

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Second Book of Kingdoms, Chapter 10

ΒΑΣΙΛΕΙΩΝ Β' Ι'

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's kindness to Ammon is answered with humiliation and war, and the Lord gives victory through Joab and David.

## Translation & textual notes

The Greek text of 2 Kingdoms 10 (= 2 Samuel 10 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates the Ammonite war. On the death of the Ammonite king, David sends envoys of condolence (ποιήσω ἔλεος, v. 2) to Hanun (Αννων) son of Nahash (Νααϛ), but the Ammonite princes interpret the embassy as espionage and humiliate David's servants — shaving off half their beards and cutting their garments to the buttocks (vv. 3–4). The LXX renders the disgrace vividly with ἡτιμασμένοι σφόδρα ('greatly dishonored', v. 5) and the king's order

to wait in Jericho until their beards regrow. The Ammonites, realizing they have become odious (κατησχύνθησαν), hire Aramean mercenaries — Syria of Beth-rehob (Συρίαν Βαιθρωβ), the king of Maacah, and the men of Tob/Ishtob (Ιστωβ) — for war (v. 6). Joab (Ιωαβ), facing battle on two fronts (ἀντιπρόσωπον τοῦ πολέμου ... ἐκ τοῦ κατὰ πρόσωπον ... καὶ ἐκ τοῦ ὀπισθεν, v. 9), divides the army with his brother Abishai (Αβεσσα) and utters the great resolve: ἀνδρίζου καὶ κραταιωθῶμεν ... καὶ κύριος ποιήσῃ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ ('be a man and let us be strong ... and the LORD will do what is good in his eyes', v. 12). The Arameans flee (ἔφυγαν, v. 13), and the Ammonites with them. Hadadezer (Αδρααζαρ) then regroups the Arameans from beyond the River under Shobach (Σωβακ), his army-commander (vv. 15–16); David crosses the Jordan, routs them at Helam (Αιλαμ), kills Shobach, and the vassal kings of Hadadezer make peace and serve Israel, so that Syria feared to help Ammon any longer (vv. 17–19). The verb παίω ('stumble / be defeated', vv. 15, 19) and the repeated φεύγω ('flee') frame the collapse; ἠὺτομόλησαν ('they deserted / defected', v. 19) marks the political realignment of the Aramean vassals to David.

## Discourse structure of the chapter

A · 10:1–5

### The Ammonite insult: David's envoys of sympathy are humiliated

On the death of the Ammonite king, Hanun (Αννων) succeeds his father (v. 1). David, recalling the loyalty (ἔλεος) of Nahash, sends an embassy of condolence (vv. 1–2). The Ammonite princes poison Hanun's mind, alleging that the envoys are spies sent to search out and overthrow the city (v. 3); Hanun seizes them, shaves off half their beards, cuts their garments to the buttocks, and dismisses them (v. 4). David, hearing of their disgrace (ἡτιμασμένοι σφόδρα), orders them to remain in Jericho until their beards regrow (v. 5).

B · 10:6–8

### Ammon hires the Arameans; the armies deploy

Realizing they have made themselves odious to David (κατησχύνθησαν), the Ammonites hire Aramean mercenaries — Syria of Beth-rehob (twenty thousand foot), the king of Maacah (a thousand men), and Ishtob (twelve thousand men) (v. 6). David dispatches Joab with the whole host of warriors (v. 7). The Ammonites array for battle at the city gate, while the hired Arameans (Souba, Rehob, Ishtob, Maacah) stand apart in the open field (v. 8), setting the stage for a two-front engagement.

C · 10:9–14

### Joab and Abishai divide the army; the two-front victory and Joab's charge

Joab, seeing the battle-line set against him front and rear (ἐκ τοῦ κατὰ πρόσωπον ... καὶ ἐκ τοῦ ὀπισθεν), picks the choice young men of Israel against Syria and gives the rest to his brother Abishai against Ammon (vv. 9–10). He frames a mutual-support pact (v. 11) and delivers the great battle-charge: 'Be a man, and let us be strong for our people and the cities of our God, and the LORD will do what is good in his eyes' (v. 12). Joab advances and the Arameans flee before him; seeing this, the Ammonites flee from Abishai into the city, and Joab returns to Jerusalem (vv. 13–14).

D · 10:15–19

### Hadadezer regroups; David routs Aram at Helam; Aram makes peace

Defeated (ἔπταισεν), Syria regroups: Hadadezer summons the Arameans from beyond the River, who muster at Helam under Shobach his army-commander (vv. 15–16). David gathers all Israel, crosses the Jordan, and meets them at Helam; Syria arrays against him and is routed (vv. 17–18a). David destroys seven hundred chariots and forty thousand horsemen and strikes down Shobach, who dies there (v. 18). Seeing their defeat, all the vassal kings of Hadadezer make peace and become subject to Israel, and Syria feared to help the Ammonites any longer (v. 19).

## 1 καὶ ἐγένετο μετὰ ταῦτα καὶ ἀπέθανεν βασιλεὺς υἱῶν Αμμων καὶ ἐβασίλευσεν Αννων υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And it came to pass after these things that the king of the sons of Ammon died, and Hanun his son reigned in his place.

New narrative episode (temporal-succession opener)

καὶ ἐγένετο μετὰ ταῦτα

καὶ ἐγένετο (rendering Hebrew וַיְהִי) with μετὰ ταῦτα is the standard LXX formula opening a fresh narrative unit; it sets the death-and-succession of the Ammonite king as the trigger for the whole chapter's events. The redundant καὶ before ἀπέθανεν is a Hebraism (the apodotic 'and' after וַיְהִי).

καὶ

and

*narrative conjunction (Hebraizing καὶ-parataxis)*

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

*main verb (impersonal narrative-opening formula)*

→ constative aorist (narrative onset)

γίνομαι: 'become / come to be / happen'; καὶ ἐγένετο renders the Hebrew narrative formula יָהִי, a temporal-framing device that opens a new episode; the construction with μετὰ ταῦτα situates the action after a previous narrative block (David's wars and kindness to Mephibosheth, ch. 9).

μετὰ

after

*preposition + accusative (temporal)*

→ spatial or relational framing

μετά + accusative: 'after'; with ταῦτα forms the standard LXX temporal connector for narrative succession (μετὰ ταῦτα, 'after these things').

ταῦτα

these things

Accusative

*accusative object of μετά (temporal demonstrative)*

→ object specification

οὗτος; the demonstrative ταῦτα refers back to the events of the preceding chapters; μετὰ ταῦτα is a fixed narrative formula marking a new stage in the Davidic history.

καὶ

and

*apodotic conjunction (Hebraism after ἐγένετο)*

→ discourse linkage or contrast

καί: the 'redundant' apodotic καὶ following καὶ ἐγένετο reflects the Hebrew syntax (וַיְהִי ... וַיְהִי), where the main clause is introduced by a second waw; idiomatic Greek would omit it, but the LXX preserves the Semitic structure.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

*main verb (event of the apodosis)*

→ constative aorist (single completed event)

ἀποθνήσκω: 'die'; renders מָוַת; the death of the Ammonite king (Nahash, cf. v. 2) is the narrative occasion for David's embassy of condolence and the ensuing war.

βασιλεὺς

king

Nominative

*subject of ἀπέθανεν*

→ participant prominence

βασιλεὺς: 'king'; renders מֶלֶךְ; here the unnamed Ammonite monarch, identified in v. 2 as Nahash (נָחָשׁ), with whom David had a relationship of mutual loyalty (ἔλεος).

υἱῶν

of the sons

Genitive

*genitive (with Αμμων: 'of the sons of Ammon')*

→ relational specification

υἱός: 'son'; the phrase υἱοὶ Αμμων ('the sons of Ammon') is the standard LXX rendering of בְּנֵי עַמּוֹן, the gentilic designation of the Ammonites; the genitive υἱῶν here denotes the people over whom the king ruled.

## Αμμων

Ammon

*genitive of relationship (indeclinable: 'of Ammon')*

→ participant identification

Αμμων: transliteration of Hebrew אַמּוֹן; indeclinable in the LXX; the Ammonites were a Transjordanian people, traditional enemies of Israel; the recurring phrase υἱοὶ Αμμων dominates this chapter as the principal antagonist.

## καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

## ἐβασίλευσεν

reigned / became king

Aor Act Indic 3 Sg · βασιλεύω

*main verb (succession event)*

→ ingressive aorist (entry into kingship: 'became king')

βασιλεύω: 'be king / reign'; renders ἡλθ; the ingressive aorist marks the accession of Hanun; the cognate play βασιλεὺς ... ἐβασίλευσεν underscores the dynastic continuity of the Ammonite throne.

## Αννων

Hanun

*subject of ἐβασίλευσεν (indeclinable proper noun)*

→ participant identification

Αννων: transliteration of Hebrew חֲנָנִי (Hanun); indeclinable in the LXX; the new Ammonite king whose rash humiliation of David's envoys precipitates the war.

## υἱός

son

Nominative

*nominative in apposition to Αννων*

→ participant prominence

υἱός: 'son'; in apposition to Αννων, identifying Hanun as the dynastic heir of the deceased king.

## αὐτοῦ

his

Genitive

*genitive of possession (with υἱός: 'his son')*

→ relational specification

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

## ἀντ'

in place of

*preposition + genitive (substitution, elided before vowel)*

→ spatial or relational framing

ἀντί: 'instead of / in place of'; renders ΠΠ; the formula ἐβασίλευσεν ... ἀντ' αὐτοῦ ('reigned in his place') is the standard LXX succession idiom marking dynastic replacement.

## αὐτοῦ

him

Genitive

*genitive object of ἀντί (the deceased father)*

→ relational specification

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

2 καὶ εἶπεν Δαυιδ ποιήσω ἔλεος μετὰ Αννων υἱοῦ Ναας ὃν τρόπον ἐποίησεν ὁ πατὴρ αὐτοῦ μετ' ἐμοῦ ἔλεος καὶ ἀπέστειλεν Δαυιδ παρακαλέσαι αὐτὸν ἐν χειρὶ τῶν δούλων αὐτοῦ περὶ τοῦ πατρὸς αὐτοῦ καὶ παρεγένοντο οἱ παῖδες Δαυιδ εἰς τὴν γῆν υἰῶν Αμμων

And David said, 'I will show kindness to Hanun son of Nahash, just as his father showed kindness to me.' And David sent to comfort him by the hand of his servants concerning his father; and David's servants came into the land of the sons of Ammon.

Direct speech of resolve + its narrative execution καὶ εἶπεν Δαυιδ

v. 2 pairs David's stated intention (ποιήσω ἔλεος, 'I will show kindness') with its enactment (ἀπέστειλεν ... παρακαλέσαι). The Hebraism ποιέω ἔλεος μετὰ τινος ('do kindness with someone') renders  $\text{עָלָם תְּחַנֵּן הַנַּחֲשׁ}$ , the language of covenant loyalty; David's motive is reciprocal  $\text{תְּחַנֵּן}$ , making the Ammonite misreading of the embassy in v. 3 a tragic inversion.

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: 'say'; the aorist εἶπεν introduces David's direct resolve; the verb of decision sets in motion the embassy of condolence.

Δαυιδ

David

*subject (indeclinable proper noun)*

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; the king of Israel, whose well-intentioned embassy is misconstrued, precipitating the Ammonite-Aramean war.

ποιήσω

I will show / I will do

Fut Act Indic 1 Sg · ποιέω

*main verb of direct speech (declaration of intent)*

→ volitive future (resolve / promise)

ποιέω: 'do / make'; the idiom ποιέω ἔλεος μετὰ τινος renders  $\text{עָלָם תְּחַנֵּן הַנַּחֲשׁ}$  ('show covenant-loyalty toward'); the future expresses David's settled resolve to reciprocate the kindness once shown him by Nahash.

## ἔλεος

kindness / mercy

Accusative

*direct object of ποιήσω*

→ object specification

ἔλεος: 'mercy / kindness / loyal love'; the standard LXX rendering of תְּחִינָה, covenant lovingkindness; here it denotes the loyal reciprocity owed between allies; the term frames David's embassy as an act of faithful gratitude, not statecraft.

## μετά

with / toward

*preposition + genitive (Hebraistic: 'kindness with')*

→ spatial or relational framing

μετά + genitive: 'with'; in the idiom ποιέω ἔλεος μετά the preposition calques Hebrew ׀ל, expressing the relational object of the kindness.

## Ἀννων

Hanun

*genitive object of μετά (indeclinable proper noun)*

→ participant identification

Ἀννων: Hanun, the new Ammonite king; the recipient of David's intended kindness.

## υἱοῦ

son

Genitive

*genitive in apposition to Ἀννων*

→ relational specification

υἱός: 'son'; in apposition, identifying Hanun as son of Nahash and thus heir to the relationship of ἔλεος with David.

