogue onset: David's first interrogation

καὶ εἶπεν αὐτῷ Δαυὶδ

The first of David's three questions to the messenger (cf. vv. 5, 13). The terse exchange πόθεν σὺ παραγίνῃ / ἐκ τῆς παρεμβολῆς Ἰσραὴλ ... διασέσωμαι establishes the man as a battlefield survivor. The perfect διασέσωμαι ('I have escaped/saved myself') stresses his self-presentation as the lone survivor with news.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω (aor. εἶπεν): the default LXX speech-verb; introduces David's question.

αὐτῷ

to him

Dative

dative of indirect object (addressee)

→ participant reference or interest

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

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

πόθεν

from where

interrogative adverb (source)

→ clausal contribution

πόθεν: 'whence / from where'; renders יַחַד; opens David's direct question about the man's origin.

σύ

you

Nominative

subject (emphatic 2nd person pronoun)

→ participant reference

σύ: the explicit subject pronoun gives the question a pointed, direct address: 'you — where do you come from?'

παραγίνῃ

do you come / arrive

Pres Mid Indic 2 Sg · παραγίνομαι

main verb of the question

→ imperfective present (the act of arriving, viewed as present)

παραγίνομαι: 'arrive / come / be present'; renders נִבֹּן; the present tense suits the man's just-completed arrival, 'where are you coming from?'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the man's reply)

→ constative aorist

λέγω: introduces the messenger's answer.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of πρὸς (addressee)

→ participant reference

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

ἐκ

from

preposition + genitive (source, fronted for emphasis)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with παρεμβολῆς)

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

object of ἐκ (source)

→ relational specification

παρεμβολή: 'camp / army'; the Israelite encampment, here named explicitly as 'the camp of Israel.'

Ισραηλ

of Israel

genitive of relationship (indeclinable; 'camp of Israel')

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here qualifying παρεμβολῆς.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: the emphatic 'I' foregrounds the man as the surviving witness.

διασέσωμαι

I have escaped / saved myself

Perf Mid/Pass Indic 1 Sg · διασώζω

main verb (the man's self-description)

→ resultative perfect (escaped and now safe)

διασώζω: 'save through / bring safely through / escape'; the perfect middle/passive διασέσωμαι denotes an accomplished and abiding rescue, 'I am one who has escaped'; renders יָצַלְתִּי; the verb casts the man as the sole survivor bearing tidings.

4 καὶ εἶπεν αὐτῷ Δαυὶδ τίς ὁ λόγος οὗτος ἀπάγγειλόν μοι καὶ εἶπεν ὅτι ἔφυγεν ὁ λαὸς ἐκ τοῦ πολέμου καὶ πεπτώκασιν πολλοὶ ἐκ τοῦ λαοῦ καὶ ἀπέθανον καὶ ἀπέθανεν καὶ Σαουλ καὶ Ἰωναθαν ὁ υἱὸς αὐτοῦ ἀπέθανεν

And David said to him, 'What is this report? Tell me.' And he said, 'The people fled from the battle, and many of the people have fallen and died; and Saul too and Jonathan his son died.'

Second interrogation and the core report καὶ εἶπεν αὐτῷ Δαυὶδ

David presses for the substance: τίς ὁ λόγος οὗτος ('what is this matter?'). The messenger's reply is a tricolon of escalating gravity: the army fled, many fell and died, and finally — climactically — Saul and Jonathan died. The threefold ἀπέθανον / ἀπέθανεν / ἀπέθανεν (the verb 'died' three times) hammers the news home, with the king's death held to the end for maximum weight.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's second question.

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

Δαυὶδ

David

subject (indeclinable)

→ participant identification

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

τίς

what

Nominative

interrogative pronoun (predicate of the verbless question)

→ participant reference

τίς: interrogative 'who/what'; here 'what is ...?'; renders $\pi\alpha$.

ὁ

the

Nominative

article (with λόγος)

→ noun-phrase marking

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

λόγος

word / report / matter

Nominative

subject of the verbless question ('what is this matter?')

→ participant prominence

λόγος: 'word / account / matter'; renders לִּבְרָר ; here 'the report/affair' of the battle whose details David demands.

οὗτος

this

Nominative

demonstrative (attributive to λόγος)

→ participant reference

οὗτος: 'this'; points to the news the man has just begun to bring.

ἀπάγγειλόν

report / tell

Aor Act Impv 2 Sg · ἀπαγγέλλω

main verb (imperative command)

→ ingressive aorist imperative (give the report now)

ἀπαγγέλλω: 'report / announce / bring word'; renders $\tau\lambda\eta$ / $\tau\lambda\eta\tau$; David's command that the man deliver the full account.

μοι

to me

Dative

dative of indirect object (with ἀπάγγειλόν)

→ participant reference or interest

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the man's reply)

→ constative aorist

λέγω: introduces the report, followed by recitative ὅτι.

ὅτι

that / [quotation]

recitative ὅτι (marking direct discourse)

→ clausal contribution

ὅτι: here recitative, equivalent to opening quotation marks before direct speech; common in LXX narrative.

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb of the report (first colon)

→ constative aorist (the rout)

φεύγω: 'flee'; renders $\phi\eta$; the collective ὁ λαός takes a singular verb, 'the army fled.'

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people / army

Nominative

subject of ἔφυγεν

→ participant prominence

λαός: 'people'; here the Israelite host that broke and fled before the Philistines.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with πολέμου)

→ noun-phrase marking

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

πολέμου

battle / war

Genitive

object of ἐκ (source: 'from the battle')

→ relational specification

πόλεμος: 'war / battle'; renders $\mu\eta\eta\eta\eta$; the battle on Gilboa from which the people fled.

καὶ

and

coordinate conjunction (second colon)

→ discourse linkage or contrast

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

πεπτώκασι

have fallen

Perf Act Indic 3 Pl · πίπτω

main verb (second colon)

→ resultative perfect (lie fallen)

πίπτω: 'fall'; the perfect πεπτώκασι ('have fallen and lie dead') emphasizes the abiding result; in a battle-report 'fall' is the standard euphemism for being slain.

πολλοί

many

Nominative

subject of πεπτώκασι (substantival adjective)

→ participant prominence

πολύς: 'many'; renders מִרְבֵּי; the scale of Israel's casualties.

ἐκ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

ἐκ + gen.: here partitive, 'many of the people.'

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

partitive genitive (with πολλοί)

→ relational specification

λαός: 'people'; the host from which the many fell.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπέθανον

they died

Aor Act Indic 3 Pl · ἀποθνήσκω

main verb (parallel to πεπτώκασι)

→ constative aorist

ἀποθνήσκω: 'die'; the first of three occurrences of this verb in the verse (ἀπέθανον ... ἀπέθανεν ... ἀπέθανεν), a drumbeat of mortality.

καὶ

and

coordinate conjunction (third colon)

→ discourse linkage or contrast

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

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (introducing the climactic subjects)

→ constative aorist

ἀποθνήσκω: the second occurrence; the singular verb stands before its compound subject (Saul and Jonathan), focusing each death.

καὶ

also / even

adverbial/ascensive καὶ ('Saul too')

→ discourse linkage or contrast

καὶ: here ascensive, 'also/even Saul', marking the gravest item of the report.

Σαουλ

Saul

subject (indeclinable; with ἀπέθανεν)

→ participant identification

Σαουλ: the king, whose death is the pivot of the whole chapter and of David's rise.

καὶ

and

coordinate conjunction (joining the second subject)

→ discourse linkage or contrast

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

Ιωναθαν

Jonathan

subject (indeclinable; with ἀπέθανεν)

→ participant identification

Ιωναθαν: transliteration of Hebrew יְהוֹנָתָן; indeclinable; Saul's son and David's covenant-friend, whose death will be the lament's deepest wound (v. 26).

ὁ

the

Nominative

article (with υἱός, in apposition to Ιωναθαν)

→ noun-phrase marking

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

υἱός

son

Nominative

appositive to Ιωναθαν

→ participant prominence

υἱός: 'son'; renders יָד; identifies Jonathan as Saul's son, binding the two deaths together.

αὐτοῦ

his

Genitive

genitive of relationship (with υἱός)

→ relational specification

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

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (resumptive, closing the colon)

→ constative aorist

ἀποθνήσκω: the third occurrence, repeated after the subjects for emphasis — 'died' brackets the naming of Saul and Jonathan, a Hebraic resumptive that lets the fact of death fall heavily at the verse's end.

5 καὶ εἶπεν Δαυιδ τῷ παιδαρίῳ τῷ ἀπαγγέλλοντι αὐτῷ πῶς οἶδας ὅτι τέθνηκεν Σαουλ καὶ Ιωναθαν ὁ υἱὸς αὐτοῦ

And David said to the young man who reported to him, 'How do you know that Saul and Jonathan his son are dead?'

Follow-up interrogation: David probes the source of the knowledge

καὶ εἶπεν Δαυιδ τῷ παιδαρίῳ

David does not accept the report at face value but demands the man's grounds for asserting the king's death (πῶς οἶδας ...). The designation τῷ παιδαρίῳ τῷ ἀπαγγέλλοντι ('the young man who was reporting') is a participial epithet that recurs at v. 6 and v. 13, framing the interrogation.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's probing question.

Δαυιδ
David

subject (indeclinable)

→ participant identification

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

τῷ
the

Dative

article (with παιδαρίῳ)

→ noun-phrase marking

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

παιδαρίῳ

young man / servant

Dative

dative of indirect object (addressee)

→ sphere or reference

παιδάριον: 'young man / lad / servant'; diminutive of παῖς; renders נָעַר; the messenger is here designated a 'young man', a term that need not imply youth so much as subordinate status.

τῷ
the

Dative

article (with participle ἀπαγγέλλοντι)

→ noun-phrase marking

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

ἀπαγγέλλοντι

reporting

Pres Act Ptcp Dat Masc Sg · ἀπαγγέλλω

attributive participle (modifying παιδαρίῳ)

→ imperfective participle (ongoing act of reporting)

ἀπαγγέλλω: 'report / announce'; the attributive participle ('the young man who was reporting to him') characterizes the man by his function as bearer of the news.

αὐτῷ

to him

Dative

dative complement of the participle

→ participant reference or interest

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

πῶς
how

interrogative adverb (manner/grounds)

→ clausal contribution

πῶς: 'how'; renders כִּי; here demanding the epistemic basis: 'how do you know?'

οἶδας

do you know

Perf Act Indic 2 Sg · οἶδα

main verb of the question

→ stative perfect with present meaning ('you know')

οἶδα: 'know'; defective perfect with present sense; David asks on what authority the man can affirm the deaths he reports.

ὅτι
that

conjunction (introducing object clause of οἶδας)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content known.

τέθνηκεν

is dead / has died

Perf Act Indic 3 Sg · θνήσκω

verb of the ὅτι-clause

→ resultative perfect (the state of being dead)

θνήσκω (perf. τέθνηκεν): 'be dead'; the perfect stresses the present state of deadness rather than the act of dying; renders מָוָה; the singular verb governs the compound subject Saul and Jonathan.

Σαουλ Saul <i>subject (indeclinable)</i> → participant identification Σαουλ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Ιωναθαν Jonathan <i>subject (indeclinable, coordinate with Σαουλ)</i> → participant identification Ιωναθαν: Saul's son; named with his father in David's anxious question.	ὁ the Nominative <i>article (with υἱός)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.
υἱός son Nominative <i>appositive to Ιωναθαν</i> → participant prominence υἱός: 'son'; identifies Jonathan as Saul's son.	αὐτοῦ his Genitive <i>genitive of relationship</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.		

6 καὶ εἶπεν τὸ παιδάριον τὸ ἀπαγγέλλον αὐτῷ περιπτώματι περιέπεσον ἐν τῷ ὄρει τῷ Γελβουε καὶ ἰδοὺ Σαουλ ἐπεστήρικτο ἐπὶ τὸ δόρυ αὐτοῦ καὶ ἰδοὺ τὰ ἄρματα καὶ οἱ ἱπάρχαι συνῆψαν αὐτῷ

And the young man who reported to him said, 'By chance I happened upon Mount Gilboa, and behold, Saul was leaning upon his spear, and behold, the chariots and the cavalry-commanders had closed in upon him.'

The eyewitness narrative begins (the Amalekite's account, vv. 6–10) καὶ εἶπεν τὸ παιδάριον

The man now narrates his alleged eyewitness account, differing from the narrator's version in 1 Kgdms 31 (where Saul falls on his own sword). The cognate construction περιπτώματι περιέπεσον ('by a chance-encounter I chanced upon') and the double presentative καὶ ἰδοὺ ... καὶ ἰδοὺ stage the scene vividly: Saul propped on his spear, the chariots and cavalry bearing down.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the man's eyewitness account.

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

young man

Nominative

subject of εἶπεν

→ participant prominence

παιδάριον: 'young man / servant'; the same epithet as v. 5, now in the nominative as subject.