## Νααῶς

Nahash

*genitive of relationship (indeclinable: 'of Nahash')*

→ participant identification

Νααῶς: transliteration of Hebrew נַחֲשֹׁן (Nahash); indeclinable in the LXX; the deceased Ammonite king who had shown David kindness — probably during David's flight from Saul; his name grounds David's reciprocal obligation.

## ὧν

which

Accusative

*relative pronoun (with τρόπον: 'in the manner which')*

→ participant reference

ὧς: relative pronoun; the phrase ὧν τρόπον ('in the manner that / just as') is an adverbial accusative of manner, a fixed LXX comparison idiom rendering רַחֲמֵי.

## τρόπον

manner / way

Accusative

*adverbial accusative of manner (with ὧν: 'in the way that')*

→ object specification

τρόπος: 'manner / way'; ὧν τρόπον introduces the comparison clause measuring David's intended kindness against Nahash's prior kindness to him.

## ἐποίησεν

did / showed

Aor Act Indic 3 Sg · ποιέω

*verb of comparison clause*

→ constative aorist (past completed kindness)

ποιέω: 'do / make'; here in the comparison clause referring to Nahash's past act of kindness toward David (ἐποίησεν ... ἔλεος), the precedent David now intends to reciprocate.

## ὁ

the

Nominative

*article (with πατήρ)*

→ noun-phrase marking

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

## πατήρ

father

Nominative

*subject of ἐποίησεν*

→ participant prominence

πατήρ: 'father'; here Nahash, Hanun's father, whose past kindness to David grounds the present embassy.

## αὐτοῦ

his

Genitive

*genitive of possession (Hanun's father)*

→ relational specification

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

## μετ'

with / toward

*preposition + genitive (elided before vowel; idiom 'kindness with')*

→ spatial or relational framing

μετά + genitive: again in the idiom ποιέω ἔλεος μετά, here with ἐμοῦ ('with me').

ἐμοῦ

me

Genitive

*genitive object of μετά (1st person pronoun)*

→ relational specification

ἐγώ: emphatic first-person pronoun; David recalls Nahash's kindness 'toward me,' personalizing the obligation of reciprocity.

ἔλεος

kindness

Accusative

*direct object of ἐποίησεν*

→ object specification

ἔλεος: 'kindness / loyal love'; repeated from the main clause, forming a verbal echo (ποιήσω ἔλεος ... ἐποίησεν ... ἔλεος) that binds David's resolve to its precedent.

καὶ

and

*narrative conjunction (resolve → execution)*

→ discourse linkage or contrast

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

*main verb (execution of the resolve)*

→ constative aorist (single completed act)

ἀποστέλλω: 'send / dispatch (as an envoy)'; renders Πῶψ; the verb introduces the embassy of condolence; ἀποστέλλω recurs throughout the chapter (vv. 3, 5, 6, 7, 16) tracing the chain of diplomatic and military actions.

Δαυιδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

παρακαλέσαι

to comfort / console

Aor Act Inf · παρακαλέω

*infinitive of purpose (with ἀπέστειλεν)*

→ telic aorist infinitive (purpose of the sending)

παρακαλέω: 'comfort / console / encourage'; renders פָּקַד (Piel, 'console in mourning'); the infinitive of purpose specifies the embassy's aim — to console Hanun in his bereavement; the verb makes plain the benign intent that the Ammonites will so disastrously misread.

αὐτόν

him

Accusative

*direct object of παρακαλέσαι (Hanun)*

→ participant reference

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

ἐν

by

*preposition + dative (instrumental, Hebraistic 'by the hand of')*

→ spatial or relational framing

ἐν + dative: here instrumental; the phrase ἐν χειρί ('by the hand of') is a Hebraism (תְּיָד) denoting agency/mediation through emissaries.

χειρὶ

hand

Dative

*dative of means (idiom: 'by the hand of')*

→ sphere or reference

χείρ: 'hand'; in the idiom ἐν χειρί it renders Hebrew תַּד, 'through the agency of'; the envoys are David's instruments of condolence.

τῶν

the

Genitive

*article (with δούλων)*

→ noun-phrase marking

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

δούλων

servants

Genitive

*genitive (with χειρὶ: 'the hand of his servants')*

→ relational specification

δούλος: 'slave / servant'; renders תַּדָּ; here the royal servants who carry David's message; the term is interchangeable in this chapter with παῖδες (v. 2b, 4) for the same envoys.

αὐτοῦ

his

Genitive

*genitive of possession (David's servants)*

→ relational specification

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

περί

concerning

*preposition + genitive (reference: 'concerning his father')*

→ spatial or relational framing

περί + genitive: 'concerning / about'; the embassy is sent 'concerning his father' — i.e., to condole over the death of Nahash.

τοῦ

the

Genitive

*article (with πατρός)*

→ noun-phrase marking

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

πατρός

father

Genitive

*genitive object of περί (the deceased Nahash)*

→ relational specification

πατήρ: 'father'; the occasion of the condolence — the death of Hanun's father, Nahash.

αὐτοῦ

his

Genitive

*genitive of possession (Hanun's father)*

→ relational specification

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

καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

παρεγένοντο

came / arrived

Aor Mid Indic 3 Pl · παραγίνομαι

*main verb (arrival of the envoys)*

→ constative aorist (completed arrival)

παραγίνομαι: 'come / arrive / be present'; renders נִבָּ; the verb of arrival recurs in the chapter (vv. 14, 16, 17) marking the comings and goings of the campaign; here the envoys reach Ammonite territory, where the humiliation will occur.

οἱ

the

Nominative

*article (with παῖδες)*

→ noun-phrase marking

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

παῖδες

servants / attendants

Nominative

*subject of παρεγένοντο*

→ participant prominence

παῖς: 'servant / attendant / boy'; renders תַּדָּ; synonymous here with δούλοι above; the envoys are 'David's servants' whose mistreatment becomes a national insult (v. 6).

Δαυιδ

David's

*genitive of relationship (indeclinable: 'David's servants')*

→ participant identification

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

εἰς

into

*preposition + accusative (direction)*

→ spatial or relational framing

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

τὴν

the

Accusative

*article (with γῆν)*

→ noun-phrase marking

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

γῆν

land

Accusative

*accusative object of εἰς (destination)*

→ object specification

γῆ: 'land / earth / territory'; renders γῆ; the envoys enter the territory of the Ammonites, the place of their coming disgrace.

υἱῶν

of the sons

Genitive

*genitive (with Αμμων: 'of the sons of Ammon')*

→ relational specification

υἱός: in the standing phrase υἱοὶ Αμμων ('sons of Ammon'); the genitive marks possession of the land.

Αμμων

Ammon

*genitive of relationship (indeclinable: 'of Ammon')*

→ participant identification

Αμμων: the Ammonites; the territory into which David's envoys come.

3 καὶ εἶπον οἱ ἄρχοντες υἱῶν Αμμων πρὸς Αννων τὸν κύριον αὐτῶν μὴ παρὰ τὸ δοξάζειν Δαυιδ τὸν πατέρα σου ἐνώπιόν σου ὅτι ἀπέστειλén σοι παρακαλοῦντας ἀλλ' οὐχὶ ὅπως ἐρευνήσωσιν τὴν πόλιν καὶ κατασκοπήσωσιν αὐτὴν καὶ τοῦ κατασκέψασθαι αὐτὴν ἀπέστειλεν Δαυιδ τοὺς παῖδας αὐτοῦ πρὸς σέ

And the princes of the sons of Ammon said to Hanun their lord, 'Is it to honor your father in your sight that David has sent comforters to you? Is it not rather so that they may search out the city and spy on it, and to reconnoiter it, that David has sent his servants to you?'

Counter-speech: the princes' suspicious misreading of the embassy καὶ εἶπον οἱ ἄρχοντες

The Ammonite princes' speech is the pivot of the episode: a rhetorical question (μὴ ... ; introducing an expected negative answer) reframes David's ἔλεος as espionage. The contrast ἀλλ' οὐχὶ ὅπως ... ('but is it not rather that ...') supplies the sinister alternative; three near-synonymous verbs (ἐρευνήσωσιν, κατασκοπήσωσιν, κατασκέψασθαι) pile up to dramatize the imagined threat of reconnaissance.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

*main verb (speech-introduction)*

→ constative aorist (collective speech-act)

λέγω: 'say'; the 3rd plural εἶπον introduces the collective counsel of the Ammonite princes whose suspicion poisons Hanun against David.

οἱ

the

Nominative

*article (with ἄρχοντες)*

→ noun-phrase marking

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

ἄρχοντες

princes / rulers

Nominative

*subject of εἶπον*

→ participant prominence

ἄρχων: 'ruler / chief / prince'; renders ἄρ; the Ammonite court officials whose paranoid counsel triggers the war; their advice exemplifies the wisdom-literature motif of evil counselors misleading a young king.

## υἱῶν

of the sons

Genitive

genitive (with Ἀμμων: 'of the sons of Ammon')

→ relational specification

υἱός: in the standing phrase υἱοὶ Ἀμμων; genitive of the people whose princes these are.

## Ἀμμων

Ammon

genitive of relationship (indeclinable: 'of Ammon')

→ participant identification

Ἀμμων: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'of Ammon').

## 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).

## Ἀννων

Hanun

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ἀννων: Hanun, the addressee of the princes' counsel.

## τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

## κύριον

lord / master

Accusative

accusative in apposition to Ἀννων ('their lord')

→ object specification

κύριος: here in the human-master sense ('lord / sovereign'), rendering ἰῑῑ; NOT the Tetragrammaton — Hanun is the human overlord of the Ammonite princes; the apposition τὸν κύριον αὐτῶν stresses the loyalty owed by the counselors to their king.

## αὐτῶν

their

Genitive

genitive of possession (the princes' lord)

→ relational specification

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

## μή

surely not?

interrogative particle (expecting a negative answer)

→ discourse linkage or contrast

μή: in questions, the negative particle anticipates the answer 'no'; here μή παρὰ τὸ δοξάζειν ...; ('is it to honor ...? — surely not') frames the rhetorical question that reframes the embassy as a pretext.

## παρὰ

because of / for the sake of

preposition + accusative (causal, with articular infinitive)

→ spatial or relational framing

παρὰ + accusative: here causal/explanatory ('because of / on account of'); with the articular infinitive τὸ δοξάζειν it forms 'is it for the honoring ...?' — i.e., for the purpose of honoring.

## τὸ

the

Accusative

article (substantivizing the infinitive δοξάζειν)

→ noun-phrase marking

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

## δοξάζειν

to honor / to glorify

Pres Act Inf · δοξάζω

articular infinitive (object of παρὰ: 'the honoring')

→ verbal action or state

δοξάζω: 'honor / glorify / hold in esteem'; renders דָּבַד (Piel); the articular infinitive τὸ δοξάζειν substantivizes the action; the princes mockingly question whether David's embassy is really meant to 'honor' the dead king.

## Δαυιδ

David

subject of the infinitive (indeclinable proper noun)

→ participant identification

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

τὸν

the

Accusative

article (with πατέρα)

→ noun-phrase marking

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

πατέρα

father

Accusative

accusative object of δοξάζειν (the deceased king)

→ object specification

πατήρ: 'father'; the object of the supposed 'honoring' — Hanun's deceased father Nahash.

σου

your

Genitive

genitive of possession (Hanun's father)

→ relational specification

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

ἐνώπιόν

before / in the sight of

preposition + genitive (Hebraism: 'in your sight')

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of / in the sight of'; Hebraism rendering / יְגִידִינִי; the princes sneer that David is merely making a show of honor 'in your sight!'

σου

you

Genitive

genitive object of ἐνώπιον (2nd person)

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐνώπιον (2nd person).

ὅτι

that

conjunction (introducing the content of the suspected motive)

→ discourse linkage or contrast

ὅτι: 'that / because'; here introducing the clause that completes the rhetorical question — '(is it) that he has sent comforters ...?'

ἀπέστειλén

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of the ὅτι-clause

→ constative aorist (the embassy as fact)

ἀποστέλλω: 'send'; the princes acknowledge the fact of the sending but dispute its motive; the verb echoes v. 2's ἀπέστειλεν, now under a hostile interpretation.

σοι

to you

Dative

dative of recipient (Hanun)

→ participant reference or interest

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

παρακαλοῦντας

comforters / those consoling

Pres Act Ptcp Acc Masc Pl · παρακαλέω

substantival participle (object of ἀπέστειλεν: 'comforters')

→ verbal action or state

παρακαλέω (ptcp.): 'comfort / console'; the present participle, used substantivally ('comforters'), echoes the infinitive παρακαλέσαι of v. 2 — the very mission David intended is here named, only to be discredited as a cover.

ἀλλ

but

strong adversative (elided before vowel)

→ clausal contribution

ἀλλά: 'but / rather'; the strong adversative pivots from the dismissed innocent motive to the alleged sinister one; ἀλλ οὐχί introduces the princes' real charge.

οὐχί

not rather?

emphatic negative (rhetorical: expecting 'yes')

→ clausal contribution

οὐχί: emphatic form of οὐ; in the rhetorical question ἀλλ οὐχί ...; it expects the affirmative answer ('yes, rather'), driving home the espionage charge.