τὸ

the

Nominative

article (with participle)

→ noun-phrase marking

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

ἀπαγγέλλον

reporting

Pres Act Ptcp Nom Neut Sg · ἀπαγγέλλω

attributive participle (modifying παιδάριον)

→ imperfective participle

ἀπαγγέλλω: the neuter participle agrees with the neuter παιδάριον, 'the young man who was reporting.'

αὐτῷ

to him

Dative

dative complement of the participle

→ participant reference or interest

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

περιπτώματι

by chance / by a chance-encounter

Dative

cognate dative (with περιέπεσον: dative of manner)

→ sphere or reference

περίπτωμα: 'chance occurrence / mishap'; the cognate dative περιπτώματι περιέπεσον ('by chance I chanced upon') is a figura etymologica intensifying the accidental nature of the encounter; a Hebraizing cognate construction rendering נָקַדְתִּי נֶקֶדָה.

περιέπεσον

I happened upon / chanced upon

Aor Act Indic 1 Sg · περιπίπτω

main verb (the man's encounter)

→ constative aorist (the chance encounter)

περιπίπτω: 'fall in with / encounter by chance / meet'; with the cognate dative it stresses that the man came upon the scene by accident; the verb literally 'fall around/into', here of stumbling into the battle's aftermath.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ὄρει)

→ noun-phrase marking

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

ὄρει

mountain

Dative

locative dative (object of ἐν)

→ sphere or reference

ὄρος: 'mountain'; renders הָרַ; the site of Saul's last stand.

τῷ

the

Dative

article (with Γελβουε)

→ noun-phrase marking

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

Γελβουε

Gilboa

appositive to ὄρει (indeclinable place-name)

→ participant identification

Γελβουε: transliteration of Hebrew גִּלְבּוֹא (Gilboa); indeclinable; the mountain where Saul and his sons fell (1 Kgdms 31:1), cursed in the lament (v. 21).

καὶ

and

coordinate conjunction (with presentative ἰδοῦ)

→ discourse linkage or contrast

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

ἰδοῦ

behold

presentative particle

→ discourse linkage or contrast

ἰδοῦ: 'behold'; vividly stages Saul within the man's narrative.

Σαουλ

Saul

subject of ἐπεστήρικτο (indeclinable)

→ participant identification

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

ἐπεστήρικτο

was leaning / propped

Pluperf Mid/Pass Indic 3 Sg · ἐπιστηρίζω

main verb (Saul's posture)

→ pluperfect (settled state in past time: 'was propped')

ἐπιστηρίζω: 'lean upon / support oneself on'; the pluperfect ἐπεστήρικτο describes Saul's fixed posture, propped on his own spear — gravely wounded but not yet dead.

ἐπὶ

upon

preposition + accusative (support)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with δόρυ)

→ noun-phrase marking

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

δόρυ

spear

Accusative

object of ἐπὶ (the support)

→ object specification

δόρυ: 'spear / shaft'; renders דָּגֶד; the spear, Saul's royal weapon (cf. 1 Kgdms 18:10–11; 26:7), now his deathbed prop.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction (with second ἰδοῦ)

→ discourse linkage or contrast

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

ἰδοῦ

behold

presentative particle (second occurrence)

→ discourse linkage or contrast

ἰδοῦ: the second 'behold' brings the pursuing chariotry into view, heightening the peril.

τὰ the Nominative <i>article (with ἄρματα)</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἄρματα chariots Nominative <i>subject of συνῆψαν</i> → participant prominence ἄρμα: 'chariot'; renders כִּנֹּחַ; the Philistine chariotry closing in on the wounded king.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	οἱ the Nominative <i>article (with ἱππάρχαι)</i> → noun-phrase marking οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.
ἱππάρχαι cavalry-commanders / horsemen Nominative <i>subject of συνῆψαν (coordinate with ἄρματα)</i> → participant prominence ἵππαρχος: 'commander of cavalry / horseman'; here the Greek renders the Hebrew מְלָכֵי הַפָּרָשִׁים ('lords of the horsemen'); together with the chariots they represent the mobile force pressing upon Saul.	συνῆψαν had closed in / overtook Aor Act Indic 3 Pl · συνάπτω <i>main verb (the pursuit closing in)</i> → constative aorist (the converging attack) συνάπτω: 'join together / engage / close with'; here intransitive-like, 'closed in upon / came up against him'; the verb conveys the chariots and horsemen drawing the net tight around Saul.	αὐτῷ upon him Dative <i>dative complement of συνῆψαν</i> → participant reference or interest αὐτῷ: meaning 'upon him'; pronoun marking person, possession, or reference within the clause; here it functions as dative complement of συνῆψαν.	

7 καὶ ἐπέβλεψεν ἐπὶ τὰ ὀπίσω αὐτοῦ καὶ εἶδέν με καὶ ἐκάλεσέν με καὶ εἶπα ἰδοὺ ἐγώ

And he looked behind him and saw me and called me, and I said, 'Here I am.'

Continuation of the eyewitness narrative (Saul turns and summons the man) καὶ ἐπέβλεψεν

The narrative continues in rapid καί-parataxis. Saul, propped and dying, turns, sees the man, and calls; the man answers with the classic response of availability ἰδοὺ ἐγώ ('here I am', rendering יֵגִיד), the formula of one who presents himself for service (cf. Gen 22:1; 1 Kgdms 3:4).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέβλεψεν
he looked

Aor Act Indic 3 Sg · ἐπιβλέπω

main verb (Saul's turning gaze)

→ constative aorist

ἐπιβλέπω: 'look upon / look around'; renders נָחַץ / נָצַף; Saul turns his gaze behind him and notices the man.

ἐπὶ
to / toward

preposition + accusative (direction)

→ spatial or relational framing

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

τὰ
the

Accusative

article (substantivizing ὀπίσω)

→ noun-phrase marking

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

ὀπίσω

behind / the things behind

adverb substantivized by τὰ (object of ἐπὶ: 'to the things behind him')

→ clausal contribution

ὀπίσω: 'behind / after'; the articular τὰ ὀπίσω αὐτοῦ ('the parts behind him') renders Hebrew וְיָחַץ, 'behind him'; Saul looks back over his shoulder.

αὐτοῦ

him

Genitive

genitive (with ὀπίσω: 'behind him')

→ relational specification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶδέν

saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist

ὁράω (aor. εἶδεν): 'see'; Saul catches sight of the man.

με
me

Accusative

direct object (of εἶδεν)

→ participant reference

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσέν

called

Aor Act Indic 3 Sg · καλέω

main verb

→ constative aorist

καλέω: 'call / summon'; renders נִקְרָא; Saul summons the man to his side.

με
me

Accusative

direct object (of ἐκάλεσεν)

→ participant reference

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπα
I said

Aor Act Indic 1 Sg · λέγω

main verb (the man's response)

→ constative aorist

λέγω (1 sg. aor. εἶπα, the later sigmatic form): 'I said'; introduces the man's self-presentation.

ἰδοὺ
behold / here

presentative particle (in the response-formula)

→ discourse linkage or contrast

ἰδοὺ: here part of the formula ἰδοὺ ἐγώ = 'here I am.'

ἐγώ
I

Nominative

subject/predicate of the elliptical response ('here am I')

→ participant reference

ἐγώ: the formula ἰδοὺ ἐγώ renders Hebrew *ʾānī*, the response of one presenting himself for service or command.

8 καὶ εἶπέν μοι τίς εἶ σύ καὶ εἶπα Αμαληκίτης ἐγώ εἰμι

And he said to me, 'Who are you?' And I said, 'I am an Amalekite.'

Dialogue within the eyewitness narrative (Saul's question, the man's identity)

καὶ εἶπέν μοι

The exchange τίς εἶ σύ / Αμαληκίτης ἐγώ εἰμι discloses the messenger's ethnicity from his own mouth — a self-identification that will prove fatal (v. 13–16), since David has just been warring against Amalek and since the man will claim to have killed the LORD's anointed.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπέν
said

Aor Act Indic 3 Sg · λέγω

main verb (Saul's question within the narrative)

→ constative aorist

λέγω: introduces Saul's question to the man.

μοι
to me

Dative

dative of indirect object

→ participant reference or interest

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

τίς
who

Nominative

interrogative pronoun (predicate)

→ participant reference

τίς: 'who'; renders *ἦ*; Saul demands the man's identity.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula (with τίς ... σύ)

→ stative present

εἰμί: 'be'; the copula of the question 'who are you?'

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: the explicit pronoun sharpens the direct question.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπα

I said

Aor Act Indic 1 Sg · λέγω

main verb (the man's reply)

→ constative aorist

λέγω: introduces the self-identification.

Αμαληκίτης

an Amalekite

Nominative

predicate nominative (with εἰμι)

→ participant prominence

Ἀμαληκίτης: 'Amalekite'; gentilic noun (declinable, unlike the place/people-name Αμαληκ), here predicate to ἐγώ; the man's ethnicity is the hinge of his fate, for the Amalekites are Israel's archetypal enemy (Exod 17:14–16; Deut 25:17–19) and the very people David has just destroyed (1 Kgdms 30).

ἐγώ

I

Nominative

subject (with εἰμι)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject (with εἰμι).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (Αμαληκίτης ἐγώ εἰμι)

→ stative present

εἰμί: 'be'; the copula of the self-identification 'I am an Amalekite.'

9 καὶ εἶπεν πρὸς με στήθι δὴ ἐπάνω μου καὶ θανάτωσόν με ὅτι κατέσχεν με σκότος δεινὸν ὅτι πᾶσα ἡ ψυχὴ μου ἐν ἐμοί

And he said to me, 'Stand, I pray, over me and kill me, for a dreadful darkness has seized me, for all my life is still in me.'

Saul's request for a death-stroke (climax of the eyewitness account)

καὶ εἶπεν πρὸς με

Saul's plea στήθι δὴ ἐπάνω μου καὶ θανάτωσόν με ('stand over me and kill me') is the crux of the Amalekite's self-incriminating tale. The double ὅτι gives the grounds: the 'dreadful darkness' (σκότος δεινόν) of approaching death has gripped him, yet 'all his life is still in him' — he lingers in agony. Whether true or fabricated, the speech sets up the man's confession to regicide.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Saul's speech)

→ constative aorist

λέγω: introduces Saul's plea.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

με

me

Accusative

object of πρὸς

→ participant reference

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

στῆθι

stand

Aor Act Impv 2 Sg · ἵστημι

main verb (imperative)

→ ingressive aorist imperative (take your stand)

ἵστημι (aor. impv. στῆθι): 'stand / take a stand'; renders Τῆγ; Saul bids the man stand over him to deliver the death-blow.

δὴ

now / I pray

entreating particle (with the imperative)

→ discourse linkage or contrast

δὴ: emphatic/entreating particle, renders Ν; softens the command into urgent entreaty, 'stand, I pray!'

ἐπάνω

over

improper preposition + genitive (position)

→ spatial or relational framing

ἐπάνω: 'above / over'; renders Νγ; Saul asks the man to stand over his fallen body.

μου

me

Genitive

genitive (with ἐπάνω: 'over me')

→ relational specification

μου: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (with ἐπάνω: 'over me').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θανάτωσόν

kill / put to death

Aor Act Impv 2 Sg · θανατόω

main verb (imperative)

→ ingressive aorist imperative (dispatch me)

θανατόω: 'put to death / kill'; renders תתוּם; the verb the man will echo in his confession (ἐθανάτωσα, v. 10; cf. v. 16), the lexical thread that condemns him.

με

me

Accusative

direct object

→ participant reference

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

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

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

κατέσχεν

has seized / gripped

Aor Act Indic 3 Sg · κατέχω

verb of causal clause

→ constative aorist (the seizing)

κατέχω: 'hold fast / seize / grip'; renders ἡσυχία; the 'dreadful darkness' has laid hold of Saul — a vivid image of the swoon preceding death.

με

me

Accusative

direct object (of κατέσχεν)

→ participant reference

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

σκότος

darkness

Nominative

subject of κατέσχεν

→ participant prominence

σκότος: 'darkness'; renders the dizziness/faintness of mortal injury; figuratively the encroaching darkness of death.

δεινόν

dreadful / terrible

Nominative

attributive adjective (modifying σκότος)

→ participant prominence

δεινός: 'terrible / dreadful / fearful'; intensifies the darkness; a relatively literary word in this otherwise wooden narrative.

ὅτι

for / because

causal conjunction (second ground)

→ discourse linkage or contrast

ὅτι: introduces the second ground: though dying, Saul has not yet expired.

πᾶσα

all / whole

Nominative

attributive adjective (modifying ψυχή)

→ participant prominence

πᾶς: 'all / whole'; 'all my life/soul', i.e. Saul is still fully alive though mortally hurt.