ὅπως

so that

purpose conjunction (introducing the alleged real aim)

→ discourse linkage or contrast

ὅπως: 'so that / in order that'; takes the subjunctive; introduces the supposed espionage purpose of the embassy.

## ἐρευνήσωσιν

they may search out

Aor Act Subj 3 Pl · ἐρευνάω

*verb of purpose clause (subjunctive with ὅπως)*

→ telic aorist subjunctive (alleged espionage purpose)

ἐρευνάω: 'search / investigate / explore'; renders רָחַק; the first of three reconnaissance verbs; the alleged purpose is to 'search out' the city's defenses.

## τὴν

the

Accusative

*article (with πόλιν)*

→ noun-phrase marking

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

## πόλιν

city

Accusative

*direct object of ἐρευνήσωσιν*

→ object specification

πόλις: 'city'; the Ammonite capital (Rabbah); the object of the supposed espionage; cf. the city gate as the battle-site in v. 8.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## κατασκοπήσωσιν

they may spy out

Aor Act Subj 3 Pl · κατασκοπέω

*verb of purpose clause (coordinate with ἐρευνήσωσιν)*

→ telic aorist subjunctive (alleged spying)

κατασκοπέω: 'spy out / reconnoiter'; renders רָחַק / לָגַד; the second reconnaissance verb; the cognate noun κατάσκοπος ('spy') underlies the charge; the accumulation of synonyms intensifies the paranoid rhetoric.

## αὐτήν

it

Accusative

*direct object of κατασκοπήσωσιν (the city)*

→ participant reference

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

## καὶ

and

*coordinate conjunction (introducing articular-infinitive purpose)*

→ discourse linkage or contrast

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

## τοῦ

the

Genitive

*article (with infinitive κατασκέψασθαι: genitive of purpose)*

→ noun-phrase marking

τοῦ + infinitive: the genitive articular infinitive expresses purpose ('in order to reconnoiter'), a common LXX construction calquing the Hebrew infinitive with לְ.

## κατασκέψασθαι

to reconnoiter / examine

Aor Mid Inf · κατασκέπτομαι

*genitive articular infinitive of purpose*

→ telic aorist infinitive (alleged reconnaissance)

κατασκέπτομαι: 'inspect / examine closely / reconnoiter'; the third near-synonym for espionage; the triple ἐρευνάω / κατασκοπέω / κατασκέπτομαι rhetorically magnifies the imagined military threat, justifying the princes' counsel of preemptive insult.

## αὐτήν

it

Accusative

*direct object of κατασκέψασθαι (the city)*

→ participant reference

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

## ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

*main verb of the rhetorical-question clause (resumptive)*

→ constative aorist (the act of sending, recast as espionage)

ἀποστέλλω: 'send'; the verb is repeated (resumptively) to complete the long rhetorical question — '(is it) ... that David has sent his servants to you?'; the threefold espionage purpose is now attached to the sending.

## Δαυιδ

David

*subject of ἀπέστειλεν (indeclinable proper noun)*

→ participant identification

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

## τοὺς

the

Accusative

*article (with παῖδας)*

→ noun-phrase marking

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

## παῖδας

servants

Accusative

*direct object of ἀπέστειλεν*

→ object specification

παῖς: 'servant'; David's envoys, now cast as agents of espionage by the princes' rhetoric.

## αὐτοῦ

his

Genitive

*genitive of possession (David's servants)*

→ relational specification

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

## πρὸς

to

*preposition + accusative (direction)*

→ spatial or relational framing

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

## σέ

you

Accusative

*accusative object of πρὸς (Hanun)*

→ participant reference

σύ: emphatic 2nd-person pronoun; the embassy is directed 'to you,' Hanun, personalizing the supposed threat to the king himself.

#### 4 καὶ ἔλαβεν Ἀννῶν τοὺς παῖδας Δαυὶδ καὶ ἐξύρῃσεν τοὺς πώγωνας αὐτῶν καὶ ἀπέκοψεν τοὺς μανδύας αὐτῶν ἐν τῷ ἡμίσει ἕως τῶν ἰσχίων αὐτῶν καὶ ἐξαπέστειλεν αὐτούς

And Hanun took David's servants and shaved off half their beards, and cut off their garments in the middle up to their buttocks, and sent them away.

**Climactic action: the humiliation of the envoys** καὶ ἔλαβεν Ἀννῶν

A rapid chain of four aorists (ἔλαβεν ... ἐξύρῃσεν ... ἀπέκοψεν ... ἐξαπέστειλεν) enacts the calculated humiliation. Shaving the beard (a mark of manhood and honor) and cutting the garments to expose the buttocks were grave dishonors in the ancient Near East, equivalent to a public emasculation; the act is a casus belli, treating David's ambassadors — and thus David — with contempt.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔλαβεν

took / seized

Aor Act Indic 3 Sg · λαμβάνω

*main verb (first of the humiliation chain)*

→ constative aorist (single completed act)

λαμβάνω: 'take / seize'; renders Πῆλ; the verb of seizure begins the sequence of abuse; Hanun follows his counselors' advice and lays hands on the envoys.

Ἀννῶν

Hanun

*subject (indeclinable proper noun)*

→ participant identification

Ἀννῶν: Hanun, now the agent of the insult that will cost his people dearly.

τοὺς

the

*Accusative*

*article (with παῖδας)*

→ noun-phrase marking

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

παῖδας

servants

*Accusative*

*direct object of ἔλαβεν*

→ object specification

παῖς: 'servant'; David's envoys, the victims of the humiliation.

Δαυὶδ

David's

*genitive of relationship (indeclinable: 'David's servants')*

→ participant identification

Δαυὶδ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'David's servants').

καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

ἐξύρῃσεν

shaved off

Aor Act Indic 3 Sg · ξυράω

*main verb (second of the humiliation chain)*

→ constative aorist (completed act)

ξυράω: 'shave'; renders Πῆλ; shaving off half the beard was a calculated dishonor — the beard symbolized male dignity, so its mutilation publicly emasculated the envoys (cf. Isa 7:20; 50:6 for the shame of beard-cutting).

τοὺς

the

Accusative

article (with πώγωνας)

→ noun-phrase marking

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

πώγωνας

beards

Accusative

direct object of ἐξύρην

→ object specification

πώγων: 'beard'; renders יָדָה; the beard was a mark of honor and manhood; its half-shaving (note ἐν τῷ ἡμίσει, v. 4b context) made the envoys objects of ridicule, requiring concealment until regrowth (v. 5).

αὐτῶν

their

Genitive

genitive of possession (the envoys' beards)

→ relational specification

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

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἀπέκοψεν

cut off

Aor Act Indic 3 Sg · ἀποκόπτω

main verb (third of the humiliation chain)

→ constative aorist (completed act)

ἀποκόπτω: 'cut off / cut away'; renders חָצַק / חָצַק; the cutting of the garments to expose the lower body added bodily shame to the shaving, doubling the public dishonor.

τοὺς

the

Accusative

article (with μανδύας)

→ noun-phrase marking

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

μανδύας

garments / cloaks

Accusative

direct object of ἀπέκοψεν

→ object specification

μανδύας: 'cloak / mantle / outer garment'; a loanword (of Persian origin) rendering חֵטְמָה / חֵטְמָה ('garment'); the cutting of these robes 'in the middle up to the buttocks' left the envoys indecently exposed.

αὐτῶν

their

Genitive

genitive of possession (the envoys' garments)

→ relational specification

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

ἐν

in / at

preposition + dative (locative/measure)

→ spatial or relational framing

ἐν + dative: here marking the extent/place of the cutting — 'in the middle.'

τῷ

the

Dative

article (with ἡμίσει, substantivized)

→ noun-phrase marking

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

ἡμίσει

half / middle

Dative

substantivized adjective (locative: 'in the middle / at the halfway point')

→ sphere or reference

ἡμισυς: 'half'; the substantivized neuter τὸ ἡμισυ here means 'the middle / midpoint'; ἐν τῷ ἡμίσει specifies that the garments were cut off midway, at the level of the buttocks.

ἕως

up to

preposition + genitive (extent: 'as far as')

→ spatial or relational framing

ἕως: 'until / up to / as far as'; with the genitive it marks the lower limit of the cutting — 'up to the buttocks.'

τῶν

the

Genitive

article (with ἰσχύων)

→ noun-phrase marking

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

ἰσχύων

buttocks / hips

Genitive

genitive object of ἔως (the lower limit of the cut)

→ relational specification

ἰσχίον: 'hip / loin / buttock'; renders / תַּשְׁחִיחַ; the cutting of the robes 'up to the buttocks' left the envoys' lower bodies exposed, a deliberate sexual humiliation.

αὐτῶν

their

Genitive

genitive of possession (the envoys' buttocks)

→ relational specification

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

καὶ

and

narrative conjunction (sequential, concluding the chain)

→ discourse linkage or contrast

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

ἐξαπέστειλεν

sent them away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (fourth of the humiliation chain)

→ constative aorist (completed dismissal)

ἐξαποστέλλω: 'send away / dismiss'; the compound ἐξαπο- intensifies the dismissal; Hanun expels the disfigured envoys, completing the calculated insult and sealing the breach with David.

αὐτούς

them

Accusative

direct object of ἐξαπέστειλεν (the envoys)

→ participant reference

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

5 καὶ ἀνήγγειλαν τῷ Δαυιδ ὑπὲρ τῶν ἀνδρῶν καὶ ἀπέστειλεν εἰς ἀπαντὴν αὐτῶν ὅτι ἦσαν οἱ ἄνδρες ἡτιμασμένοι σφόδρα καὶ εἶπεν ὁ βασιλεὺς καθίσατε ἐν Ιεριχω ἕως τοῦ ἀνατεῖλαι τοὺς πώγωνας ὑμῶν καὶ ἐπιστραφήσεσθε

And they reported to David concerning the men; and he sent to meet them, for the men were greatly dishonored. And the king said, 'Remain in Jericho until your beards have grown again, and then return.'

David's compassionate response to the disgrace καὶ ἀνήγγειλαν τῷ Δαυιδ

The report (ἀνήγγειλαν) reaches David, and the narrator supplies the explanatory ὅτι-clause (ἡτιμασμένοι σφόδρα, 'greatly dishonored'). David's command (καθίσατε ἐν Ιεριχω ...) is a gesture of pastoral sensitivity — sparing the envoys public shame until their beards regrow; the perfect participle ἡτιμασμένοι highlights the abiding state of their disgrace.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἀνήγγειλαν

they reported / announced

Aor Act Indic 3 Pl · ἀναγγέλλω

*main verb (report of the disgrace)*

→ constative aorist (completed report)

ἀναγγέλλω: 'report / announce / declare'; renders Πλῆ (Hiphil); the impersonal 3rd plural ('they reported') brings news of the envoys' humiliation to David; cf. the passive ἀνηγγέλη at v. 17.

τῷ

to

Dative

*article (with Δαυιδ, dative of recipient)*

→ noun-phrase marking

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

Δαυιδ

David

*dative of recipient (indeclinable proper noun)*

→ participant identification

Δαυιδ: David; the article τῷ supplies the dative case to the indeclinable name; David receives the report of his envoys' shame.

ὕπέρ

concerning

*preposition + genitive (reference: 'concerning the men')*

→ spatial or relational framing

ὕπέρ + genitive: here in the sense 'concerning / about' (like περί), rendering ὕψ; the report is 'concerning the men.'

τῶν

the

Genitive

*article (with ἀνδρῶν)*

→ noun-phrase marking

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

ἀνδρῶν

men

Genitive

*genitive object of ὕπέρ (the envoys)*

→ relational specification

ἀνὴρ: 'man'; renders ψῑκ; the envoys are now called 'the men,' emphasizing their adult dignity that has been violated.

καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

*main verb (David's response)*

→ constative aorist (completed act)

ἀποστέλλω: 'send'; David sends messengers to meet his disgraced envoys with instructions, showing royal care for their dignity.

εἰς

to / for

*preposition + accusative (purpose: 'to meet')*

→ spatial or relational framing

εἰς + accusative: here in the idiom εἰς ἀπαντήν ('to meet'), rendering πικρῶ.

ἀπαντήν

a meeting

Accusative

*accusative object of εἰς (idiom: 'to meet them')*

→ object specification

ἀπάντησις / ἀπαντή: 'meeting / encounter'; the idiom εἰς ἀπαντήν αὐτῶν ('to meet them') renders πικρῶ; David sends to intercept the envoys with consolation before they reach the capital.

αὐτῶν

them

Genitive

*objective genitive (with ἀπαντήν: 'meeting of them')*

→ relational specification

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

ὅτι

for / because

*causal conjunction (explanatory aside)*

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the narrator's explanation of David's solicitude — the men were greatly dishonored.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

*copula (with periphrastic participle ἡτιμασμένοι)*

→ stative imperfect

εἰμί: 'be'; the imperfect ἦσαν with the perfect participle ἡτιμασμένοι forms a periphrastic pluperfect-like construction ('had been / were in a state of being dishonored'), stressing the men's continuing condition of shame.

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 ἦσαν*

→ participant prominence

ἀνὴρ: 'man'; the envoys, whose manly dignity (beard) has been violated; the repetition of ἄνδρες underscores the affront to their manhood.

## ἡτιμασμένοι

dishonored / disgraced

Perf Pass Ptcp Nom Masc Pl · ἀτιμάζω

*periphrastic participle (predicate with ἦσαν)*

→ perfect of resultant state (abiding condition of disgrace)

ἀτιμάζω: 'dishonor / treat with contempt / disgrace'; renders מִלְחָה (Niphal, 'be humiliated'); the perfect passive participle denotes the settled state of shame resulting from Hanun's act; the verb is the antonym of δοξάζω ('honor', v. 3) — the very honor the embassy was suspected of feigning has been violently stripped from David's men.

## σφόδρα

greatly / exceedingly

*adverb of degree (intensifying ἡτιμασμένοι)*

→ clausal contribution

σφόδρα: 'very much / exceedingly'; standard LXX rendering of טַחֲלִיחַ; intensifies the disgrace to a superlative degree, motivating David's compassionate measures.

## καὶ

and

*narrative conjunction (sequential)*

→ 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: 'say'; introduces David's directive to his shamed envoys.

## ὁ

the

Nominative

*article (with βασιλεύς)*

→ noun-phrase marking

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

## βασιλεύς

king

Nominative

*subject of εἶπεν (David)*

→ participant prominence

βασιλεύς: 'king'; David, designated by his title to underscore the royal authority and care behind the command to remain in Jericho.

## καθίσατε

stay / remain / sit

Aor Act Impv 2 Pl · καθίζω

*main verb of direct speech (imperative)*

→ ingressive aorist imperative (settle and stay)

καθίζω: 'sit / dwell / remain'; renders יָשְׁבוּ; the imperative 'remain (in Jericho)' tells the envoys to stay out of public view until their beards regrow, sparing them further shame.

## ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

Ιεριχώ

Jericho

*dative object of ἐν (indeclinable place-name)*

→ participant identification

Ιεριχώ: transliteration of Hebrew יְרִיחַ (Jericho); indeclinable in the LXX; the city near the Jordan, a discreet place for the envoys to wait out of public sight.

ἕως

until

*conjunction + articular infinitive (temporal: 'until')*

→ discourse linkage or contrast

ἕως: 'until'; with τοῦ ἀνατεῖλαι forms a temporal clause ('until your beards have grown').

τοῦ

the

Genitive

*article (with infinitive ἀνατεῖλαι, temporal genitive)*

→ noun-phrase marking

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

ἀνατεῖλαι

to grow up / spring up

Aor Act Inf · ἀνατέλλω

*articular infinitive (temporal: 'until the growing of')*

→ ingressive aorist infinitive (the moment of first sprouting)

ἀνατέλλω: 'rise / spring up / grow (of plants, hair, the sun)'; renders ΠΡΨ; here used of the regrowth of the beards; the same verb describes the sprouting of vegetation, a gentle agricultural image applied to the restoration of the men's honor.

τοὺς

the

Accusative

*article (with πώγωνας)*

→ noun-phrase marking

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

πώγωνας

beards

Accusative

*accusative subject of the infinitive ἀνατεῖλαι*

→ object specification

πώγων: 'beard'; the regrowth of the half-shaven beards marks the restoration of the envoys' violated dignity.

ὑμῶν

your

Genitive

*genitive of possession (the envoys' beards)*

→ relational specification

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

καὶ

and

*coordinate conjunction (introducing the consequent)*

→ discourse linkage or contrast

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

## ἐπιστραφήσεσθε

you shall return

Fut Pass Indic 2 Pl · ἐπιστρέφω

*main verb (future as imperatival consequent)*

→ predictive/imperatival future (then return)

ἐπιστρέφω: 'turn back / return'; renders בָּשׁ; the future (passive in form, intransitive in sense) functions as a directive: 'and then you shall return' — once their honor is restored, the envoys may rejoin the court.

- 6 καὶ εἶδαν οἱ υἱοὶ Ἀμμων ὅτι κατησχύνθησαν ὁ λαὸς Δαυιδ καὶ ἀπέστειλαν οἱ υἱοὶ Ἀμμων καὶ ἐμισθώσαντο τὴν Συρίαν Βαιθροωβ εἴκοσι χιλιάδας πεζῶν καὶ τὸν βασιλέα Μααχα χιλίους ἄνδρας καὶ Ἰστωβ δώδεκα χιλιάδας ἀνδρῶν

And the sons of Ammon saw that the people of David were put to shame, and the sons of Ammon sent and hired Syria of Beth-rehob — twenty thousand foot-soldiers — and the king of Maacah, a thousand men, and Ishtob, twelve thousand men.

**Escalation: Ammon, fearing reprisal, hires Aramean mercenaries** καὶ εἶδαν οἱ υἱοὶ Ἀμμων

The Ammonites' realization (εἶδαν ... ὅτι κατησχύνθησαν) that they have made themselves odious to David drives the military escalation. The verb μισθόομαι ('hire') and the catalogue of mercenary contingents (Beth-rehob, Maacah, Ishtob) with precise troop-numbers transforms a diplomatic insult into a coalition war; the numbers (20,000 + 1,000 + 12,000) signal the scale of the Aramean intervention.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶδαν

saw / realized

Aor Act Indic 3 Pl · ὁράω

*main verb (perception introducing realization)*

→ constative aorist (act of perceiving)

ὁράω (aor. εἶδον, Koine alt. εἶδαν): 'see / perceive / realize'; the alpha-ending εἶδαν is a Koine sigmatic-aorist form common in the LXX; here 'saw' = 'realized' that they had become odious to David.

οἱ

the

Nominative

*article (with υἱοὶ)*

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

*subject of εἶδαν (with Ἀμμων)*

→ participant prominence

υἱός: in the standing phrase υἱοὶ Ἀμμων ('sons of Ammon'); the nominative subject of the perception.

Ἀμμων

Ammon

*genitive of relationship (indeclinable: 'of Ammon')*

→ participant identification

Ἀμμων: the Ammonites; subject of the realization that war is now inevitable.

ὅτι

that

*conjunction (introducing object clause of εἶδαν)*

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of their perception — that they had brought shame on themselves before David.

κατασχύνθησαν

were put to shame / had become odious

Aor Pass Indic 3 Pl · κατασχύνω

*verb of the ὅτι-clause (constructio ad sensum with λαός)*

→ constative aorist passive (became disgraced/odious)

κατασχύνω: 'put to shame / disgrace'; renders שָׁנָה (Niphal, 'become odious/stink') or סָחַן; the plural verb with the singular collective ὁ λαός is a constructio ad sensum; the sense is that the Ammonites had made themselves 'a stench' to David — i.e., incurred his hostility by the insult.

ὁ

the

Nominative

*article (with λαός)*

→ noun-phrase marking

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

## λαός

people

Nominative

*subject of κατησχύνθησαν (collective 'people of David')*

→ participant prominence

λαός: 'people'; here ὁ λαός Δαυίδ ('the people of David') — the construction renders the Hebrew idiom that the Ammonites had become odious 'to David' (the LXX recasts the relation); the singular collective takes a plural verb.

## Δαυίδ

David's / of David

*genitive of relationship (indeclinable: 'people of David')*

→ participant identification

Δαυίδ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'people of David').

## καὶ

and

*narrative conjunction (perception → response)*

→ discourse linkage or contrast

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

## ἀπέστειλαν

they sent

Aor Act Indic 3 Pl · ἀποστέλλω

*main verb (Ammonite diplomatic-military initiative)*

→ constative aorist (completed act)

ἀποστέλλω: 'send'; here the Ammonites send envoys of their own — to hire mercenaries; the verb that began the chapter as condolence now serves military mobilization.

## οἱ

the

Nominative

*article (with υἱοί)*

→ noun-phrase marking

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

## υἱοί

sons

Nominative

*subject of ἀπέστειλαν (with Ἀμμων)*

→ participant prominence

υἱός: again in υἱοί Ἀμμων; the resumptive naming of the subject is a Hebraic narrative habit.

## Ἀμμων

Ammon

*genitive of relationship (indeclinable: 'of Ammon')*

→ participant identification

Ἀμμων: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'of Ammon').

## καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

## ἐμισθώσαντο

they hired

Aor Mid Indic 3 Pl · μισθόομαι

*main verb (mercenary recruitment)*

→ constative aorist middle (hired for themselves)

μισθόομαι: 'hire (for oneself)'; renders כָּרַשׁ; the middle voice marks the action as done in their own interest; the verb introduces the Aramean coalition assembled as paid auxiliaries against Israel.

## τὴν

the

Accusative

*article (with Συρίαν)*

→ noun-phrase marking

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

## Συρίαν

Syria / Aram

Accusative

*direct object of ἐμισθώσαντο*

→ object specification

Συρία: 'Syria / Aram'; renders סַרְיָא; the declinable name takes case (here acc. Συρίαν); the Arameans are the principal mercenary force; Συρία recurs as a near-personified collective antagonist throughout the chapter.

## Βαιθρωβ

Beth-rehob

*genitive of relationship (indeclinable place-name: 'Syria of Beth-rehob')*

→ participant identification

Βαιθρωβ: transliteration of Hebrew בֵּית רֶהוֹב (Beth-rehob); indeclinable in the LXX; an Aramean kingdom in the upper Jordan/Beqaa region; 'Syria of Beth-rehob' identifies one mercenary contingent.

εἴκοσι

twenty

numeral (modifying χιλιάδας)

→ measure or count

εἴκοσι: 'twenty'; indeclinable cardinal numeral; with χιλιάδας gives the troop strength of the Beth-rehob contingent (20,000 foot).

χιλιάδας

thousands

Accusative

accusative in apposition (the number hired)

→ object specification

χιλιάς: 'thousand / a unit of a thousand'; renders ἡλῆ; the accusative χιλιάδας specifies the size of the mercenary force; the precise enumeration heightens the sense of a formidable coalition.

πεζῶν

of foot-soldiers

Genitive

genitive (partitive/descriptive: 'thousands of infantry')

→ relational specification

πεζός: 'on foot / foot-soldier'; renders יִלְגָּל; substantivized as 'infantry'; the Beth-rehob contingent is infantry, contrasting with the chariotry of Hadadezer in v. 18.

καὶ

and

coordinate conjunction (next contingent)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

direct object of ἐμισθώσαντο (second contingent)

→ object specification

βασιλεύς: 'king'; the king of Maacah, another hired ruler; the LXX names the king himself as the object of hiring (with his thousand men).

Μααχα

Maacah

genitive of relationship (indeclinable place-name: 'king of Maacah')

→ participant identification

Μααχα: transliteration of Hebrew מַאֲכָה (Maacah); indeclinable in the LXX; a small Aramean state on the northeastern border of Israel (near Mt. Hermon); its king supplies a thousand men.

χιλίους

a thousand

Accusative

numeral adjective (modifying ἄνδρας)

→ object specification

χίλιοι: 'a thousand'; the declinable cardinal (acc. χιλίους) agrees with ἄνδρας; the Maacah contingent is the smallest of the three.

ἄνδρας

men

Accusative

accusative (the thousand men of Maacah)

→ object specification

ἄνήρ: 'man'; renders ψι; the fighting men of Maacah's contingent.

καὶ

and

coordinate conjunction (third contingent)

→ discourse linkage or contrast

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

Ιστωβ

Ishtob / Tob

direct object of ἐμισθώσαντο (indeclinable name)

→ participant identification

Ιστωβ: transliteration of Hebrew טוֹב יִשְׁתָּב ('men of Tob'), taken by the LXX as a single proper name; indeclinable; the land of Tob (cf. Judg 11:3, 5) supplies twelve thousand men.

δώδεκα

twelve

numeral (modifying χιλιάδας)

→ clausal contribution

δώδεκα: 'twelve'; indeclinable cardinal; with χιλιάδας gives the strength of the Tob contingent (12,000).

χιλιάδας

thousands

Accusative

*accusative in apposition (number of the Tob contingent)*

→ object specification

χιλιάς: 'a thousand'; the accusative quantifies the third mercenary contingent.

ἀνδρῶν

of men

Genitive

*genitive (partitive/descriptive: 'thousands of men')*

→ relational specification

ἀνὴρ: 'man'; the genitive ἀνδρῶν with χιλιάδας completes the enumeration of the assembled Aramean coalition.

## 7 καὶ ἤκουσεν Δαυὶδ καὶ ἀπέστειλεν τὸν Ἰωαβ καὶ πᾶσαν τὴν δύναμιν τοὺς δυνατοὺς

And David heard, and he sent Joab and all the host, the warriors.