ἡ

the

Nominative

article (with ψυχή)

→ noun-phrase marking

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

ψυχή

life / soul

Nominative

subject of the verbless clause ('all my life is in me')

→ participant prominence

ψυχή: 'soul / life / life-breath'; renders ψῆυς; here 'life' in the sense of vital force; the clause πᾶσα ἡ ψυχή μου ἐν ἐμοί = 'my whole life is still within me', i.e. death lingers.

μου

my

Genitive

genitive of possession (with ψυχή)

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ἐμοί

me

Dative

object of ἐν (locative: 'in me')

→ participant reference or interest

ἐγώ (emphatic dat. ἐμοί): 'in me'; completes the idiom 'all my life is in me', stressing that Saul still lives and so begs for the coup de grâce.

10 καὶ ἐπέστην ἐπ' αὐτόν καὶ ἐθανάτωσα αὐτόν ὅτι ᾔδειν ὅτι οὐ ζήσεται μετὰ τὸ πεσεῖν αὐτόν καὶ ἔλαβον τὸ βασίλειον τὸ ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ τὸν χλιδῶνα τὸν ἐπὶ τοῦ βραχίονος αὐτοῦ καὶ ἐνήνοχα αὐτὰ τῷ κυρίῳ μου ὧδε

So I stood over him and killed him, for I knew that he would not live after his fall; and I took the diadem that was upon his head and the armlet that was on his arm, and I have brought them here to my lord.

The fatal confession and the presentation of the royal insignia καὶ ἐπέστην ἐπ' αὐτόν

The Amalekite's confession: ἐθανάτωσα αὐτόν ('I killed him'), with the regalia produced as proof — τὸ βασίλειον (the royal diadem) and τὸν χλιδῶνα (the armlet). His phrase τῷ κυρίῳ μου ('to my lord') addresses David with the deference of a vassal, the very gesture by which he expects reward but earns death. The perfect ἐνήνοχα ('I have brought') presents the insignia as now lying before David.

καὶ

and / so

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστην

I stood over

Aor Act Indic 1 Sg · ἐφίστημι

main verb (the man's action)

→ constative aorist (the act of standing over)

ἐφίστημι (aor. ἐπέστην): 'stand over / take one's stand upon'; renders **לַעֲמֹד**; the man positions himself over Saul, answering Saul's **סִתְּחִי** (v. 9).

ἐπ'

over

preposition + accusative (position)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of ἐπ' (Saul)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐθανάτωσα

I killed

Aor Act Indic 1 Sg · θανατόω

main verb (the confession of regicide)

→ constative aorist (the deadly act)

θανατόω: 'put to death / kill'; the man's own admission echoes Saul's request θανάτωσόν με (v. 9) and recurs at v. 16 in David's verdict (ἐγὼ ἐθανάτωσα τὸν χριστὸν κυρίου); this verb is the chain that hangs him.

αὐτόν

him

Accusative

direct object

→ participant reference

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

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the man's justification.

ᾔδειν

I knew

Pluperf Act Indic 1 Sg · οἶδα

verb of causal clause

→ pluperfect with imperfect sense ('I knew')

οἶδα (pluperf. ᾔδειν): 'I knew'; the pluperfect of οἶδα serves as a simple past 'I knew'; the man claims certain knowledge that Saul could not survive.

ὅτι

that

conjunction (object clause of ᾔδειν)

→ discourse linkage or contrast

ὅτι: 'that'; introduces what the man knew.

οὐ

not

negative particle (with ζήσεται)

→ discourse linkage or contrast

οὐ: 'not'; negates the future ζήσεται.

ζήσεται

he will live

Fut Mid Indic 3 Sg · ζάω

verb of the object clause (future in indirect discourse)

→ predictive future (Saul's certain death)

ζάω: 'live'; the future ζήσεται in the ὅτι-clause retains the tense of the original thought, 'he will not live'; the man's rationale for the mercy-killing.

μετά

after

preposition + accusative (temporal, with articular infinitive)

→ spatial or relational framing

μετά + articular inf.: 'after'; μετά τὸ πεσεῖν = 'after the falling.'

τὸ

the

Accusative

article (substantivizing the infinitive)

→ noun-phrase marking

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

πεσεῖν

to fall / the falling

Aor Act Inf · πίπτω

articular infinitive (temporal with μετά)

→ constative aorist infinitive

πίπτω: 'fall'; here 'his fall' = his mortal collapse in battle; the accusative αὐτόν is its subject.

αὐτόν

he / him

Accusative

accusative subject of the infinitive πεσεῖν

→ participant reference

αὐτόν: meaning 'he'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive πεσεῖν.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβον

I took

Aor Act Indic 1 Sg · λαμβάνω

main verb (taking the insignia)

→ constative aorist

λαμβάνω: 'take'; renders תָּקַח; the man takes the royal regalia from Saul's body as tokens to present to David.

τὸ

the

Accusative

article (with βασίλειον)

→ noun-phrase marking

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

βασίλειον

diadem / royal crown

Accusative

direct object of ἔλαβον

→ object specification

βασίλειον: 'royal emblem / diadem / crown'; here the kingly headpiece (rendering תִּכְתָּן, the consecration-crown); its transfer to David symbolically anticipates the kingdom passing from Saul's house to David.

τὸ

the (one)

Accusative

article (in attributive position, 'the one that was upon ...')

→ noun-phrase marking

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

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with κεφαλὴν)

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

object of ἐπὶ (location of the diadem)

→ object specification

κεφαλὴ: 'head'; the diadem's place upon Saul's head.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with χλιδῶνα)

→ noun-phrase marking

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

χλιδῶνα

armlet / bracelet

Accusative

direct object of ἔλαβον (coordinate with βασίλειον)

→ object specification

χλιδών: 'armlet / bracelet'; renders תְּכֵימָנִים; an ornament of the upper arm, here a piece of Saul's royal regalia, paired with the diadem as proof of the man's claim.

τὸν

the (one)

Accusative

article (attributive, 'the one on ...')

→ noun-phrase marking

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

ἐπὶ

on

preposition + genitive (position)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with βραχίονος)

→ noun-phrase marking

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

βραχίονος

arm

Genitive

object of ἐπὶ (location of the armlet)

→ relational specification

βραχίων: 'arm / upper arm'; renders זרוע; the place of the armlet on Saul's body.

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

→ discourse linkage or contrast

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

ἐνήνοχα

I have brought

Perf Act Indic 1 Sg · φέρω

main verb (presenting the insignia)

→ resultative perfect (brought and now here present)

φέρω (perf. ἐνήνοχα): 'bring / carry'; the perfect stresses that the regalia have been brought and now lie before David; the suppletive perfect stem of φέρω.

αὐτὰ

them

Accusative

direct object (the diadem and armlet)

→ participant reference

αὐτὰ: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the diadem and armlet).

τῷ

to the / my

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

lord

Dative

dative of indirect object (the recipient, David)

→ sphere or reference

κύριος: here a human master, not the Tetragrammaton — the Amalekite addresses David as 'my lord' (τῷ κυρίῳ μου), the deferential idiom of a subject before a sovereign; the irony is acute, for the very man who killed one anointed now courts the next.

μου

my

Genitive

genitive of possession (with κυρίῳ)

→ relational specification

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

ᾧδε

here

adverb of place

→ clausal contribution

ᾧδε: 'here / to this place'; renders הִנֵּה; locates the presentation of the insignia in David's presence at Ziklag.

11 καὶ ἐκράτησεν Δαυὶδ τῶν ἱματίων αὐτοῦ καὶ διέρρηξεν αὐτά καὶ πάντες οἱ ἄνδρες οἱ μετ' αὐτοῦ διέρρηξαν τὰ ἱμάτια αὐτῶν

Then David took hold of his garments and tore them, and so did all the men who were with him.

Reaction: David and his men begin the mourning (opens section B)

καὶ ἐκράτησεν Δαυὶδ

The scene shifts from the messenger's speech to David's response. The tearing of garments (διέρρηξεν ... διέρρηξαν) is the formal opening gesture of mourning, mirrored by all his men; the verb-root διαρρήγνυμι links back to the torn garments of the messenger himself (v. 2, διερωγότα), now repeated as authentic grief.

καὶ

and / then

narrative conjunction

→ discourse linkage or contrast

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

ἐκράτησεν

took hold of / seized

Aor Act Indic 3 Sg · κρατέω

main verb (David's gesture)

→ constative aorist

κρατέω: 'grasp / take hold of / seize'; here with genitive object (τῶν ἱματίων), 'laid hold of his garments'; renders קָיַם; the prelude to tearing them.

Δαυὶδ

David

subject (indeclinable)

→ participant identification

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

τῶν

the

Genitive

article (with ἱματίων)

→ noun-phrase marking

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

ἱματίων

garments

Genitive

genitive object of ἐκράτησεν

→ relational specification

ἱμάτιον: 'garment'; κρατέω takes a genitive of the thing grasped; David seizes his own clothes to rend them.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διέρρηξεν

tore

Aor Act Indic 3 Sg · διαρρήγνυμι

main verb (the act of mourning)

→ constative aorist

διαρρήγνυμι: 'tear apart / rend'; renders נָרַץ; the tearing of garments is the conventional Israelite mourning rite (cf. Gen 37:34; 2 Kgdms 3:31).

αὐτά

them

Accusative

direct object (the garments)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (with ἄνδρες)

→ participant prominence

πᾶς: 'all'; the whole company joins David's mourning.

οἱ

the

Nominative

article (with ἄνδρες)

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject of διέρρηξαν

→ participant prominence

ἄνθρωπος: 'man'; David's followers, his band of fighting men at Ziklag.

οἱ

the (who)

Nominative

article (attributive, introducing the prepositional modifier 'with him')

→ noun-phrase marking

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

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; the article-plus-prepositional phrase οἱ μετ' αὐτοῦ = 'those who were with him.'

αὐτοῦ

him

Genitive

object of μετά

→ relational specification

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

διέρρηξαν

tore

Aor Act Indic 3 Pl · διαρρήγνυμι

main verb (the men's mourning, parallel to David's)

→ constative aorist

διαρρήγνυμι: the plural repeats David's act for the whole company, signalling communal mourning.

τὰ

the

Accusative

article (with ἱμάτια)

→ noun-phrase marking

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

ἱμάτια

garments

Accusative

direct object of διέρρηξαν

→ object specification

ἱμάτιον: the men's own garments, torn in shared grief.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

12 καὶ ἐκόψαντο καὶ ἔκλαυσαν καὶ ἐνήστευσαν ἕως δείλης ἐπὶ Σαουλ καὶ ἐπὶ Ἰωναθαν τὸν υἱὸν αὐτοῦ καὶ ἐπὶ τὸν λαὸν Ἰουδα καὶ ἐπὶ τὸν οἶκον Ἰσραὴλ ὅτι ἐπλήγησαν ἐν ῥομφαίᾳ

And they mourned and wept and fasted until evening over Saul and over Jonathan his son and over the people of Judah and over the house of Israel, because they had fallen by the sword.

Threefold mourning enumerated (continuation of section B) καὶ ἐκόψαντο

Three mourning verbs in asyndetic-paratactic series (ἐκόψαντο ... ἔκλαυσαν ... ἐνήστευσαν) intensify the grief, and a fourfold ἐπὶ ('over Saul ... Jonathan ... the people of Judah ... the house of Israel') broadens it from the royal house to the whole nation. The causal ὅτι ἐπλήγησαν ἐν ῥομφαίᾳ names the catastrophe: the people were struck down by the sword.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκόψαντο

they mourned / beat their breasts

Aor Mid Indic 3 Pl · κόπτω

main verb (first mourning act)

→ constative aorist

κόπτω (mid. κόπτομαι): 'beat (the breast) / mourn / lament'; the middle denotes ritual mourning with breast-beating; renders טָפַח; the first of the three mourning verbs.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔκλαυσαν

they wept

Aor Act Indic 3 Pl · κλαίω

main verb (second mourning act)

→ constative aorist

κλαίω: 'weep / cry'; renders כָּתַב; the audible weeping that accompanies the breast-beating.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνήστευσαν

they fasted

Aor Act Indic 3 Pl · νηστεύω

main verb (third mourning act)

→ constative aorist

νηστεύω: 'fast'; renders נָצַח; fasting completes the mourning triad, observed until evening as a sign of grief (cf. 1 Kgdms 31:13).

ἕως

until

preposition + genitive (temporal limit)

→ spatial or relational framing

ἕως: 'until'; marks the duration of the fast.

δείλης

evening

Genitive

object of ἕως (temporal: 'until evening')

→ relational specification

δείλη: 'late afternoon / evening'; renders עֶרֶב; the fast lasted the whole day until nightfall.

ἐπὶ

over / for

preposition + accusative (object of mourning, first)

→ spatial or relational framing

ἐπί + acc.: 'over / on account of'; introduces the objects of grief; repeated fourfold for cumulative effect.

Σαουλ

Saul

object of ἐπί (indeclinable; first object of mourning)

→ participant identification

Σαουλ: the king, first named among the mourned.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

over

preposition + accusative (second object)

→ spatial or relational framing

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

Ιωναθαν

Jonathan

object of ἐπί (indeclinable)

→ participant identification

Ιωναθαν: Saul's son, second among the mourned.