David's military counter-deployment

καὶ ἤκουσεν Δαυὶδ

A terse verse pivoting from Ammonite mobilization to Israelite response: David 'hears' (ἤκουσεν) of the coalition and dispatches his general Joab with the full professional army (πᾶσαν τὴν δύναμιν τοὺς δυνατοὺς). The appositional τοὺς δυνατοὺς ('the mighty men / warriors') specifies the elite character of the force sent.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

*main verb (perception triggering response)*

→ constative aorist (act of hearing)

ἀκούω: 'hear / learn of'; renders  $\gamma\eta\psi$ ; David hears of the Aramean mobilization (v. 6) and responds militarily; the verb mirrors εἶδαν of the Ammonites (v. 6) — both sides act on what they perceive.

Δαυὶδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

## ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

*main verb (military deployment)*

→ constative aorist (completed dispatch)

ἀποστέλλω: 'send / dispatch'; here David dispatches the army; the verb of sending, previously diplomatic, is now decisively military.

## τὸν

the

Accusative

*article (with Ἰωαβ, supplying accusative case)*

→ noun-phrase marking

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

## Ἰωαβ

Joab

*direct object of ἀπέστειλεν (indeclinable proper noun)*

→ participant identification

Ἰωαβ: transliteration of Hebrew יֹאב (Joab); indeclinable in the LXX (the article τὸν marks the case); David's nephew and commander-in-chief, the central human agent of the victory in vv. 9–14.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## πᾶσαν

all

Accusative

*attributive adjective (modifying δύναμιν)*

→ object specification

πᾶς: 'all / whole'; the feminine accusative πᾶσαν agrees with δύναμιν; David commits the entire army, signaling the gravity of the threat.

## τὴν

the

Accusative

*article (with δύναμιν)*

→ noun-phrase marking

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

## δύναμιν

host / army

Accusative

*direct object of ἀπέστειλεν (coordinate with Ἰωαβ)*

→ object specification

δύναμις: 'power / force / army'; renders נֶחֱץ / לִיָּהּ; here the military 'host'; the term recurs in vv. 16, 18 of Hadadezer's δύναμις, framing the conflict as army against army.

## τοὺς

the

Accusative

*article (with δυνατούς, in apposition)*

→ noun-phrase marking

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

## δυνατούς

warriors / mighty men

Accusative

*accusative adjective in apposition to δύναμιν ('the mighty men')*

→ object specification

δυνατός: 'mighty / able / powerful'; substantivized as 'the warriors / mighty men'; renders גִּבּוֹרִים; the apposition specifies that the host is composed of elite fighters; note the wordplay δύναμιν ... δυνατούς (the 'force' = the 'forceful ones').

## 8 καὶ ἐξῆλθαν οἱ υἱοὶ Αμμων καὶ παρετάξαντο πόλεμον παρὰ τῇ θύρᾳ τῆς πύλης καὶ Συρία Σουβα καὶ Ρωωβ καὶ Ιστωβ καὶ Μααχα μόνοι ἐν ἀγρῷ

And the sons of Ammon went out and drew up for battle at the entrance of the gate; and Syria of Zobah and Rehob and Ishtob and Maacah were by themselves in the open field.

**Battle deployment: the two-front disposition of the enemy** καὶ ἐξῆλθαν οἱ υἱοὶ Αμμων

The verse sets the tactical problem solved in vv. 9–10: the Ammonites array at the city gate while the Aramean mercenaries (Zobah, Rehob, Ishtob, Maacah) stand apart in the open field (μόνοι ἐν ἀγρῷ). This split — fortified front and open-field flank — produces the front-and-rear danger (v. 9) that prompts Joab's division of forces.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐξῆλθαν

went out

Aor Act Indic 3 Pl · ἐξέρχομαι

*main verb (Ammonite sortie)*

→ constative aorist (completed movement)

ἐξέρχομαι (Koine aor. ἐξῆλθαν): 'go out / come out'; renders  $\text{N}\Psi$ ; the alpha-aorist ἐξῆλθαν is a Koine form; the Ammonites sally out of their city to take up battle-position at the gate.

οἱ

the

Nominative

*article (with υἱοί)*

→ noun-phrase marking

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

υἱοί

sons

Nominative

*subject of ἐξῆλθαν (with Αμμων)*

→ participant prominence

υἱός: in υἱοὶ Αμμων; the Ammonite forces deploying for battle.

## Αμμων

Ammon

*genitive of relationship (indeclinable: 'of Ammon')*

→ participant identification

Αμμων: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'of Ammon').

## καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

## παρετάξαντο

drew up / arrayed (for battle)

Aor Mid Indic 3 Pl · παρατάσσω

*main verb (battle deployment)*

→ constative aorist middle (took up battle-array)

παρατάσσω: 'draw up in battle-line / array for war'; renders (הַמִּלְחָמָה) הָרָע; the middle voice is standard for taking one's own battle-position; this military key-verb recurs (vv. 9, 10, 17), structuring the deployment-and-engagement pattern of the chapter.

## πόλεμον

for battle / war

Accusative

*cognate accusative (with παρετάξαντο: 'arrayed for war')*

→ object specification

πόλεμος: 'war / battle'; renders מִלְחָמָה; the accusative with παρατάσσω denotes the purpose/sphere of the array — drawing up 'for war'; πόλεμος recurs in vv. 9, 13, 17.

## παρά

at / beside

*preposition + dative (location: 'at the entrance')*

→ spatial or relational framing

παρά + dative: 'beside / at'; locates the Ammonite battle-line at the city gate.

## τῇ

the

Dative

*article (with θύρα)*

→ noun-phrase marking

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

## θύρα

entrance / door

Dative

*dative object of παρά (location)*

→ sphere or reference

θύρα: 'door / entrance'; renders דֶּלֶת; the phrase θύρα τῆς πύλης ('the entrance of the gate') marks the Ammonite defensive position at the city's fortified opening.

## τῆς

the

Genitive

*article (with πύλης)*

→ noun-phrase marking

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

## πύλης

gate

Genitive

*genitive (with θύρα: 'entrance of the gate')*

→ relational specification

πύλη: 'gate'; renders שַׁעַר; the city gate (of Rabbah), the Ammonites' defensive anchor; their position at the gate contrasts with the Arameans' open-field stance.

## καὶ

and

*coordinate conjunction (introducing the Aramean disposition)*

→ discourse linkage or contrast

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

## Συρία

Syria / Aram

Nominative

*subject (with the place-names, of the elliptical 'were apart')*

→ participant prominence

Συρία: 'Syria / Aram'; the nominative collective heads the list of Aramean contingents stationed separately in the field; the verb 'were' is elided (supplied from context).

## Σουβα

Zobah

*genitive of relationship (indeclinable: 'Syria of Zobah')*

→ participant identification

Σουβα: transliteration of Hebrew צֹבָה (Zobah); indeclinable in the LXX; the powerful Aramean kingdom of Hadadezer (cf. Αδραζαρ, vv. 16, 19); 'Syria of Zobah' is the leading mercenary state.

καὶ  
and

*coordinate conjunction (listing contingents)*

→ discourse linkage or contrast

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

Ρωβ  
Rehob

*coordinate name (indeclinable place-name)*

→ participant identification

Ρωβ: transliteration of Hebrew רְחוֹב (Rehob); indeclinable; the Aramean state of Beth-rehob (cf. Βαῖθρωβ, v. 6), here named alone; another contingent in the field.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

Ιστωβ  
Ishtob / Tob

*coordinate name (indeclinable)*

→ participant identification

Ιστωβ: the land of Tob (אֶרֶץ טוֹב); cf. v. 6; listed again among the field contingents.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

Μααχα  
Maacah

*coordinate name (indeclinable place-name)*

→ participant identification

Μααχα: Maacah; cf. v. 6; the fourth named Aramean contingent stationed apart in the field.

μόνοι

by themselves / alone

Nominative

*predicate adjective (of the Aramean contingents: 'apart')*

→ participant prominence

μόνος: 'alone / by oneself'; the masculine plural μόνοι (constructio ad sensum, treating the contingents as a group of men) marks the Arameans as positioned separately from the Ammonites — the spatial split that creates Joab's two-front problem.

ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

ἀγρῷ

the field / open country

Dative

*dative of place (locative: 'in the open field')*

→ sphere or reference

ἀγρός: 'field / open country'; renders אֶרֶץ; the Arameans hold the open field, away from the city gate; this exposed position will allow Joab's picked troops to engage them directly (vv. 9, 13).

9 καὶ εἶδεν Ἰωαβ ὅτι ἐγενήθη πρὸς αὐτὸν ἀντιπρόσωπον τοῦ πολέμου ἐκ τοῦ κατὰ πρόσωπον ἐξ ἐναντίας καὶ ἐκ τοῦ ὀπισθεν καὶ ἐπέλεξεν ἐκ πάντων τῶν νεανίσκων Ἰσραὴλ καὶ παρετάξαντο ἐξ ἐναντίας Συρίας

And Joab saw that the battle-front was against him from in front, facing him, and from behind; and he chose out of all the young men of Israel and arrayed them against Syria.

**Tactical assessment: Joab perceives the two-front threat** καὶ εἶδεν Ἰωαβ

Joab's perception (εἶδεν ... ὅτι) defines the crisis: the battle-line confronts him both 'in front' and 'from behind' (ἐκ τοῦ κατὰ πρόσωπον ... καὶ ἐκ τοῦ ὀπισθεν). His response — selecting the choice troops (ἐπέλεξεν ἐκ ... τῶν νεανίσκων) and arraying them against Syria — sets up the divided command of v. 10. The pile-up ἀντιπρόσωπον ... κατὰ πρόσωπον ... ἐξ ἐναντίας emphasizes the encirclement.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶδεν

saw / perceived

Aor Act Indic 3 Sg · ὁράω

*main verb (Joab's tactical perception)*

→ constative aorist (act of perceiving)

ὁράω (aor. εἶδεν): 'see / perceive / discern'; Joab assesses the disposition of the enemy; the verb of perception triggers his command decision, as εἶδαν triggered the Ammonites' (v. 6).

Ἰωαβ

Joab

*subject (indeclinable proper noun)*

→ participant identification

Ἰωαβ: Joab, David's commander; here the strategist who discerns the encirclement and devises the divided-front response.

ὅτι

that

*conjunction (object clause of εἶδεν)*

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of Joab's perception — the two-front nature of the battle.

## ἐγενήθη

had come to be / was

Aor Pass Indic 3 Sg · γίνομαι

verb of the *ὅτι*-clause

→ constative aorist (resultant situation)

γίνομαι (aor. pass. ἐγενήθη): 'become / come to be'; the impersonal-leaning construction ('there came to be against him a battle-front') describes the tactical situation Joab faces.

## πρὸς

against

preposition + accusative (hostile direction)

→ spatial or relational framing

πρὸς + accusative: here 'against / toward'; the battle-front 'against him' (Joab).

## αὐτὸν

him

Accusative

accusative object of πρὸς (Joab)

→ participant reference

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

## ἀντιπρόσωπον

a facing-front / opposing line

Nominative

subject of ἐγενήθη ('the battle-front')

→ participant prominence

ἀντιπρόσωπος: 'facing / over against / front-to-front'; here substantivized as the 'opposing battle-line / front'; the compound ἀντι-πρόσωπον ('counter-face') vividly captures the enemy arrayed face-to-face against Joab; with the following phrases it conveys encirclement.

## τοῦ

the

Genitive

article (with πολέμου)

→ noun-phrase marking

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

## πολέμου

of the battle

Genitive

genitive (with ἀντιπρόσωπον: 'the front of the battle')

→ relational specification

πόλεμος: 'war / battle'; the genitive specifies that the 'facing front' is the battle-line; the war-front confronts Joab on two sides.

## ἐκ

from

preposition + genitive (direction: 'from in front')

→ spatial or relational framing

ἐκ + genitive: here marking the direction whence the threat comes ('from the front').

## τοῦ

the

Genitive

article (substantivizing the adverbial phrase *κατὰ πρόσωπον*)

→ noun-phrase marking

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

## κατὰ

facing / opposite

preposition + accusative (in the phrase *κατὰ πρόσωπον*: 'in front')

→ spatial or relational framing

κατὰ + accusative: in the idiom *κατὰ πρόσωπον* ('in front / face to face'), rendering *כְּפָנַי / כְּפָנֶיךָ*; here substantivized by the article *τοῦ* as 'the in-front (direction).'

## πρόσωπον

face / front

Accusative

accusative (in idiom *κατὰ πρόσωπον*: 'in front')

→ object specification

πρόσωπον: 'face / front / presence'; in *κατὰ πρόσωπον* it means the frontal direction; the word *πρόσωπον* recurs in the chapter in *ἀπὸ προσώπου* ('from before', vv. 13, 14, 18).

## ἐξ

from

preposition + genitive (in idiom *ἐξ ἐναντίας*: 'opposite')

→ spatial or relational framing

ἐκ / ἐξ + genitive: in the idiom *ἐξ ἐναντίας* ('over against / opposite'), rendering *מִלְּפָנֶיךָ*; reinforces the frontal opposition.