τὸν

the

Accusative

article (with υἱόν)

→ noun-phrase marking

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

υἱόν

son

Accusative

appositive to Ιωναθαν

→ object specification

υἱός: 'son'; identifies Jonathan.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

over

preposition + accusative (third object)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαόν

people

Accusative

object of ἐπί (third object of mourning)

→ object specification

λαός: 'people'; here 'the people of Judah', David's own tribe, broadening the grief beyond the royal house.

Ιουδα

of Judah

genitive of relationship (indeclinable; 'people of Judah')

→ participant identification

Ιουδα: transliteration of Hebrew יהודה; indeclinable; David's own tribe.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

over

preposition + accusative (fourth object)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house

Accusative

object of ἐπί (fourth object of mourning)

→ object specification

οἶκος: 'house / household / nation'; here 'the house of Israel', the whole northern people; the grief embraces all Israel.

Ισραηλ

of Israel

genitive of relationship (indeclinable; 'house of Israel')

→ participant identification

Ισραηλ: indeclinable; the nation as a whole, fallen with its king.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; gives the ground of the mourning.

ἐπλήγησαν

they were struck down

Aor Pass Indic 3 Pl · πλήσσω

verb of causal clause

→ constative aorist passive (the defeat)

πλήσσω: 'strike / smite'; the passive ἐπλήγησαν = 'they were struck down'; renders יָצַח / יָצַח; the army's slaughter by the Philistine sword.

ἐν

by

preposition + dative (instrument)

→ spatial or relational framing

ἐν + dat.: here instrumental (a Hebraism for אֶל), 'by the sword.'

ρόμφαίᾳ

sword

Dative

dative of instrument (object of ἐν)

→ sphere or reference

ρόμφαίᾳ: 'sword / large blade'; renders רֶבֶךְ; the instrument of Israel's slaughter, echoed in the lament (v. 22, רֶבֶךְ סִיחִי).

13 καὶ εἶπεν Δαυιδ τῷ παιδαρίῳ τῷ ἀπαγγέλλοντι αὐτῷ πόθεν εἶ σύ καὶ εἶπεν υἱὸς ἀνδρὸς παροίκου Αμαληκίτου ἐγὼ εἰμι

And David said to the young man who reported to him, 'Where are you from?' And he said, 'I am the son of an Amalekite sojourner.'

Third interrogation: David fixes the man's status before judgment καὶ εἶπεν Δαυιδ τῷ παιδαρίῳ

David's final question πόθεν εἶ σύ ('where are you from?') re-elicits the man's identity, now stated fully: 'son of an Amalekite sojourner (παροίκος)'. The term παροίκος ('resident alien') makes the man not a stranger ignorant of Israel's God but one dwelling among Israel — hence accountable for raising his hand against the LORD's anointed (v. 14).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's third question.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

τῷ

the

Dative

article (with παιδαρίῳ)

→ noun-phrase marking

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

παιδαρίῳ

young man

Dative

dative of indirect object

→ sphere or reference

παιδάριον: 'young man / servant'; the recurring epithet (vv. 5, 6), here for the last time before the man's death.

τῷ

the

Dative

article (with participle)

→ noun-phrase marking

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

ἀπαγγέλλοντι

reporting

Pres Act Ptcp Dat Masc Sg · ἀπαγγέλλω

attributive participle (modifying παιδαρίῳ)

→ imperfective participle

ἀπαγγέλλω: 'report'; the attributive participle again names the man by his reporting function.

αὐτῷ

to him

Dative

dative complement of the participle

→ participant reference or interest

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

πόθεν

from where

interrogative adverb (origin)

→ clausal contribution

πόθεν: 'whence'; renders תּוֹמָי; David asks the man's place of origin, eliciting his ethnicity once more.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula (of the question)

→ stative present

εἰμί: 'be'; 'where are you from?'

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: explicit subject sharpening the direct address.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the man's reply)

→ constative aorist

λέγω: introduces the self-identification.

υἱὸς

son

Nominative

predicate nominative (with εἰμι)

→ participant prominence

υἱός: 'son'; the man defines himself by lineage, 'son of an Amalekite sojourner.'

ἀνδρός

of a man

Genitive

genitive of relationship (with υἱός)

→ relational specification

ἀνήρ: 'man'; the man's father.

παροίκου

sojourner / resident alien

Genitive

attributive genitive (modifying ἀνδρός)

→ relational specification

παροίκος: 'sojourner / resident alien'; renders בְּתוֹרָה / גֵּר; one dwelling among Israel without full citizenship — significant because such a resident is bound by Israel's law and so accountable for striking the LORD's anointed.

Αμαληκίτου

Amalekite

Genitive

attributive genitive (modifying ἀνδρός / παροίκου)

→ relational specification

Ἀμαληκίτης: 'Amalekite'; the gentilic, declined here in the genitive; reaffirms the man's fatal ethnicity (cf. v. 8).

ἐγώ

I

Nominative

subject (with εἰμι)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject (with εἰμι).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (of the self-identification)

→ stative present

εἰμί: 'be'; 'I am the son of an Amalekite sojourner.'

14 καὶ εἶπεν αὐτῷ Δαυὶδ πῶς οὐκ ἐφοβήθης ἐπενεγκεῖν χεῖρά σου διαφθεῖραι τὸν χριστὸν κυρίου

And David said to him, 'How were you not afraid to stretch out your hand to destroy the anointed of the LORD?'

David's accusation: the theological ground of the death-sentence

καὶ εἶπεν αὐτῷ Δαυὶδ

David's rhetorical question πῶς οὐκ ἐφοβήθης ('how did you not fear?') frames the killing of Saul not as a service but as sacrilege. The decisive phrase τὸν χριστὸν κυρίου ('the anointed of the LORD') is the theological pivot of the whole episode: David's lifelong refusal to harm Saul (1 Kgdms 24; 26) rested on Saul's status as YHWH's anointed, and the Amalekite has done precisely what David would not.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's accusing question.

αὐτῷ
to him

Dative

dative of indirect object

→ participant reference or interest

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

Δαυὶδ
David

subject (indeclinable)

→ participant identification

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

πῶς
how

interrogative adverb (indignant rhetorical question)

→ clausal contribution

πῶς: 'how'; here in an indignant rhetorical question expressing horror at the deed, 'how is it that you did not fear ...?'

οὐκ
not

negative particle (with ἐφοβήθης)

→ discourse linkage or contrast

οὐ: 'not'; negates the verb of fearing.

ἐφοβήθης
you were afraid

Aor Pass Indic 2 Sg · φοβέομαι

main verb of the question

→ constative aorist (the failure to fear)

φοβέομαι: 'fear / be afraid'; deponent passive; renders ἤγ; David charges that the man ought to have feared to harm the anointed king.

ἐπενεγκεῖν
to lay / stretch out

Aor Act Inf · ἐπιφέρω

complementary infinitive (with ἐφοβήθης)

→ constative aorist infinitive

ἐπιφέρω: 'bring upon / lay on'; ἐπενεγκεῖν χεῖρα = 'to lay/raise a hand against', a Hebraism (טָרַחַץ) for a violent attack.

χεῖρά

hand

Accusative

direct object of ἐπενεγκεῖν

→ object specification

χείρ: 'hand'; in the idiom 'to lay a hand against', the instrument of the forbidden assault on the anointed.

σου

your

Genitive

genitive of possession (with χεῖρα)

→ relational specification

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

διαφθεῖραι

to destroy

Aor Act Inf · διαφθείρω

infinitive of purpose/result (with ἐπενεγκεῖν χεῖρα)

→ constative aorist infinitive (purpose)

διαφθείρω: 'destroy / ruin / kill'; renders לִּפְשׁ ; the same verb David used of refusing to harm Saul in the cave (1 Kgdms 26:9, $\text{μὴ διαφθείρης αὐτόν}$) — a pointed verbal echo of David's own scruple.

τὸν

the

Accusative

article (with χριστόν)

→ noun-phrase marking

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

χριστὸν

anointed one

Accusative

direct object of διαφθεῖραι

→ object specification

χριστός: 'anointed (one)'; renders מָשִׁיחַ ; the technical term for the king consecrated by anointing; 'the anointed of the LORD' (χριστὸς κυρίου) is the inviolable status that David honored in Saul and that the Amalekite has violated — the theological crux of the chapter (repeated v. 16).

κυρίου

of the LORD

Genitive

genitive of relationship (with χριστόν)

→ relational specification

κύριος: here the Tetragrammaton — 'the anointed of YHWH'; the genitive marks Saul as the LORD's own consecrated king, so that the assault is an offense against God himself.

15 καὶ ἐκάλεσεν Δαυιδ ἐν τῶν παιδαρίων αὐτοῦ καὶ εἶπεν προσελθὼν ἀπάντησον αὐτῷ καὶ ἐπάταξεν αὐτόν καὶ ἀπέθανεν

And David called one of his young men and said, 'Go up and fall upon him.' And he struck him, and he died.

Execution of the Amalekite (the sentence carried out) καὶ ἐκάλεσεν Δαυιδ

David summons one of his own servants and orders the execution with terse aorist imperatives (προσελθὼν ἀπάντησον αὐτῷ). The three rapid clauses ἐπάταξεν ... ἀπέθανεν deliver the death-stroke without comment — the messenger who claimed to have killed one king is dispatched at the word of the next.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (David summons the executioner)

→ constative aorist

καλέω: 'call / summon'; David calls one of his retinue to carry out the sentence.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

ἐν

one

Accusative

direct object (numeral substantive: 'one of ...')

→ measure or count

εἷς, μία, ἓν: 'one'; the neuter ἐν agrees with the neuter παιδαρίων, 'one of his young men.'

τῶν

the

Genitive

article (with παιδαρίων, partitive)

→ noun-phrase marking

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

παιδαρίων

young men / servants

Genitive

partitive genitive (with ἐν)

→ relational specification

παιδῆριον: 'young man / servant'; David's own attendants — the same word used of the Amalekite messenger, here of David's loyal men.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's command)

→ constative aorist

λέγω: introduces the order of execution.

προσελθὼν

approaching / go up

Aor Act Ptcp Nom Masc Sg · προσέρχομαι

circumstantial participle (attendant circumstance to the imperative)

→ antecedent aorist participle (drawing near, then striking)

προσέρχομαι: 'come/go up to / approach'; the aorist participle with the imperative ἀπάντησον functions as a coordinate command, 'go up and fall upon him.'

ἀπάντησον

fall upon / meet / dispatch

Aor Act Impv 2 Sg · ἀπαντάω

main verb (imperative of execution)

→ ingressive aorist imperative

ἀπαντάω: 'meet / encounter'; here a euphemism for 'fall upon / set upon to kill' (rendering נָלַךְ, 'strike down'); David's order to execute the Amalekite.

αὐτῷ

him

Dative

dative complement of ἀπάντησον

→ participant reference or interest

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

main verb (the death-blow)

→ constative aorist

πατάσσω: 'strike / smite'; renders / הָכָה; the servant strikes the Amalekite down.

αὐτόν

him

Accusative

direct object

→ participant reference

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

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (result of the blow)

→ constative aorist (the death)

ἀποθνήσκω: 'die'; the curt final clause records the Amalekite's death — the same verb that tolled through his report of Saul (v. 4) now falls on him.

16 καὶ εἶπεν Δαυιδ πρὸς αὐτόν τὸ αἷμά σου ἐπὶ τὴν κεφαλὴν σου ὅτι τὸ στόμα σου ἀπεκρίθη κατὰ σοῦ λέγων ὅτι ἐγὼ ἐθανάτωσα τὸν χριστὸν κυρίου

And David said to him, 'Your blood be upon your head, for your own mouth has testified against you, saying, "I killed the anointed of the LORD."'

David's verdict: self-condemnation by the man's own words (closes section B)

καὶ εἶπεν Δαυιδ πρὸς αὐτόν

David's juridical pronouncement τὸ αἷμά σου ἐπὶ τὴν κεφαλὴν σου ('your blood be on your head') places the bloodguilt on the Amalekite himself: he is condemned out of his own mouth (τὸ στόμα σου ἀπεκρίθη κατὰ σοῦ). The cited confession ἐγὼ ἐθανάτωσα τὸν χριστὸν κυρίου seals the sentence, repeating verbatim the title from v. 14 — the man dies for what he boasted of doing.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's verdict-speech)

→ constative aorist

λέγω: introduces David's pronouncement of judgment.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of πρὸς

→ participant reference

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

τὸ

the

Nominative

article (with αἷμα)

→ noun-phrase marking

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

αἷμά

blood

Nominative

subject of the verbless juridical clause

→ participant prominence

αἷμα: 'blood / bloodguilt'; renders $\alpha\iota\mu\alpha$; in legal idiom 'your blood' = the guilt and penalty of bloodshed; the formula assigns responsibility for the man's death to himself.