## ἐναντίας

opposite / over against

Genitive

genitive (substantivized in idiom *ἐξ ἐναντίας*: 'in opposition')

→ relational specification

ἐναντίος: 'opposite / facing / hostile'; the feminine *ἐναντίας* (with implied *μερίδος* / 'side') in the idiom *ἐξ ἐναντίας* means 'from the opposite side / over against'; the recurring phrase (vv. 9, 10) denotes facing the enemy directly in battle-array.

καὶ

and

*coordinate conjunction (second front)*

→ discourse linkage or contrast

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

ἐκ

from

*preposition + genitive (direction: 'from behind')*

→ spatial or relational framing

ἐκ + genitive: marking the second direction of threat — 'from behind.'

τοῦ

the

Genitive

*article (substantivizing the adverb ὀπισθεν)*

→ noun-phrase marking

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

ὀπισθεν

behind / the rear

*adverb (substantivized: 'from the rear')*

→ clausal contribution

ὀπισθεν: 'behind / in the rear'; renders יַרְיָמָה / מִן־הָאֲחֵרִים; the substantivized adverb (with article τοῦ) names the second front; the front-and-rear pincer is the tactical crux requiring the army's division (v. 10).

καὶ

and

*narrative conjunction (perception → action)*

→ discourse linkage or contrast

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

ἐπέλεξεν

chose / picked out

Aor Act Indic 3 Sg · ἐπιλέγω

*main verb (selection of elite troops)*

→ constative aorist (completed selection)

ἐπιλέγω: 'choose / pick out / select'; renders יָבַח; Joab selects the choicest warriors to face the more formidable Aramean force himself, leaving the rest to Abishai; the verb marks deliberate tactical allocation.

ἐκ

from / out of

*preposition + genitive (partitive source of selection)*

→ spatial or relational framing

ἐκ + genitive: partitive, 'from among' — Joab picks 'out of' all the young men of Israel.

πάντων

all

Genitive

*attributive adjective (with νεανίσκων)*

→ relational specification

πᾶς: 'all'; the genitive πάντων marks the whole pool from which the elite are chosen.

τῶν

the

Genitive

*article (with νεανίσκων)*

→ noun-phrase marking

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

νεανίσκων

young men

Genitive

*genitive (partitive: 'out of the young men')*

→ relational specification

νεανίσκος: 'young man / youth (of fighting age)'; renders יְהִיבָּ; the choice young warriors of Israel; Joab forms an elite strike-force from them against the Arameans.

Ισραηλ

Israel

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

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the covenant nation, whose young men form Joab's picked corps; Ισραηλ recurs as the victorious party throughout vv. 15–19.

καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

## παρετάξαντο

they arrayed (themselves)

Aor Mid Indic 3 Pl · παρατάσσω

*main verb (battle-array against Syria)*

→ constative aorist middle (took battle-position)

παρατάσσω: 'draw up in battle-line'; the picked troops array themselves against the Arameans; the plural verb has the elite corps as subject; the key military verb again structures the engagement.

## ἐξ

over against

*preposition + genitive (idiom ἐξ ἐναντίας: 'opposite')*

→ spatial or relational framing

ἐκ / ἐξ: in the idiom ἐξ ἐναντίας, 'over against / facing'; the strike-force faces Syria directly.

## ἐναντίας

opposite / against

Genitive

*genitive (idiom ἐξ ἐναντίας: 'facing')*

→ relational specification

ἐναντίος: in ἐξ ἐναντίας Συρίας ('over against Syria'); the construction takes a following genitive of the opposed party.

## Συρίας

Syria / Aram

Genitive

*genitive (the party faced: 'against Syria')*

→ relational specification

Συρία: 'Syria / Aram'; the declinable name in the genitive (Συρίας) governed by ἐξ ἐναντίας; the Arameans are Joab's own assigned front, the more dangerous foe.

## 10 καὶ τὸ κατάλοιπον τοῦ λαοῦ ἔδωκεν ἐν χειρὶ Αβεσσα τοῦ ἀδελφοῦ αὐτοῦ καὶ παρετάξαντο ἐξ ἐναντίας υἱῶν Αμμων

And the rest of the people he gave into the hand of Abishai his brother, and they arrayed themselves against the sons of Ammon.

**Completion of the divided command**

καὶ τὸ κατάλοιπον τοῦ λαοῦ

The complement to v. 9: Joab assigns the remainder of the army (τὸ κατάλοιπον τοῦ λαοῦ) to his brother Abishai (Αβεσσα) to face the Ammonites at the gate. The fronted object (τὸ κατάλοιπον) and the idiom ἔδωκεν ἐν χειρὶ ('gave into the hand of') mark the formal delegation of command for the second front.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

τὸ

the

Accusative

*article (with κατάλοιπον)*

→ noun-phrase marking

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

κατάλοιπον

remainder / rest

Accusative

*direct object of ἔδωκεν (fronted for emphasis)*

→ object specification

κατάλοιπος: 'remaining / left over'; substantivized neuter τὸ κατάλοιπον ('the rest'); renders תִּיגְרַיִשׁ / תִּיגְרַיִ; the troops not chosen for the elite anti-Aramean corps are assigned to Abishai; the fronting highlights the balanced two-part disposition.

τοῦ

the

Genitive

*article (with λαοῦ)*

→ noun-phrase marking

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

λαοῦ

people / army

Genitive

*partitive genitive (with κατάλοιπον: 'the rest of the army')*

→ relational specification

λαός: 'people'; here the fighting 'people' = the army (cf. ὁ λαὸς αὐτοῦ, v. 13); the genitive marks the whole from which 'the rest' is drawn.

ἔδωκεν

gave

Aor Act Indic 3 Sg· δίδωμι

*main verb (delegation of command)*

→ constative aorist (completed assignment)

δίδωμι: 'give'; renders יָתַן; in the idiom ἔδωκεν ἐν χειρὶ ('gave into the hand of') it denotes the formal transfer of command authority to Abishai.

ἐν

into

*preposition + dative (idiom 'into the hand of')*

→ spatial or relational framing

ἐν + dative: in the Hebraism ἐν χειρὶ (תַּבַּר), 'into the charge/control of'

χειρὶ

hand / charge

Dative

*dative (idiom: 'into the hand of Abishai')*

→ sphere or reference

χείρ: 'hand'; in ἐν χειρὶ it means 'under the command/control of'; Abishai is given charge of the second division.

Αβεσσα

Abishai

*genitive of relationship (indeclinable: 'of Abishai')*

→ participant identification

Αβεσσα: transliteration of Hebrew אֲבִישַׁי (Abishai); indeclinable in the LXX; Joab's brother (son of Zeruiah), to whom the Ammonite front is entrusted.

τοῦ

the

Genitive

*article (with ἀδελφοῦ)*

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

*genitive in apposition to Αβεσσα*

→ relational specification

ἀδελφός: 'brother'; renders ΠΝ; identifies Abishai as Joab's brother, underscoring the family-based command structure of David's army (the sons of Zeruiah).

αὐτοῦ

his

Genitive

*genitive of possession (Joab's brother)*

→ relational specification

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

καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

παρετάξαντο

they arrayed (themselves)

Aor Mid Indic 3 Pl · παρατάσσω

*main verb (Abishai's division takes position)*

→ constative aorist middle (took battle-position)

παρατάσσω: 'draw up in battle-array'; Abishai's division arrays against the Ammonites; the verb again signals the formal battle-deployment of the second front.

ἐξ

over against

*preposition + genitive (idiom ἐξ ἐναντίας: 'opposite')*

→ spatial or relational framing

ἐκ / ἐξ: in ἐξ ἐναντίας ('over against'), the same idiom as v. 9, here governing the Ammonites.

ἐναντίας

opposite / against

Genitive

*genitive (idiom ἐξ ἐναντίας: 'facing')*

→ relational specification

ἐναντίος: in ἐξ ἐναντίας υἱῶν Αμμων ('over against the sons of Ammon').

υἱῶν

of the sons

Genitive

*genitive (the party faced: 'against the sons of Ammon')*

→ relational specification

υἱός: in υἱοὶ Αμμων; the genitive governed by ἐξ ἐναντίας marks the Ammonites as Abishai's front.

Αμμων

Ammon

*genitive of relationship (indeclinable: 'of Ammon')*

→ participant identification

Αμμων: the Ammonites; Abishai's assigned adversary at the city gate.

11 καὶ εἶπεν ἐὰν κραταιωθῇ Συρία ὑπὲρ ἐμέ καὶ ἔσσεθέ μοι εἰς σωτηρίαν καὶ ἐὰν υἱοὶ Αμμων κραταιωθῶσιν ὑπὲρ σέ καὶ ἐσόμεθα τοῦ σῶσαί σε

And he said, 'If Syria prevails over me, then you shall be my deliverance; and if the sons of Ammon prevail over you, then we will come to save you.'

Mutual-support pact between the two divisions

καὶ εἶπεν

Joab's pact to Abishai is structured as two parallel conditional clauses (ἐὰν ... καὶ ἔσσεθε ... / ἐὰν ... καὶ ἐσόμεθα ...), each with the apodotic καί (Hebraism). The symmetry — whichever front buckles, the other reinforces it — expresses the tactical solidarity that turns a dangerous two-front situation into a flexible reserve system.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καί: 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: 'say'; Joab addresses Abishai, setting out the mutual-support agreement before battle.

ἐάν

if

conditional conjunction (introducing protasis, + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces a future-more-vivid condition with the subjunctive; renders ὁκ; the first of two parallel conditionals framing the contingency plan.

κραταιωθῇ

prevails / is too strong

Aor Pass Subj 3 Sg · κραταιώω

verb of the protasis (subjunctive with ἐάν)

→ potential aorist subjunctive (hypothetical victory of Syria)

κραταιώω: 'strengthen / prevail / be too strong'; renders קַיָּץ; the passive 'be strengthened / prove stronger'; the verb is thematic in this scene (vv. 11, 12: κραταιωθῶσιν, κραταιωθῶμεν), building toward Joab's exhortation to be 'strong.'

Συρία

Syria / Aram

Nominative

subject of κραταιωθῇ

→ participant prominence

Συρία: 'Syria / Aram'; the nominative subject of the first protasis — the front Joab himself holds.

ὑπὲρ

over / against

preposition + accusative (comparison/superiority: 'stronger than')

→ spatial or relational framing

ὑπὲρ + accusative: 'beyond / above / over'; here in the sense 'too strong for / over' (rendering וְעַל of comparison); 'if Syria is stronger than I!'

ἐμέ

me

Accusative

accusative object of ὑπὲρ (Joab)

→ participant reference

ἐγώ: emphatic 1st-person pronoun; Joab speaks of his own front against Syria.

καὶ

then

apodotic conjunction (Hebraism: introducing apodosis)

→ discourse linkage or contrast

καί: the apodotic καὶ (rendering the waw of the Hebrew apodosis) introduces the consequence of the condition; idiomatically 'then.'

ἔσεσθὲ

you shall be

Fut Mid Indic 2 Pl · εἰμί

main verb of apodosis

→ predictive future (promised reinforcement)

εἰμί (fut. ἔσομαι): 'be'; the future ἔσεσθε ('you shall be') promises that Abishai's division will come to Joab's aid; the construction εἶναι εἰς σωτηρίαν ('be for deliverance') is a Hebraism (לְ הַצָּלָה).

μοι

for me / to me

Dative

dative of advantage (Joab as beneficiary)

→ participant reference or interest

ἐγώ: dative of advantage; Abishai's reinforcement is 'for me' (Joab).

εἰς

for

preposition + accusative (Hebraism: εἰς of predication)

→ spatial or relational framing

εἰς + accusative: in the idiom εἶναι εἰς ('be for / become'), rendering לְ הַצָּלָה; expresses the predicate role ('be my deliverance').

σωτηρίαν

deliverance / salvation

Accusative

accusative (predicate with εἰς: 'for deliverance')

→ object specification

σωτηρία: 'deliverance / rescue / safety'; renders הַצָּלָה / הַשָּׁמֶץ; here military rescue; the cognate verb σώζω ('save') follows in the parallel clause, binding the two halves of the pact.

καὶ

and

*coordinate conjunction (second conditional)*

→ discourse linkage or contrast

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

ἐάν

if

*conditional conjunction (second protasis, + subjunctive)*

→ discourse linkage or contrast

ἐάν: 'if'; the second, parallel condition concerning Abishai's front.

υἱοὶ

sons

Nominative

*subject of κραταιωθῶσιν (with Αμμων)*

→ participant prominence

υἱός: in υἱοὶ Αμμων; the Ammonites, Abishai's adversary.

Αμμων

Ammon

*genitive of relationship (indeclinable: 'of Ammon')*

→ participant identification

Αμμων: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'of Ammon').