σου

your

Genitive

genitive of possession (with αἷμα)

→ relational specification

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

ἐπὶ

upon

preposition + accusative (the verbless clause: 'be upon')

→ spatial or relational framing

ἐπί + acc.: 'upon'; the formula τὸ αἷμά σου ἐπὶ τὴν κεφαλὴν σου ('your blood be on your head') is a standard idiom of self-incurred bloodguilt (cf. Josh 2:19; 3 Kgdms 2:37).

τὴν

the

Accusative

article (with κεφαλὴν)

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

object of ἐπὶ

→ object specification

κεφαλὴ: 'head'; the locus on which bloodguilt 'rests'; the man bears the consequences of his own deed.

σου

your

Genitive

genitive of possession (with κεφαλὴν)

→ relational specification

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

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; gives the legal ground of the verdict.

τὸ

the

Nominative

article (with στόμα)

→ noun-phrase marking

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

στόμα

mouth

Nominative

subject of ἀπεκρίθη

→ participant prominence

στόμα: 'mouth'; renders הָפִי: 'your own mouth' personified as witness against the man — self-testimony that requires no other accuser.

σου

your

Genitive

genitive of possession (with στόμα)

→ relational specification

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

ἀπεκρίθη

answered / testified

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb of the causal clause

→ constative aorist (the self-witness)

ἀποκρίνομαι: 'answer / respond / testify'; here 'has answered/witnessed against you' (κατὰ σοῦ), a forensic sense — the man's own statement stands as testimony condemning him.

κατὰ

against

preposition + genitive (hostile: 'against')

→ spatial or relational framing

κατὰ + gen.: 'against'; marks the self-testimony as adverse to the speaker.

σοῦ

you

Genitive

object of κατὰ

→ relational specification

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

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

participle of speech (introducing the quotation; Hebraizing לֵּאמֹר)

→ imperfective participle

λέγω: the participle λέγων renders the Hebrew quotative לֵּאמֹר, introducing the cited confession; it modifies the personified στόμα or the man himself.

ὅτι

that / [quotation]

recitative ὅτι (marking the quoted confession)

→ clausal contribution

ὅτι: recitative, opening the verbatim quotation of the man's words.

ἐγώ

I

Nominative

subject (emphatic pronoun in the cited confession)

→ participant reference

ἐγώ: the emphatic 'I' of the man's own boast, the very word that condemns him.

ἐθανάτωσα

I killed

Aor Act Indic 1 Sg · θανατόω

main verb of the quoted confession

→ constative aorist (the admitted deed)

θανατόω: 'put to death / kill'; the cited confession repeats the man's claim of v. 10 (ἐθανάτωσα αὐτόν); his own word, not David's accusation, is the basis of the sentence.

τὸν

the

Accusative

article (with χριστόν)

→ noun-phrase marking

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

χριστόν

anointed one

Accusative

direct object of ἐθανάτωσα

→ object specification

χριστός: 'anointed (one)'; the phrase τὸν χριστὸν κυρίου exactly echoes v. 14; the man is condemned for slaying YHWH's consecrated king.

κυρίου

of the LORD

Genitive

genitive of relationship (with χριστόν)

→ relational specification

κύριος: the Tetragrammaton; 'the anointed of YHWH' — the offended party behind the death-sentence is God himself.

17 καὶ ἐθρήνησεν Δαυὶδ τὸν θρῆνον τοῦτον ἐπὶ Σαουλ καὶ ἐπὶ Ἰωναθαν τὸν υἱὸν αὐτοῦ

And David lamented with this lamentation over Saul and over Jonathan his son,

Superscription of the lament (opens section C) καὶ ἐθρήνησεν Δαυὶδ

The narrator introduces the dirge with a cognate accusative ἐθρήνησεν ... τὸν θρῆνον τοῦτον ('lamented this lamentation'), a Hebraizing figura etymologica (רָחַם ... קִנָּה). The dual object 'over Saul and over Jonathan' names the two whose deaths the Song of the Bow will mourn.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐθρήνησεν

lamented / chanted a dirge

Aor Act Indic 3 Sg · θρηνέω

main verb (cognate-accusative construction)

→ constative aorist (the act of lamenting)

θρηνέω: 'lament / wail / chant a dirge'; with its cognate object τὸν θρήνον it renders the Hebrew תְּהִינָה ... נִקְוָה; introduces the formal funeral-song that follows.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

τὸν

the

Accusative

article (with θρήνον)

→ noun-phrase marking

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

θρήνον

lamentation / dirge

Accusative

cognate accusative (with ἐθρήνησεν)

→ object specification

θρήνος: 'dirge / lament / funeral-song'; renders תְּהִינָה; the technical term for an elegy; the cognate accusative is a Hebraism reinforcing the verb.

τούτον

this

Accusative

demonstrative (attributive to θρήνον)

→ participant reference

οὗτος: 'this'; points forward to the lament about to be quoted (vv. 19–27).

ἐπὶ

over

preposition + accusative (object of lament)

→ spatial or relational framing

ἐπὶ + acc.: 'over / for'; the object of the dirge.

Σαουλ

Saul

object of ἐπὶ (indeclinable)

→ participant identification

Σαουλ: the fallen king, first object of the lament.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

over

preposition + accusative (second object)

→ spatial or relational framing

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

Ιωναθαν

Jonathan

object of ἐπὶ (indeclinable)

→ participant identification

Ιωναθαν: Saul's son, second object of the lament, and the focus of its climax (v. 26).

τὸν

the

Accusative

article (with νιόν)

→ noun-phrase marking

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

υἰὸν

son

Accusative

appositive to Ἰωνᾶθαν

→ object specification

υἰός: 'son'; identifies Jonathan as Saul's son.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

18 καὶ εἶπεν τοῦ διδάξαι τοὺς υἱοὺς Ἰουδα ἰδοὺ γέγραπται ἐπὶ βιβλίου τοῦ εὐθοῦς

and he gave orders to teach it to the sons of Judah; behold, it is written in the Book of the Upright.

The lament's transmission and written source (closes section C) καὶ εἶπεν τοῦ διδάξαι

A textual notice: David ordered the dirge taught to the sons of Judah, and the narrator cites its source — ἐπὶ βιβλίου τοῦ εὐθοῦς, 'in the Book of the Upright', the LXX rendering of רִשְׁוֹן רַבִּי (the Book of Jashar; cf. Josh 10:13). The genitive articular infinitive τοῦ διδάξαι expresses David's command/purpose.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said / gave orders

Aor Act Indic 3 Sg · λέγω

main verb (David's directive)

→ constative aorist

λέγω: here 'commanded / gave word', governing the genitive infinitive of purpose τοῦ διδάξαι, 'said that they should teach.'

τοῦ

the

Genitive

article (with the infinitive διδάξαι, expressing purpose)

→ noun-phrase marking

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

διδάξαι

to teach

Aor Act Inf · διδάσκω

genitive articular infinitive (of purpose/content)

→ constative aorist infinitive

διδάσκω: 'teach'; renders דָּבַר; the genitive articular infinitive τοῦ διδάξαι expresses David's purpose that the lament be taught to Judah — the dirge is to become a memorized national elegy.

τοὺς

the

Accusative

article (with *υἱούς*)

→ noun-phrase marking

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

υἱούς

sons

Accusative

direct object of *διδάξαι*

→ object specification

υἱός: 'son'; 'the sons of Judah' = the people of Judah, who are to learn the lament.

Ιουδα

of Judah

genitive of relationship (indeclinable; 'sons of Judah')

→ participant identification

Ιουδα: indeclinable; David's tribe, to whom the dirge is entrusted.

ἰδοὺ

behold

presentative particle (introducing the source-citation)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; here calls attention to the written record of the lament.

γέγραπται

it is written

Perf Mid/Pass Indic 3 Sg · γράφω

main verb (citation-formula)

→ resultative perfect (stands written)

γράφω (perf. pass. γέγραπται): 'it is written / stands written'; renders *בכתב*; the standard citation-formula introducing a written source — here the Book of Jashar.

ἐπὶ

in / upon

preposition + genitive (location of the writing)

→ spatial or relational framing

ἐπὶ + gen.: 'on / in'; 'written upon/in the book.'

βιβλίου

book / scroll

Genitive

object of *ἐπὶ*

→ relational specification

βιβλίον: 'book / scroll'; renders *סֵפֶר*; the documentary collection in which the lament was preserved.

τοῦ

the / of the

Genitive

article (with *εὐθοῦς*)

→ noun-phrase marking

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

εὐθοῦς

upright / the Upright (One)

Genitive

attributive genitive (substantivized: 'of the Upright')

→ relational specification

εὐθής: 'straight / upright'; the substantive τοῦ εὐθοῦς renders Hebrew *יְשִׁירָה*, giving 'the Book of the Upright' = the Book of Jashar (cf. Josh 10:13), an otherwise lost anthology of Israelite heroic poetry.

19 στήλωσον Ἰσραὴλ ὑπὲρ τῶν τεθνηκότων ἐπὶ τὰ ὕψη σου τραυματιῶν πῶς ἔπεσαν δυνατοί

Set up a monument, O Israel, for the dead upon your high places, for the slain; how are the mighty fallen!

Opening strophe of the lament + first refrain (opens section D)

στήλωσον Ἰσραὴλ

The lament proper begins. The opening verb στήλωσον ('erect a monument/stele') is a wooden Greek rendering of the difficult Hebrew יָצַב־יִשְׂרָאֵל ('the gazelle/glory'), the kaige translator reading or construing it as a verb of memorial-setting. The slain lie ἐπὶ τὰ ὕψη ('upon the heights') of Gilboa. The verse closes with the first sounding of the poem's refrain, πῶς ἔπεσαν δυνατοί ('how are the mighty fallen!'), which will recur at vv. 25 and 27.

στήλωσον

set up a monument / erect a stele

Aor Act Impv 2 Sg · στηλόω

main verb (imperative addressed to Israel)

→ ingressive aorist imperative

στηλόω: 'set up as a pillar/stele / make a monument'; the kaige translator renders the obscure Hebrew יָצַב־יִשְׂרָאֵל ('the glory/gazelle of Israel') by construing יָצַב as if from נָצַב ('set up'), yielding an imperative 'erect a memorial, O Israel!'; a striking instance of literalistic mis-construal in the Greek.

Ἰσραὴλ

O Israel

vocative (indeclinable; addressee of the imperative)

→ participant identification

Ἰσραὴλ: indeclinable; here a vocative address to the nation summoned to mourn its slain.

ὑπὲρ

for / over

preposition + genitive (on behalf of / for)

→ spatial or relational framing

ὑπὲρ + gen.: 'for / on behalf of'; here 'for the dead', the object of the memorial.

τῶν

the

Genitive

article (with the participle τεθνηκότων)

→ noun-phrase marking

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

τεθνηκότων

the dead / those who have died

Perf Act Ptcp Gen Masc Pl · θνήσκω

substantival participle (object of ὑπέρ)

→ perfect participle (those now dead)

θνήσκω (perf. ptcp.): 'be dead'; the substantival 'the dead' = the fallen of Israel, those lying slain on Gilboa.

ἐπὶ

upon

preposition + accusative (location)

→ spatial or relational framing

ἐπὶ + acc.: 'upon'; locates the slain on the heights.

τὰ

the

Accusative

article (with ὕψη)

→ noun-phrase marking

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

ὕψη

heights / high places

Accusative

object of ἐπὶ (location of the slain)

→ object specification

ὕψος: 'height / high place'; renders / הַגְּבֹאֲהַ; the heights of Gilboa where Israel's warriors fell; the phrase ἐπὶ τὰ ὕψη σου recurs at v. 25 (of Jonathan).

σου

your

Genitive

genitive of possession (with ὕψη: Israel's high places)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ὕψη: Israel's high places).

τραυματιῶν

of the slain / wounded

Genitive

genitive in apposition / explanatory to τεθνηκότων

→ relational specification

τραυματίας: 'one wounded (to death) / slain'; renders לְזָקָה; epexegetical of 'the dead', specifying death by battle-wounds; recurs at v. 22 and v. 25.

πῶς

how

exclamatory adverb (refrain)

→ clausal contribution

πῶς: here exclamatory, 'how!'; the opening word of the poem's threefold refrain (vv. 19, 25, 27), expressing grieved astonishment at the fall of the mighty.

ἔπεσαν

have fallen

Aor Act Indic 3 Pl · πίπτω

main verb of the refrain

→ constative aorist (the fall, mourned as accomplished)

πίπτω: 'fall'; renders לָפַד; in the refrain 'how have the mighty fallen!' (πῶς ἔπεσαν δυνατοί) it is the elegiac heartbeat of the Song of the Bow.

δυνατοί

mighty ones / warriors

Nominative

subject of ἔπεσαν (substantival adjective)

→ participant prominence

δυνατός: 'mighty / powerful'; substantival 'the mighty / the warriors'; renders גִּבּוֹרִים; the heroes Saul and Jonathan (and Israel's fallen champions) whose death the refrain laments.