κραταιωθῶσιν

prevail / are too strong

Aor Pass Subj 3 Pl · κραταίω

*verb of the second protasis (subjunctive with ἐάν)*

→ potential aorist subjunctive (hypothetical Ammonite victory)

κραταίω: 'be strong / prevail'; the 3rd plural matches the plural subject υἱοὶ Αμμων; the repetition of the verb (cf. v. 12 κραταιωθῶμεν) ties the contingency plan to the climactic exhortation to 'be strong.'

ὑπὲρ

over / against

*preposition + accusative (superiority: 'too strong for')*

→ spatial or relational framing

ὑπὲρ + accusative: 'over / too strong for'; 'if the Ammonites are stronger than you.'

σέ

you

Accusative

*accusative object of ὑπὲρ (Abishai)*

→ participant reference

σύ: emphatic 2nd-person pronoun; Abishai's front against Ammon.

καὶ

then

*apodotic conjunction (Hebraism)*

→ discourse linkage or contrast

καὶ: apodotic 'then'; introduces the answering promise of reinforcement.

ἐσόμεθα

we will be / come

Fut Mid Indic 1 Pl · εἰμί

*main verb of apodosis (with infinitive of purpose)*

→ predictive future (promised aid)

εἰμί (fut. ἐσόμεθα): 'be'; with the genitive articular infinitive τοῦ σῶσαι it means 'we will be (at hand) to save you' — Joab's division pledges to rescue Abishai's; the construction ἔσομαι + τοῦ + inf. expresses readiness/purpose.

τοῦ

the

Genitive

*article (with infinitive σῶσαι, genitive of purpose)*

→ noun-phrase marking

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

σῶσαί

to save

Aor Act Inf · σῶζω

*genitive articular infinitive of purpose (with ἐσόμεθα)*

→ telic aorist infinitive (purpose of coming)

σῶζω: 'save / rescue / deliver'; renders γψ? (Hiphil); cognate with σωτηρία above; the verb seals the reciprocal rescue-pledge; it recurs in v. 19 (Syria 'feared to save' Ammon), an ironic inversion of this promise.

σε

you

Accusative

*direct object of σῶσαι (Abishai)*

→ participant reference

σύ: the object of the rescue — Abishai's division.

## 12 ἀνδρίζου καὶ κραταιωθῶμεν ὑπὲρ τοῦ λαοῦ ἡμῶν καὶ περὶ τῶν πόλεων τοῦ θεοῦ ἡμῶν καὶ κύριος ποιήσει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ

Be a man, and let us be strong for our people and for the cities of our God; and the LORD will do what is good in his eyes.

Climactic battle-charge: courage and trust in YHWH

ἀνδρίζου

The great war-cry of the chapter: the asyndetic imperative ἀνδρίζου ('be a man / take courage') and the hortatory subjunctive κραταιωθῶμεν ('let us be strong') frame the battle as fought ὑπὲρ τοῦ λαοῦ ... καὶ περὶ τῶν πόλεων τοῦ θεοῦ — for people and for the cities of God. The closing line κύριος ποιήσει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ surrenders the outcome to YHWH, fusing martial resolve with theological submission.

### ἀνδρίζου

be a man / take courage

Pres Mid Impv 2 Sg · ἀνδρίζομαι

*main verb (asyndetic exhortative imperative)*

→ durative present imperative (sustained courage)

ἀνδρίζομαι: 'play the man / be courageous / be strong'; renders ὕμνη / ὕμνη; the deponent imperative addressed to Abishai; the pairing ἀνδρίζου ... κραταιωθῶμεν echoes the LXX exhortation formula 'be strong and courageous' (cf. Deut 31:6–7; Josh 1:6–9); a signature call to martial valor grounded in faith.

### καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

### κραταιωθῶμεν

let us be strong

Aor Pass Subj 1 Pl · κραταιόω

*hortatory subjunctive (mutual exhortation)*

→ hortatory aorist subjunctive (joint resolve to be strong)

κραταιόω: 'be strong / prevail'; the hortatory subjunctive ('let us be strong') unites Joab and Abishai in shared resolve; the verb's recurrence (vv. 11, 12) turns the contingency-language of strength into a deliberate summons to courage.

### ὑπὲρ

for / on behalf of

*preposition + genitive (advantage: 'on behalf of')*

→ spatial or relational framing

ὑπὲρ + genitive: 'on behalf of / for the sake of'; the battle is fought 'for our people' — a cause that ennobles the conflict beyond royal honor.

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 object of ὑπέρ ('for our people')

→ relational specification

λαός: 'people'; here the covenant people Israel, whose welfare is the cause of the war; the phrase elevates the battle into a defense of the nation.

ἡμῶν

our

Genitive

genitive of possession (1st plural: 'our people')

→ relational specification

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

καὶ

and

coordinate conjunction (second cause)

→ discourse linkage or contrast

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

περί

for / concerning

preposition + genitive (advantage/concern: 'for')

→ spatial or relational framing

περί + genitive: here 'for / on behalf of' (parallel to ὑπέρ); the variation ὑπέρ ... περί is stylistic, both denoting the cause defended.

τῶν

the

Genitive

article (with πόλεων)

→ noun-phrase marking

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

πόλεων

cities

Genitive

genitive object of περί ('for the cities')

→ relational specification

πόλις: 'city'; renders עִיר; the 'cities of our God' are Israel's settlements, regarded as belonging to YHWH; defending them is a sacred charge, framing the war as the LORD's own cause.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession ('cities of our God')

→ relational specification

θεός: 'God'; renders אֱלֹהֵי; the cities belong to Israel's God, so their defense is a religious duty; the phrase grounds the martial exhortation in covenant theology.

ἡμῶν

our

Genitive

genitive of possession (1st plural: 'our God')

→ relational specification

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

καὶ

and

coordinate conjunction (resolving the resolve to YHWH)

→ discourse linkage or contrast

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

κύριος

the LORD

Nominative

subject of ποιήσει

→ participant prominence

κύριος: here the divine name, rendering the Tetragrammaton יְהוָה (NOT the human-master sense of v. 3); Joab commits the battle's outcome to YHWH — human valor must be matched by divine sovereignty; the clause is a model of pious fatalism in war.

## ποιήσει

will do

Fut Act Indic 3 Sg · ποιέω

main verb (declaration of trust)

→ predictive future (confident submission to divine will)

ποιέω: 'do / make'; the future expresses confident trust that YHWH will act; the idiom ποιέω τὸ ἀγαθὸν ἐν ὀφθαλμοῖς ('do what is good in [his] eyes') renders חַיְיבָהּ לַיהוָה בְּעֵינָיו, a formula of submission to sovereign will (cf. 1 Sam 3:18; 2 Sam 15:26).

## τὸ

the

Accusative

article (with ἀγαθόν, substantivized)

→ noun-phrase marking

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

## ἀγαθόν

good / what is good

Accusative

substantivized adjective (direct object of ποιήσει)

→ object specification

ἀγαθός: 'good'; substantivized τὸ ἀγαθόν ('what is good'); renders בְּחַיְיבָהּ; in the idiom 'do what is good in his eyes' it denotes whatever YHWH deems right — the battle's outcome is surrendered to divine judgment, not human ambition.

## ἐν

in

preposition + dative (Hebraism: 'in his eyes')

→ spatial or relational framing

ἐν + dative: in the idiom ἐν ὀφθαλμοῖς ('in the eyes of'), rendering יְיָ; denotes the standpoint of evaluation — what is good 'in YHWH's sight!'

## ὀφθαλμοῖς

eyes

Dative

dative (idiom: 'in his eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; in the Hebraism ἐν ὀφθαλμοῖς αὐτοῦ ('in his eyes' = 'in his judgment'); the phrase locates the standard of 'good' in YHWH's own estimation.

## αὐτοῦ

his

Genitive

genitive of possession (YHWH's eyes)

→ relational specification

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

## 13 καὶ προσῆλθεν Ιωαβ καὶ ὁ λαὸς αὐτοῦ μετ' αὐτοῦ εἰς πόλεμον πρὸς Συρίαν καὶ ἔφυγαν ἀπὸ προσώπου αὐτοῦ

And Joab advanced, and the people who were with him, to battle against Syria, and they fled before him.

First engagement and rout of the Arameans

καὶ προσῆλθεν Ιωαβ

The battle is joined and resolved in a single swift sentence: Joab advances against Syria and the Arameans flee (ἔφυγαν ἀπὸ προσώπου αὐτοῦ, 'before his face'). The phrase ἀπὸ προσώπου ('from before') recurs in vv. 14, 18, becoming the leitmotif of the chapter's serial routs.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

προσῆλθεν  
advanced / drew near

Aor Act Indic 3 Sg · προσέρχομαι

*main verb (Joab's advance to battle)*

→ constative aorist (completed advance)

προσέρχομαι: 'approach / draw near / advance'; renders בָּרַךְ / שָׁגַב; here a military advance to engage; Joab leads his elite corps forward against the Arameans, executing the plan of vv. 9–12.

Ιωαβ  
Joab

*subject (indeclinable proper noun)*

→ participant identification

Ιωαβ: Joab, leading the assault on the Aramean front.

καὶ  
and

*coordinate conjunction (compound subject)*

→ discourse linkage or contrast

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

ὁ  
the

Nominative

*article (with λαός)*

→ noun-phrase marking

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

λαός  
people / troops

Nominative

*subject (coordinate with Ιωαβ)*

→ participant prominence

λαός: 'people'; here the soldiers under Joab's command (the 'people' = the army, as in v. 10); the compound subject 'Joab and his troops' advances together.

αὐτοῦ  
his

Genitive

*genitive of possession (Joab's troops)*

→ relational specification

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

μετ'  
with

*preposition + genitive (accompaniment, elided before vowel)*

→ spatial or relational framing

μετά + genitive: 'with'; the somewhat redundant μετ' αὐτοῦ ('with him') is a Hebraistic fullness of expression reinforcing the accompaniment of the troops with their commander.

αὐτοῦ  
him

Genitive

*genitive object of μετὰ (Joab)*

→ relational specification

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

εἰς  
to / for

*preposition + accusative (purpose: 'to battle')*

→ spatial or relational framing

εἰς + accusative: here purpose/goal, 'to / for battle'.

πόλεμον  
battle / war

Accusative

*accusative object of εἰς (purpose of the advance)*

→ object specification

πόλεμος: 'war / battle'; the goal of Joab's advance; εἰς πόλεμον ('to battle') marks the transition from deployment to engagement.

πρός  
against

*preposition + accusative (hostile direction)*

→ spatial or relational framing

πρός + accusative: here 'against'; the battle is directed against the Arameans.

## Συρίαν

Syria / Aram

Accusative

accusative object of *πρός* (the foe engaged)

→ object specification

Συρία: 'Syria / Aram'; the declinable name (acc. Συρίαν) names Joab's assigned adversary; the engagement that follows routs them.

## καὶ

and

narrative conjunction (engagement → rout)

→ discourse linkage or contrast

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

## ἔφυγαν

they fled

Aor Act Indic 3 Pl · φεύγω

main verb (rout of the Arameans)

→ ingressive aorist (took to flight)

φεύγω (Koine aor. ἔφυγαν): 'flee'; renders  $\varnothing$ 11; the alpha-aorist is a Koine form; the Arameans' flight is the decisive turn of the battle; φεύγω recurs (vv. 14, 18) tracing the collapse of the coalition before Israel.

## ἀπὸ

from

preposition + genitive (idiom ἀπὸ προσώπου: 'before')

→ spatial or relational framing

ἀπὸ + genitive: in the idiom ἀπὸ προσώπου ('from before / from the face of'), rendering  $\text{יְהוָה}$ ; a Hebraism for fleeing 'before' someone.

## προσώπου

face / presence

Genitive

genitive (idiom ἀπὸ προσώπου: 'from before')

→ relational specification

πρόσωπον: 'face / presence'; in ἀπὸ προσώπου αὐτοῦ ('from before him') it conveys the Arameans fleeing from Joab's onset; this leitmotif phrase frames the chapter's serial routs (vv. 13, 14, 18).

## αὐτοῦ

him

Genitive

genitive of reference (Joab, before whom they flee)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of reference (Joab, before whom they flee).

14 καὶ οἱ υἱοὶ Ἀμμων εἶδαν ὅτι ἔφυγεν Συρία καὶ ἔφυγαν ἀπὸ προσώπου Ἀβεσσα καὶ εἰσῆλθαν εἰς τὴν πόλιν καὶ ἀνέστρεψεν Ἰωαβ ἀπὸ τῶν υἱῶν Ἀμμων καὶ παρεγένοντο εἰς Ἱερουσαλημ

And the sons of Ammon saw that Syria had fled, and they fled before Abishai and went into the city; and Joab turned back from the sons of Ammon, and they came to Jerusalem.