20 μὴ ἀναγγείλητε ἐν Γεθ καὶ μὴ εὐαγγελίσθητε ἐν ταῖς ἐξόδοις Ἀσκαλῶνος μήποτε εὐφρανθῶσιν θυγατέρες ἄλλοφύλων μήποτε ἀγαλλιάσωνται θυγατέρες τῶν ἀπεριτμήτων

Tell it not in Gath, and proclaim it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised exult.

Strophe 2: the news must not reach the Philistine cities

μὴ ἀναγγείλητε ἐν Γεθ

A pair of prohibitive subjunctives (μὴ ἀναγγείλητε ... μὴ εὐαγγελίσθητε) forbids the telling of the news in Gath and Ashkelon, two of the five Philistine cities. The synonymous parallelism (Gath || streets of Ashkelon; daughters of the Philistines || daughters of the uncircumcised) is classic Hebrew poetic structure; the fear is the triumphant rejoicing (εὐφρανθῶσιν || ἀγαλλιάσωνται) of the enemy women.

μὴ

not

negative particle (prohibitive, with aorist subjunctive)

→ discourse linkage or contrast

μὴ: the prohibitive negative; with the aorist subjunctive ἀναγγείλητε it forms a prohibition, 'do not tell.'

ἀναγγείλητε

tell / report

Aor Act Subj 2 Pl · ἀναγγέλλω

prohibitive subjunctive (main verb)

→ aorist subjunctive of prohibition

ἀναγγέλλω: 'report / announce / tell'; renders תַּגַּד; the prohibition 'tell it not in Gath' is one of the most famous lines of the lament (2 Sam 1:20).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Γεθ

Gath

object of ἐν (indeclinable place-name, locative)

→ participant identification

Γεθ: transliteration of Hebrew תַּג (Gath); indeclinable; one of the five Philistine cities, home of Goliath (1 Kgdms 17:4).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μὴ

not

negative particle (prohibitive)

→ discourse linkage or contrast

μὴ: the second prohibition.

εὐαγγελίσθητε

proclaim good news / announce

Aor Mid Subj 2 Pl · εὐαγγελίζω

prohibitive subjunctive (parallel to ἀναγγείλητε)

→ aorist subjunctive of prohibition

εὐαγγελίζω (mid. εὐαγγελίζομαι): 'bring/proclaim good news'; renders בְּשֵׂר; ironic here — the death of Saul would be 'good news' only to the Philistines; the verb later becomes the NT term for the gospel.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with ἐξόδοις)

→ noun-phrase marking

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

ἐξόδοις

streets / outgoings

Dative

object of ἐν (locative)

→ sphere or reference

ἐξοδος: 'way out / street / thoroughfare'; renders תִּצְוִי ('streets / outside places'); the public streets of Ashkelon where news would spread.

Ἀσκαλῶνος

of Ashkelon

Genitive

genitive of relationship (with ἐξόδοις)

→ relational specification

Ἀσκαλῶν: Ashkelon, another of the five Philistine cities; here declined in the genitive (a place-name with Greek inflection); parallels Gath in the couplet.

μήποτε

lest

negative final conjunction (with subjunctive)

→ discourse linkage or contrast

μήποτε: 'lest / so that ... not'; introduces the dreaded consequence, the rejoicing of the enemy.

εὐφρανθῶσιν

rejoice / be glad

Aor Pass Subj 3 Pl · εὐφραίνω

verb of the μήποτε-clause

→ aorist subjunctive (feared outcome)

εὐφραίνω (pass. 'rejoice'): 'gladden / make merry'; renders נָחַם; the joy of the Philistine women at Israel's calamity that the lament dreads.

θυγατέρες

daughters

Nominative

subject of εὐφρανθῶσιν

→ participant prominence

θυγάτηρ: 'daughter'; 'daughters of the Philistines' = the Philistine women who would celebrate their warriors' victory with song and dance (cf. 1 Kgdms 18:6–7, where Israel's women had sung of Saul and David).

ἀλλοφύλων

of foreigners / Philistines

Genitive

genitive of relationship (with θυγατέρες)

→ relational specification

ἀλλόφυλος: 'of another tribe / foreigner'; the LXX's standard term for the Philistines (rendering אֲנִי־פְלִשְׁטִי); literally 'those of a different race.'

μήποτε

lest

negative final conjunction (parallel, second member)

→ discourse linkage or contrast

μήποτε: the repetition heightens the parallelism with the previous clause.

ἀγαλλιάσονται

exult / triumph

Aor Mid Subj 3 Pl · ἀγαλλιάομαι

verb of the second μήποτε-clause (parallel to εὐφρανθῶσιν)

→ aorist subjunctive (feared outcome)

ἀγαλλιάομαι: 'exult / rejoice greatly / leap for joy'; a stronger synonym of εὐφραίνω; renders לָא / רָצַח; the exultant triumph of the enemy women.

θυγατέρες

daughters

Nominative

subject of ἀγαλλιάσονται (parallel to first θυγατέρες)

→ participant prominence

θυγάτηρ: the second 'daughters', completing the synonymous parallelism.

τῶν

the

Genitive

article (with ἀπεριτμήτων)

→ noun-phrase marking

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

ἀπεριτμήτων

of the uncircumcised

Genitive

genitive of relationship (substantival adjective, with θυγατέρες)

→ relational specification

ἀπερίτμητος: 'uncircumcised'; renders אֲנִי־לִצְרָיִם; a contemptuous designation of the Philistines (cf. 1 Kgdms 17:26), marking them as outside the covenant; parallels ἀλλοφύλων in the couplet.

21 ὄρη τὰ ἐν Γελβουε μὴ καταβῇ δρόσος καὶ μὴ ὑετὸς ἐφ' ὑμᾶς καὶ ἄγροὶ ἀπαρχῶν ὅτι ἐκεῖ προσωχθίσθη θυρεὸς δυνατῶν θυρεὸς Σαουλ οὐκ ἐχρίσθη ἐν ἐλαίῳ

O mountains in Gilboa, let no dew nor rain fall upon you, nor fields of firstfruits, for there the shield of the mighty was defiled, the shield of Saul that was not anointed with oil.

Strophe 3: the curse on Gilboa ὄρη τὰ ἐν Γελβουε

The poet apostrophizes the mountains of Gilboa and curses them with sterility: no dew, no rain, no fertile 'fields of firstfruits.' The ground for the curse (ὅτι) is that there the warriors' shield was 'defiled' (προσωχθίσθη) — Saul's shield lying cast away, no longer anointed/oiled for battle. The verse is textually difficult; the LXX θυρεὸς ... οὐκ ἐχρίσθη ἐν ἐλαίῳ reads the shield as the subject of the un-anointing.

ὄρη

mountains

vocative (apostrophe to the mountains)

→ clausal contribution

ὄρος (pl. ὄρη): 'mountain'; vocative address; the poet turns to curse the very terrain that witnessed Saul's death.

τὰ

the (those)

Nominative

article (attributive, 'the ones in Gilboa')

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative, attributive to ὄρη)

→ spatial or relational framing

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

Γελβουε

Gilboa

object of ἐν (indeclinable place-name)

→ participant identification

Γελβουε: indeclinable; the mountains of Gilboa, scene of Saul's defeat (v. 6); now cursed with drought.

μὴ

not / let not

negative particle (prohibitive, with subjunctive)

→ discourse linkage or contrast

μὴ: with the aorist subjunctive καταβῇ it forms a prohibitive wish/curse, 'let not ... fall!'

καταβῇ

come down / fall

Aor Act Subj 3 Sg · καταβαίνω

prohibitive subjunctive (imprecation)

→ aorist subjunctive of prohibition/curse

καταβαίνω: 'come down / descend'; renders ἔλθω; here of dew and rain failing to descend on the cursed mountains.

δρόσος

dew

Nominative

subject of καταβῇ

→ participant prominence

δρόσος: 'dew'; renders ὕγρος; the morning moisture vital to dry-land fertility; its withholding makes the curse one of barrenness.

καὶ

and / nor

coordinate conjunction

→ discourse linkage or contrast

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

μὴ

not / nor

negative particle (prohibitive, second member)

→ discourse linkage or contrast

μὴ: repeated for the second item of the curse, rain.

ὕετός

rain

Nominative

subject (with the verb καταβῆ understood)

→ participant prominence

ὕετός: 'rain'; renders רָמַי; paired with dew as the source of fertility now withheld from Gilboa.

ἐφ'

upon

preposition + accusative (direction)

→ spatial or relational framing

ἐπί + acc. (elided ἐφ): 'upon'; the dew and rain that must not come 'upon you' (the mountains).

ὕμᾱς

you

Accusative

object of ἐφ' (the mountains addressed)

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐφ' (the mountains addressed).

καὶ

and / nor

coordinate conjunction

→ discourse linkage or contrast

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

ἀγροὶ

fields

Nominative

subject (elliptical: 'nor fields of firstfruits [come upon you]')

→ participant prominence

ἀγρός: 'field / open country'; the phrase ἀγροὶ ἀπαρχῶν ('fields of firstfruits/offerings') is a difficult rendering of the obscure Hebrew יַשְׂדֵּי תְּרוּמַת; in the curse the fertile fields that yield offerings are denied to Gilboa.

ἀπαρχῶν

of firstfruits / offerings

Genitive

genitive of relationship (with ἀγροί)

→ relational specification

ἀπαρχή: 'firstfruits / first portion / offering'; renders תְּרוּמָה; the fields that would produce the firstfruit-offerings — symbols of fertility now withdrawn.

ὅτι

for / because

causal conjunction (ground of the curse)

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason Gilboa is cursed.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; on those very mountains the disgrace occurred.

προσωχθίσθη

was defiled / cast away in loathing

Aor Pass Indic 3 Sg · προσοχθίζω

main verb of the causal clause

→ constative aorist passive

προσοχθίζω: 'be vexed / loathe / be made abhorrent'; the passive here renders the Hebrew נִגְעַל ('was defiled / cast away'); the warriors' shield lies polluted and rejected on the battlefield, the very emblem of defeat.

θυρεὸς

shield

Nominative

subject of προσωχθίσθη

→ participant prominence

θυρεός: 'large (door-shaped) shield'; renders מָגֶן; the shield of the mighty, cast away in defeat, defiled on Gilboa.

δυνατῶν

of the mighty

Genitive

genitive of relationship (with θυρεός)

→ relational specification

δυνατός: 'mighty'; 'the shield of the mighty (warriors)' — the heroes' defensive arms abandoned in death.

θυρεός

shield

Nominative

subject (in apposition, focusing on Saul's shield)

→ participant prominence

θυρεός; the repetition narrows from the warriors generally to Saul in particular — 'the shield of Saul.'

Σαουλ

of Saul

genitive of relationship (indeclinable; 'shield of Saul')

→ participant identification

Σαουλ: indeclinable; the king's own shield, the focus of the lament's grief.

οὐκ

not

negative particle (with ἐχρίσθη)

→ discourse linkage or contrast

οὐ: 'not'; negates the anointing of the shield.

ἐχρίσθη

was anointed

Aor Pass Indic 3 Sg · χρίω

main verb (the shield no longer oiled)

→ constative aorist passive

χρίω: 'anoint / rub with oil'; renders *חָשַׁב*; shields were rubbed with oil to keep the leather supple for battle; Saul's shield 'was not anointed with oil' — abandoned, no longer tended; the verb χρίω also evokes Saul as *χριστός* (vv. 14, 16), poignantly: the anointed king's shield goes un-anointed.

ἐν

with

preposition + dative (instrument/material)

→ spatial or relational framing

ἐν + dat.: instrumental, 'with oil.'

ἐλαίῳ

oil

Dative

dative of instrument (object of ἐν)

→ sphere or reference

ἐλαίον: 'olive oil'; renders *לַחֵן*; the oil used to dress shields (and to anoint kings) — its absence marks both the neglected shield and, by overtone, the death of the anointed.

22 ἀφ' αἵματος τραυματιῶν ἀπὸ στέατος δυνατῶν τόξον Ἰωναθαν οὐκ ἀπεστράφη κενὸν εἰς τὰ ὀπίσω καὶ ῥομφαία Σαουλ οὐκ ἀνέκαμψεν κενή

From the blood of the slain, from the fat of the mighty, the bow of Jonathan did not turn back empty, nor did the sword of Saul return empty.

Strophe 4: the heroes' weapons never returned empty

ἀφ' αἵματος τραυματιῶν

The praise of the warriors' prowess. The fronted prepositional phrases (ἀφ' αἵματος ... ἀπὸ στέατος, 'from the blood ... from the fat') vividly evoke the slaughter the heroes dealt. The two parallel cola — Jonathan's bow (τόξον, the title-image 'Song of the Bow') and Saul's sword (ῥομφαία) — each 'did not return empty' (οὐκ ἀπεστράφη / οὐκ ἀνέκαμψεν ... κενή), a litotes celebrating their unfailing deadliness in battle.

ἀφ'

from

preposition + genitive (source/separation, elided before vowel)

→ spatial or relational framing

ἀπό (elided ἀφ'): 'from'; the warriors' weapons drew back 'from the blood of the slain' — i.e. not without having shed it.

αἵματος

blood

Genitive

object of ἀφ'

→ relational specification

αἷμα: 'blood'; renders בָּרַךְ; the blood of the enemies the heroes slew.

τραυματιῶν

of the slain

Genitive

genitive of relationship (with αἵματος)

→ relational specification

τραυματίας: 'slain / mortally wounded'; renders מִן הַיָּדָיִם; the enemies fallen before Saul and Jonathan; the same word as v. 19 (now of the foe).

ἀπὸ

from

preposition + genitive (parallel to ἀφ')

→ spatial or relational framing

ἀπό: 'from'; parallel phrase, 'from the fat of the mighty.'

στέατος

fat

Genitive

object of ἀπό

→ relational specification

στέαρ: 'fat / suet'; renders בֶּשֶׁט; 'the fat of the mighty' is a vivid (sacrificial-tinged) image for the choicest, strongest warriors slain in battle.

δυνατῶν

of the mighty

Genitive

genitive of relationship (with στέατος)

→ relational specification

δυνατός: 'mighty'; here the enemy champions whom Saul and Jonathan struck down.

τόξον

bow

Nominative

subject of ἀπεστράφη

→ participant prominence

τόξον: 'bow'; renders יָבֵיץ; Jonathan's weapon, and the eponym of the whole lament ('the Bow', after which the dirge is named in the Hebrew of v. 18).

Ἰωναθαν

of Jonathan

genitive of relationship (indeclinable; 'bow of Jonathan')

→ participant identification

Ἰωναθαν: indeclinable; Jonathan, the archer (cf. 1 Kgdms 18:4; 20:20–22), whose bow never missed.

οὐκ

not

negative particle (with ἀπεστράφη; litotes)

→ discourse linkage or contrast

οὐ: 'not'; part of the litotes 'did not turn back empty' = always struck home.

ἀπεστράφη

turned back

Aor Pass Indic 3 Sg · ἀποστρέφω

main verb (first colon)

→ constative aorist passive

ἀποστρέφω: 'turn back / return'; renders בּוּשׁ (Niphal nāśôg); the bow 'did not turn back empty' — i.e. never withdrew without having killed.

κενὸν

empty

Nominative

predicate adjective (with τόξον: 'turn back empty')

→ participant prominence

κενός: 'empty / without effect'; renders קִרְי; the bow never returned 'empty' of blood, i.e. without finding its mark.

εἰς

to / back

preposition + accusative (direction)

→ spatial or relational framing

εἰς + acc.: 'to'; with τὰ ὀπίσω, 'backward.'

τὰ

the

Accusative

article (substantivizing ὀπίσω)

→ noun-phrase marking

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

ὀπίσω

behind / backward

adverb substantivized by τὰ (object of εἰς: 'backward')

→ clausal contribution

ὀπίσω: 'behind / back'; εἰς τὰ ὀπίσω = 'backward'; intensifies 'did not turn back', the bow never retreated unspent.

καὶ

and / nor

coordinate conjunction (joining the parallel colon)

→ discourse linkage or contrast

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

ρόμφαία

sword

Nominative

subject of ἀνέκαμψεν

→ participant prominence

ρόμφαία: 'sword'; renders בַּרְדָּ; Saul's weapon, parallel to Jonathan's bow; the same word as the sword that struck Israel (v. 12).

Σαουλ

of Saul

genitive of relationship (indeclinable; 'sword of Saul')

→ participant identification

Σαουλ: indeclinable; Saul the swordsman, whose blade never returned empty.

οὐκ

not

negative particle (litotes, parallel)

→ discourse linkage or contrast

οὐ: 'not'; the parallel litotes.

ἀνέκαμψεν

returned

Aor Act Indic 3 Sg · ἀνακάμπω

main verb (second colon)

→ constative aorist

ἀνακάμπω: 'bend back / return'; renders בּוּשׁ; varies the verb of the first colon (ἀπεστράφη) — Saul's sword 'did not return empty', a poetic synonym completing the parallelism.

κενή

empty

Nominative

predicate adjective (with ρομφαία: 'return empty')

→ participant prominence

κενός: 'empty'; the feminine κενή agrees with ρομφαία; parallel to κενόν in the first colon, completing the couplet's praise of unfailing weapons.

23 Σαουλ καὶ Ἰωναθαν οἱ ἡγαπημένοι καὶ ὠραῖοι οὐ διακεχωρισμένοι εὐπρεπεῖς ἐν τῇ ζωῇ αὐτῶν καὶ ἐν τῷ θανάτῳ αὐτῶν οὐ διεχωρίσθησαν ὑπὲρ ἀετοὺς κοῦφοι καὶ ὑπὲρ λέοντας ἐκραταιώθησαν

Saul and Jonathan, the beloved and the lovely, not divided, comely in their life, and in their death they were not parted; swifter than eagles, stronger than lions.

Strophe 5: the praise of the two heroes' union and prowess Σαουλ καὶ Ἰωναθαν

The most lyrical strophe, praising father and son together: beloved and lovely, undivided in life and undivided (οὐ διεχωρίσθησαν) in death. The closing double comparison — κοῦφοι ὑπὲρ ἀετούς ('swifter than eagles') and ὑπὲρ λέοντας ἐκραταιώθησαν ('stronger than lions') — combines the two emblematic images of speed and strength to crown the warriors' valor.

Σαουλ

Saul

subject / nominative of address (indeclinable)

→ participant identification

Σαουλ: indeclinable; named first, the king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰωναθαν

Jonathan

subject (indeclinable, coordinate with Σαουλ)

→ participant identification

Ἰωναθαν: indeclinable; named with his father, the two united in the lament.

οἱ

the

Nominative

article (with the substantival participle ἡγαπημένοι)

→ noun-phrase marking

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

ἡγαπημένοι

beloved

Perf Mid/Pass Ptcp Nom Masc Pl · ἀγαπάω

substantival participle (in apposition: 'the beloved')

→ perfect participle (settled state of being loved)

ἀγαπάω (perf. pass. ptcp.): 'love'; 'the beloved (ones)'; renders אֲהַבְתֶּם ; the perfect denotes their enduring belovedness; the root ἀγάπη returns in v. 26 (ἀγάπησις) of David's love for Jonathan.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὠραῖοι

lovely / beautiful

Nominative

predicate adjective (coordinate with ἡγαπημένοι)

→ participant prominence

ὠραῖος: 'beautiful / comely / in one's prime'; renders נָּחֵם ('the pleasant/lovely'); praises the two as graceful and admirable; cognate with ὠραιώθης (v. 26).

οὐ

not

negative particle (with διακεχωρισμένοι)

→ discourse linkage or contrast

οὐ: 'not'; negates the participle of separation.

διακεχωρισμένοι

divided / separated

Perf Mid/Pass Ptcp Nom Masc Pl · διαχωρίζω

predicate participle ('not divided')

→ perfect participle (abiding state of non-separation)

διαχωρίζω: 'separate / divide'; the perfect passive participle with οὐ = 'not divided/parted'; renders יִדְּבָק אָבִי; father and son were inseparable in life — and, the next colon adds, in death; anticipates οὐ διεχωρίσθησαν below.

εὐπρεπεῖς

comely / fair

Nominative

predicate adjective

→ participant prominence

εὐπρεπής: 'comely / seemly / fair'; reinforces ὡραῖοι; the two are admirable in appearance and bearing in their lifetime.

ἐν

in

preposition + dative (sphere/time)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ζωῇ)

→ noun-phrase marking

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

ζωῇ

life

Dative

object of ἐν (sphere: 'in their life')

→ sphere or reference

ζωή: 'life'; renders חַיִּים; contrasted with θάνατος in the parallel colon — united both in life and in death.

αὐτῶν

their

Genitive

genitive of possession (with ζωῇ)

→ relational specification

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

καὶ

and

coordinate conjunction (joining the death-colon)

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (time)

→ spatial or relational framing

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

τῷ

the

Dative

article (with θανάτῳ)

→ noun-phrase marking

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

θανάτῳ

death

Dative

object of ἐν (sphere: 'in their death')

→ sphere or reference

θάνατος: 'death'; renders תְּהָרָה; the antithesis to ζωῇ; the two fell together on Gilboa, undivided to the end.

αὐτῶν

their

Genitive

genitive of possession (with θανάτῳ)

→ relational specification

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

οὐ

not

negative particle (with διεχωρίσθησαν)

→ discourse linkage or contrast

οὐ: 'not'; negates the verb of separation, completing the 'undivided' motif.

διεχωρίσθησαν

were parted / separated

Aor Pass Indic 3 Pl · διαχωρίζω

main verb (the finite counterpart to διακεχωρισμένοι)

→ constative aorist passive

διαχωρίζω: 'separate'; the finite aorist passive 'they were not parted'; renders אֲנִי וְדָוִד; restates emphatically that even death did not divide father and son.

ὑπὲρ

more than / beyond

preposition + accusative (comparison)

→ spatial or relational framing

ὑπὲρ + acc.: here comparative, 'more than / beyond'; a Hebraism (וְעַל of comparison) rendering 'swifter than.'

ἄετούς

eagles

Accusative

object of ὑπέρ (standard of comparison)

→ object specification

ἄετός: 'eagle / vulture'; renders אֶשְׂנִי; the proverbial emblem of swiftness; the heroes were 'swifter than eagles.'

κοῦφοι

swift / light

Nominative

predicate adjective (subject: Saul and Jonathan)

→ participant prominence

κοῦφος: 'light / nimble / swift'; renders יָלָק ('they were swift'); with ὑπὲρ ἄετούς, 'swifter than eagles' — praising their speed in battle and pursuit.

καὶ

and

coordinate conjunction (joining the second comparison)

→ discourse linkage or contrast

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

ὑπὲρ

more than / beyond

preposition + accusative (comparison)

→ spatial or relational framing

ὑπὲρ + acc.: comparative again, 'stronger than.'

λέοντας

lions

Accusative

object of ὑπέρ (standard of comparison)

→ object specification

λέων: 'lion'; renders לִיֹּנִי; the proverbial emblem of strength; the heroes were 'stronger than lions.'

ἐκραταιώθησαν

were strong / grew mighty

Aor Pass Indic 3 Pl · κραταιόω

main verb (second comparison)

→ constative aorist passive (ingressive: 'proved mighty')

κραταιόω: 'make strong / strengthen'; the passive 'they were strong / showed themselves mighty'; renders הִתְחַזְּקוּ; with ὑπὲρ λέοντας, 'mightier than lions' — the climactic image of the heroes' strength.

24 θυγατέρες Ισραηλ ἐπὶ Σαουλ κλαύσατε τὸν ἐνδιδύσκοντα ὑμᾶς κόκκινα μετὰ κόσμου ὑμῶν τὸν ἀναφέροντα κόσμον χρυσοῦν ἐπὶ τὰ ἐνδύματα ὑμῶν

O daughters of Israel, weep over Saul, who clothed you in scarlet with your finery, who put golden ornament upon your garments.

Strophe 6: the call to the daughters of Israel to mourn Saul

θυγατέρες Ισραηλ ... κλαύσατε

In deliberate contrast to the daughters of the Philistines who must not rejoice (v. 20), the daughters of Israel are summoned to weep (κλαύσατε). Saul is remembered as their benefactor: the participial relative clauses (τὸν ἐνδιδύσκοντα ... τὸν ἀναφέροντα) recall the prosperity of his reign — scarlet clothing and golden ornament — the spoils and luxury his victories provided.

θυγατέρες
daughters

vocative (addressee of κλαύσατε)

→ clausal contribution

θυγάτηρ: 'daughter'; the vocative 'daughters of Israel' deliberately answers the 'daughters of the Philistines / uncircumcised' of v. 20 — Israel's women weep where the enemy's would gloat.

Ισραηλ
of Israel

genitive of relationship (indeclinable; 'daughters of Israel')

→ participant identification

Ισραηλ: indeclinable; defines the women summoned to mourn.

ἐπὶ
over

preposition + accusative (object of weeping)

→ spatial or relational framing

ἐπί + acc.: 'over / for'; the object of the lament, Saul.

Σαουλ
Saul

object of ἐπί (indeclinable)

→ participant identification

Σαουλ: the king the women are to mourn as their patron.

κλαύσατε

weep

Aor Act Impv 2 Pl · κλαίω

main verb (imperative addressed to the daughters)

→ ingressive aorist imperative (break into weeping)

κλαίω: 'weep'; renders קָדַד; the summons to formal lamentation over the dead king.

τὸν

the (one who)

Accusative

article (substantivizing the participle ἐνδιδύσκοντα)

→ noun-phrase marking

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

ἐνδιδύσκοντα

clothing / who clothed

Pres Act Ptcp Acc Masc Sg · ἐνδιδύσκω

substantival participle in apposition to Σαουλ ('the one who clothed you')

→ imperfective participle (customary/iterative: who used to clothe)

ἐνδιδύσκω: 'clothe / dress'; renders עָבַד; the participle characterizes Saul as the benefactor who provided the women fine apparel from the spoils of his wars.

ὑμᾶς

you

Accusative

direct object of ἐνδιδύσκοντα

→ participant reference

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

κόκκινα

scarlet (garments)

Accusative

object complement (accusative of the clothing material)

→ object specification

κόκκινος: 'scarlet / crimson'; renders יָנִי; the costly red-dyed cloth, a mark of wealth and luxury that Saul's reign made possible.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with / along with.'

κόσμου

adornment / finery

Genitive

object of μετά

→ relational specification

κόσμος: here 'adornment / ornament / finery' (its older sense, cf. 1 Pet 3:3), not 'world'; renders יָדְעָ / יָדְעָ; the jewelry and ornament accompanying the scarlet.

ύμων

your

Genitive

genitive of possession (with κόσμου)

→ relational specification

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

τὸν

the (one who)

Accusative

article (substantivizing the participle ἀναφέροντα)

→ noun-phrase marking

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

ἀναφέροντα

putting / placing up

Pres Act Ptcp Acc Masc Sg · ἀναφέρω

second substantival participle (parallel to ἐνδιδύσκοντα)

→ imperfective participle (customary)

ἀναφέρω: 'bring up / put on / set upon'; here 'who put golden ornament upon your garments'; renders הָלַץ; continues the portrait of Saul as the source of the women's adornment.

κόσμον

ornament

Accusative

direct object of ἀναφέροντα

→ object specification

κόσμος: 'ornament / adornment'; here the golden decoration set upon the garments.

χρυσοῦν

golden

Accusative

attributive adjective (modifying κόσμον)

→ object specification

χρυσοῦς: 'made of gold / golden'; renders בָּרָק; the precious adornment, emblem of the prosperity Saul's reign brought.

ἐπὶ

upon

preposition + accusative (placement)

→ spatial or relational framing

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

τὰ

the

Accusative

article (with ἐνδύματα)

→ noun-phrase marking

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

ἐνδύματα

garments / apparel

Accusative

object of ἐπὶ (where the golden ornament was placed)

→ object specification

ἐνδύμα: 'garment / clothing'; renders שָׁבִיב; the women's apparel adorned with gold under Saul's bounty.

ύμων

your

Genitive

genitive of possession (with ἐνδύματα)

→ relational specification

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

25 πῶς ἔπεσαν δυνατοὶ ἐν μέσῳ τοῦ πολέμου Ἰωναθαν ἐπὶ τὰ ὕψη σου τραυματίας

How are the mighty fallen in the midst of the battle! Jonathan, upon your high places, slain!

Second refrain + turn to Jonathan personally πῶς ἔπεσαν δυνατοὶ

The refrain sounds a second time (cf. v. 19), now expanded by ἐν μέσῳ τοῦ πολέμου ('in the midst of the battle'), and pivots to Jonathan by name. The phrase ἐπὶ τὰ ὕψη σου ('upon your high places', the same as v. 19) and the final τραυματίας ('slain') focus the grief on Jonathan alone, preparing the intensely personal lament of v. 26.

πῶς

how

exclamatory adverb (refrain)

→ clausal contribution

πῶς: exclamatory 'how!'; the second occurrence of the refrain (cf. vv. 19, 27).

ἔπεσαν

have fallen

Aor Act Indic 3 Pl · πίπτω

main verb of the refrain

→ constative aorist

πίπτω: 'fall'; the recurring elegiac verb of the refrain.

δυνατοὶ

mighty ones

Nominative

subject of ἔπεσαν (substantival adjective)

→ participant prominence

δυνατός: 'mighty'; the fallen warriors of the refrain.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μέσῳ

midst

Dative

object of ἐν (locative: 'in the midst')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ τοῦ πολέμου = 'in the thick of the battle'; expands the refrain over v. 19, locating the fall in the heat of combat.

τοῦ

the

Genitive

article (with πολέμου)

→ noun-phrase marking

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

πολέμου

battle / war

Genitive

genitive (with μέσῳ: 'the midst of the battle')

→ relational specification

πόλεμος: 'war / battle'; the same word as v. 4; the battle of Gilboa in which Jonathan fell.

Ἰωναθαν

Jonathan

nominative of address / focus (indeclinable)

→ participant identification

Ἰωναθαν: indeclinable; the lament now narrows to Jonathan alone, addressed directly (σου), the prelude to David's personal grief.

ἐπὶ

upon

preposition + accusative (location)

→ spatial or relational framing

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

τὰ

the

Accusative

article (with ὕψη)

→ noun-phrase marking

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

ὕψη

heights / high places

Accusative

object of ἐπὶ (location of Jonathan's death)

→ object specification

ὕψος: 'height'; ἐπὶ τὰ ὕψη σου echoes v. 19 verbatim, now applied to Jonathan personally — slain on the heights of Gilboa.

σου

your

Genitive

genitive of possession (addressing Jonathan: 'your high places')

→ relational specification

σύ: the 2nd-person 'your' addresses Jonathan directly, intensifying the personal grief.

τραυματίας

slain / mortally wounded

Nominative

predicate/appositive to Ἰωναθαν ('Jonathan, slain')

→ participant prominence

τραυματίας: 'one slain / mortally wounded'; renders לָצַו; the stark closing word lays Jonathan among the slain (cf. vv. 19, 22).

26 ἀλγῶ ἐπὶ σοί ἄδελφέ μου Ἰωναθαν ὠραιώθης μοι σφόδρα ἐθαυμαστώθῃ ἡ ἀγάπησίς σου ἐμοὶ ὑπὲρ ἀγάπησιν γυναικῶν

I am grieved over you, my brother Jonathan; you were very lovely to me; your love to me was wonderful, surpassing the love of women.

Emotional climax: David's personal grief for Jonathan

ἀλγῶ ἐπὶ σοί

The poem's emotional summit and its only first-person line. David speaks directly: ἀλγῶ ('I am in pain/grief'), ἄδελφέ μου ('my brother'). The three predicates rise to a climax — Jonathan was 'lovely' (ὠραιώθης) to David, his love 'wonderful' (ἐθαυμαστώθῃ), 'surpassing the love of women' (ὑπὲρ ἀγάπησιν γυναικῶν) — the most personal and tender note in the Song of the Bow.

ἀλγῶ

I grieve / am in pain

Pres Act Indic 1 Sg · ἀλγέω

main verb (David's first-person grief)

→ imperfective present (ongoing anguish)

ἀλγέω: 'feel pain / grieve / be distressed'; renders יִזְרַח ('I am distressed'); the present tense conveys David's continuing, present anguish over Jonathan — the poem's only explicit first-person verb.

ἐπὶ

over / for

preposition + dative (cause/object of grief)

→ spatial or relational framing

ἐπὶ + dat.: 'over / on account of'; the cause of David's pain, Jonathan.

σοί

you

Dative

object of ἐπί (Jonathan, addressed)

→ participant reference or interest

σύ: the direct address 'over you' makes the grief intimate and personal.

ἄδελφέ

brother

Vocative

vocative of address

→ direct address

ἄδελφός: 'brother'; renders יְיָחִזֵּק; David calls Jonathan 'my brother' — not by blood but by covenant friendship (1 Kgdms 18:1–4; 20:17), the bond that makes the grief so deep.

μου

my

Genitive

genitive of relationship (with ἄδελφε)

→ relational specification

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

Ιωναθαν

Jonathan

vocative in apposition to ἄδελφε (indeclinable)

→ participant identification

Ιωναθαν: indeclinable; named in direct address, the object of David's lament.

ὠραιώθης

you were lovely / beautiful

Aor Pass Indic 2 Sg · ὠραίομαι

main verb (predicate of Jonathan's loveliness to David)

→ constative aorist passive

ὠραίομαι: 'be beautiful / become lovely'; cognate with ὠραῖοι (v. 23); 'you were very lovely/dear to me' (μοι) — David's affectionate estimate of Jonathan; renders יְהֵינִי ('you were pleasant').

μοι

to me

Dative

dative of reference (with ὠραιώθης: 'lovely to me')

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of reference (with ὠραιώθης: 'lovely to me').

σφόδρα

exceedingly / very

adverb of degree (intensifying ὠραιώθης)

→ clausal contribution

σφόδρα: 'very / exceedingly'; renders טַחֲלִיחַ; intensifies how dear Jonathan was to David.

ἐθαυμαστώθη

was wonderful / marvelous

Aor Pass Indic 3 Sg · θαυμαστόω

main verb (predicate of Jonathan's love)

→ constative aorist passive

θαυμαστόω: 'make/be wonderful / marvelous'; the passive 'was wondrous'; renders יִתְהַלָּל; declares Jonathan's love a thing of marvel, beyond ordinary human affection.

ἡ

the

Nominative

article (with ἀγάπησις)

→ noun-phrase marking

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

ἀγάπησις

love

Nominative

subject of ἐθαυμαστώθη

→ participant prominence

ἀγάπησις: 'love / affection'; abstract noun from ἀγαπάω (cf. ἡγαπημένοι, v. 23); renders יְהֵינִי; Jonathan's love for David, the bond celebrated as surpassing all other.

σου

your

Genitive

subjective genitive (with ἀγάπησις: the love that Jonathan bore)

→ relational specification

σύ: 'your love' = the love Jonathan had for David (subjective genitive).

ἐμοὶ

to me

Dative

dative of reference (the object/direction of Jonathan's love)

→ participant reference or interest

ἐγώ (emphatic dat. ἐμοί): 'to me'; specifies that Jonathan's wondrous love was directed toward David.

ὕπέρ

more than / surpassing

preposition + accusative (comparison)

→ spatial or relational framing

ὕπέρ + acc.: comparative, 'beyond / more than' (a Hebraism for יִמָּו); 'surpassing the love of women.'

ἀγάπησιν

love

Accusative

object of ὕπέρ (standard of comparison)

→ object specification

ἀγάπησις: the repeated noun, now as the term of comparison — Jonathan's love exceeded even 'the love of women.'

γυναικῶν

of women

Genitive

genitive of relationship (with ἀγάπησιν)

→ relational specification

γυνή: 'woman'; renders נָשִׁים; the comparison 'the love of women' — i.e. the deepest natural human love — sets Jonathan's covenant-love for David above all rivals; one of Scripture's most celebrated expressions of friendship.

27 πῶς ἔπεσαν δυνατοὶ καὶ ἀπώλοντο σκεύη πολεμικά

How are the mighty fallen, and the weapons of war perished!

Final refrain: the close of the lament (and of the chapter)

πῶς ἔπεσαν δυνατοὶ

The refrain sounds a third and final time, now joined to a closing image: ἀπώλοντο σκεύη πολεμικά ('the weapons of war have perished'). The metaphor σκεύη πολεμικά — literally 'instruments of war' — stands for Saul and Jonathan themselves, the fallen champions whose death leaves Israel disarmed.

The poem ends as it began, with πῶς ἔπεσαν δυνατοί, sealing the Song of the Bow.

πῶς

how

exclamatory adverb (final refrain)

→ clausal contribution

πῶς: exclamatory 'how!'; the third and concluding sounding of the refrain (cf. vv. 19, 25), forming an inclusio around the lament.

ἔπεσαν

have fallen

Aor Act Indic 3 Pl · πίπτω

main verb of the refrain

→ constative aorist

πίπτω: 'fall'; the elegiac verb, sounded one last time.

δυνατοὶ

mighty ones

Nominative

subject of ἔπεσαν (substantival adjective)

→ participant prominence

δυνατός: 'mighty'; the fallen heroes Saul and Jonathan.

καὶ

and

coordinate conjunction (joining the closing image)

→ discourse linkage or contrast

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

ἀπώλοντο

have perished

Aor Mid Indic 3 Pl · ἀπόλλυμι

main verb (the final image)

→ constative aorist middle

ἀπόλλυμι (mid. ἀπώλοντο): 'perish / be destroyed / be lost'; renders יָצַח; closes the lament with the perishing of the 'weapons of war' — the heroes themselves.

σκεύη

weapons / instruments

Nominative

subject of ἀπώλοντο

→ participant prominence

σκεῦος (pl. σκεύη): 'vessel / implement / weapon'; with πολεμικά, 'instruments of war'; here a metaphor for Saul and Jonathan, Israel's living weapons, now lost (renders מִלְחָמָה מְלִיכָה).

πολεμικά

of war / warlike

Nominative

attributive adjective (modifying σκεύη)

→ participant prominence

πολεμικός: 'of war / warlike'; σκεύη πολεμικά = 'weapons of war'; the final metaphor of the lament, naming the fallen heroes as the perished armaments of Israel — a fitting close to the Song of the Bow.

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.