Second rout and Israelite withdrawal

καὶ οἱ υἱοὶ Ἀμμων εἶδαν

The Aramean collapse triggers the Ammonite collapse: seeing Syria flee, the Ammonites flee before Abishai into the city. With both fronts won, Joab breaks off (ἀνέστρεψεν ... ἀπὸ τῶν υἱῶν Ἀμμων) and the army returns to Jerusalem. The verse closes the first campaign-phase (A–C) before the Aramean regrouping of vv. 15–19.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

οἱ

the

Nominative

*article (with υἱοί)*

→ noun-phrase marking

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

υἱοί

sons

Nominative

*subject of εἶδαν (with Ἀμμων)*

→ participant prominence

υἱός: in υἱοί Ἀμμων; the Ammonites, who now perceive the Aramean rout.

Ἀμμων

Ammon

*genitive of relationship (indeclinable: 'of Ammon')*

→ participant identification

Ἀμμων: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'of Ammon').

εἶδαν

saw

Aor Act Indic 3 Pl · ὁράω

*main verb (perception of the Aramean flight)*

→ constative aorist (act of perceiving)

ὁράω (Koine aor. εἶδαν): 'see / perceive'; the Ammonites see their hired allies routed and lose their own nerve; the verb of perception again drives the action (cf. vv. 6, 9).

ὅτι

that

*conjunction (object clause of εἶδαν)*

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the Ammonites' perception — Syria's flight.

ἔφυγεν

had fled

Aor Act Indic 3 Sg · φεύγω

*verb of the ὅτι-clause*

→ constative aorist (completed flight, viewed as prior fact)

φεύγω: 'flee'; the singular ἔφυγεν agrees with the collective Συρία; the Aramean flight (already narrated in v. 13) is here perceived by the Ammonites.

Συρία

Syria / Aram

Nominative

*subject of ἔφυγεν*

→ participant prominence

Συρία: 'Syria / Aram'; the routed mercenaries whose flight demoralizes the Ammonites.

καὶ

and

*narrative conjunction (perception → flight)*

→ discourse linkage or contrast

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

ἔφυγαν

they fled

Aor Act Indic 3 Pl · φεύγω

*main verb (Ammonite flight)*

→ ingressive aorist (took to flight)

φεύγω (Koine aor. ἔφυγαν): 'flee'; the Ammonites flee before Abishai, mirroring the Aramean flight before Joab; the repetition ἔφυγεν ... ἔφυγαν binds the two routs.

ἀπὸ

from / before

*preposition + genitive (idiom ἀπὸ προσώπου: 'before')*

→ spatial or relational framing

ἀπὸ: in the idiom ἀπὸ προσώπου ('before / from the face of').

προσώπου

face / presence

Genitive

*genitive (idiom ἀπὸ προσώπου: 'before Abishai')*

→ relational specification

πρόσωπον: 'face'; in ἀπὸ προσώπου Ἀβессα ('before Abishai'); the leitmotif of flight 'before the face of' the Israelite commanders.

Αβεσσα

Abishai

genitive of reference (indeclinable: 'before Abishai')

→ participant identification

Αβεσσα: Abishai, before whom the Ammonites flee; his front is won as decisively as Joab's.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

εἰσῆλθαν

they entered / went in

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (Ammonite retreat into the city)

→ constative aorist (completed entry)

εἰσέρχομαι (Koine aor. εἰσῆλθαν): 'enter / go in'; the Ammonites retreat into their fortified city (Rabbah); the move corresponds to their original position at the gate (v. 8) — they fall back behind their walls.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (place of refuge)

→ object specification

πόλις: 'city'; the Ammonite capital, into which the defeated army withdraws; the same city the envoys were accused of plotting to spy out (v. 3).

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἀνέστρεψεν

turned back / returned

Aor Act Indic 3 Sg · ἀναστρέφω

main verb (Joab breaks off the engagement)

→ constative aorist (completed withdrawal)

ἀναστρέφω: 'turn back / return'; renders בּוּשׁ; with both enemies routed, Joab disengages 'from the sons of Ammon' rather than pressing a siege; the verb marks the close of this campaign-phase.

Ιωαβ

Joab

subject (indeclinable proper noun)

→ participant identification

Ιωαβ: Joab, who, victorious, withdraws the army.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπὸ + genitive: here 'from / away from' (separation), marking Joab's disengagement.

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

of the sons

Genitive

genitive object of ἀπὸ (with Αμμων)

→ relational specification

υἱός: in υἱοὶ Αμμων; the Ammonites, from whom Joab now withdraws.

Αμμων

Ammon

*genitive of relationship (indeclinable: 'of Ammon')*

→ participant identification

Αμμων: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'of Ammon').

καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

παρεγένοντο

they came / returned

Aor Mid Indic 3 Pl · παραγίνομαι

*main verb (return to Jerusalem)*

→ constative aorist (completed arrival)

παραγίνομαι: 'come / arrive'; the army returns to Jerusalem; the verb of arrival closes the first campaign (cf. v. 2), framing the narrative before the Aramean regrouping.

εἰς

to

*preposition + accusative (destination)*

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

*accusative of destination (indeclinable place-name)*

→ participant identification

Ιερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם (Jerusalem); indeclinable in the LXX; David's capital, the army's home base to which they return after the first victory.

## 15 καὶ εἶδεν Συρία ὅτι ἔπταισεν ἔμπροσθεν Ἰσραηλ καὶ συνήχθησαν ἐπὶ τὸ αὐτό

And Syria saw that it had been defeated before Israel, and they gathered themselves together.

**New movement: the Arameans regroup for a second war** καὶ εἶδεν Συρία

The verse opens the second campaign (D, vv. 15–19): defeated Syria (ἔπταισεν ἔμπροσθεν Ἰσραηλ) does not submit but regroups (συνήχθησαν ἐπὶ τὸ αὐτό, 'gathered to the same place'). The verb παταίω ('stumble / be defeated') frames the Aramean experience here and at v. 19, bracketing the second campaign.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

*main verb (Aramean perception of defeat)*

→ constative aorist (act of perceiving)

ὁράω (aor. εἶδεν): 'see / perceive'; the singular agrees with the collective Συρία; the Arameans 'see' their defeat and resolve on a fresh mustering — perception again triggering action.

Συρία

Syria / Aram

Nominative

*subject of εἶδεν*

→ participant prominence

Συρία: 'Syria / Aram'; the collective Arameans, treated as a singular agent throughout the chapter; here they regroup under Hadadezer's leadership.

ὅτι

that

*conjunction (object clause of εἶδεν)*

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the perception — the defeat before Israel.

ἔπαισεν

was defeated / stumbled

Aor Act Indic 3 Sg · παίω

*verb of the ὅτι-clause*

→ constative aorist (completed defeat)

παίω: 'stumble / trip / be defeated'; renders נָפַל (Niphal, 'be smitten/defeated'); the military metaphor of 'stumbling' for defeat; the verb brackets the second campaign (vv. 15, 19), marking Aramean defeat both at its start and at its decisive end.

ἔμπροσθεν

before / in front of

*preposition + genitive (in the presence/face of)*

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; renders מִלְּפָנָיו; 'defeated before Israel' — the standard idiom for being routed in someone's presence; ἔμπροσθεν recurs in vv. 16, 19.

Ισραηλ

Israel

*genitive of reference (indeclinable: 'before Israel')*

→ participant identification

Ισραηλ: Israel; the victorious party before whom Syria is defeated; the recurring naming of Israel as victor (vv. 15, 17, 18, 19) underscores the theological point of the chapter.

καὶ

and

*narrative conjunction (perception → regrouping)*

→ discourse linkage or contrast

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

## συνήχθησαν

they gathered together

Aor Pass Indic 3 Pl · συνάγω

main verb (Aramean re-mustering)

→ ingressive aorist passive (assembled themselves)

συνάγω: 'gather / assemble / bring together'; renders  $\text{ܣܢܐܓܐ}$  /  $\text{ܣܢܐܓܐ}$ ; the passive  $\text{ܣܢܐܚܬܗܝܢ}$  ('they were gathered / assembled themselves') describes the Aramean re-mustering; the plural verb after the singular collective  $\text{ܣܘܪܝܐ}$  is a *constructio ad sensum*.

## ἐπὶ

to / at

preposition + accusative (idiom ἐπὶ τὸ αὐτό: 'together')

→ spatial or relational framing

ἐπί + accusative: in the idiom ἐπὶ τὸ αὐτό ('to the same place / together'), a fixed LXX/NT phrase for assembly in one location.

## τὸ

the

Accusative

article (with αὐτό, in idiom ἐπὶ τὸ αὐτό)

→ noun-phrase marking

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

## αὐτό

same (place)

Accusative

substantivized adjective (idiom ἐπὶ τὸ αὐτό: 'to the same place')

→ participant reference

αὐτός: 'same'; in ἐπὶ τὸ αὐτό ('together / to the same place'); renders  $\text{ܐܝܬܐ}$ ; the Arameans concentrate their forces in one place for a renewed offensive.

## 16 καὶ ἀπέστειλεν Ἀδρααζαρ καὶ συνήγαγεν τὴν Συρίαν τὴν ἐκ τοῦ πέραν τοῦ ποταμοῦ Χαλαμακ καὶ παρεγένοντο Αἰλαμ καὶ Σωβακ ἄρχων τῆς δυνάμεως Ἀδρααζαρ ἔμπροσθεν αὐτῶν

And Hadadezer sent and gathered the Arameans who were from beyond the river Chalamak, and they came to Helam; and Shobach, commander of the army of Hadadezer, was at their head.

Hadadezer musters the trans-River Arameans under Shobach

καὶ ἀπέστειλεν Ἀδρααζαρ

The regrouping is given a leader and a scale: Hadadezer (Ἀδρααζαρ) of Zobah summons the Arameans from beyond the River (Euphrates), who muster at Helam (Αἰλαμ) under his army-commander Shobach (Σωβακ). The phrase ἄρχων τῆς δυνάμεως ('commander of the army') and the geographical reach 'beyond the river' mark this as a far larger, professional force than the hired contingents of v. 6.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

ἀπέστειλεν  
sent

Aor Act Indic 3 Sg · ἀποστέλλω

*main verb (Hadadezer's summons)*

→ constative aorist (completed act)

ἀποστέλλω: 'send / dispatch'; Hadadezer sends to summon the trans-River Arameans; the verb of sending now mobilizes a much larger coalition.

Ἀδρααζαρ  
Hadadezer

*subject (indeclinable proper noun)*

→ participant identification

Ἀδρααζαρ: transliteration of Hebrew **הַדַּדְצִיזַר** (Hadadezer); indeclinable in the LXX; king of Aram-Zobah (cf. Σουβα, v. 8), the chief Aramean power, who now leads the renewed war against David.

καὶ  
and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

συνήγαγεν  
gathered

Aor Act Indic 3 Sg · συνάγω

*main verb (mustered of the Arameans)*

→ constative aorist (completed gathering)

συνάγω: 'gather / assemble'; here active ('he gathered'), with Hadadezer as agent mustering the trans-River forces; cf. the passive συνήχθησαν of v. 15 and David's συνήγαγεν of v. 17 (the same verb of both sides' mustering).

τὴν  
the

Accusative

*article (with Συρίαν)*

→ noun-phrase marking

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

Συρίαν  
Syria / the Arameans

Accusative

*direct object of συνήγαγεν*

→ object specification

Συρία: 'Syria / Aram'; the declinable name (acc. Συρίαν), here the trans-River Arameans Hadadezer musters; the article-plus-attributive construction (τὴν ... τὴν ἐκ ...) specifies which Arameans.

τὴν  
the (ones)

Accusative

*article (attributive, with the prepositional phrase ἐκ τοῦ πέραν)*

→ noun-phrase marking

ὁ, ἡ, τό: the repeated article turns the following prepositional phrase into an attributive ('the [Arameans] from beyond the river'); a common Greek construction for localizing a noun.

ἐκ  
from

*preposition + genitive (source/location: 'from beyond')*

→ spatial or relational framing

ἐκ + genitive: 'from / out of'; with τοῦ πέραν it localizes the Arameans as those 'from beyond the river.'

τοῦ  
the

Genitive

*article (substantivizing the adverb πέραν)*

→ noun-phrase marking

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

πέραν  
the far side / beyond

*adverb (substantivized: 'the region beyond')*

→ clausal contribution

πέραν: 'across / on the other side / beyond'; renders **עַבְרָא**; with the article τοῦ it is substantivized ('the beyond / the far side'); here 'beyond the river' = the trans-Euphrates region, the homeland of Hadadezer's wider forces.

τοῦ  
the

Genitive

*article (with ποταμοῦ)*

→ noun-phrase marking

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

## ποταμοῦ

river

Genitive

*genitive (with πέραν: 'beyond the river')*

→ relational specification

ποταμός: 'river'; renders נַחַל; 'the River' par excellence is the Euphrates; the Arameans summoned from 'beyond the River' represent the eastern reach of Hadadezer's empire.

## Χαλαμακ

Chalamak / Helam

*indeclinable place-name (apposed to the locale)*

→ participant identification

Χαλαμακ: a transliteration in this LXX text reflecting Hebrew חֶלַם (Helam); indeclinable; the place-name appears here (and as Αιλαμ below) in variant transliterated forms; it designates the mustering-ground east of the Jordan where the decisive battle is fought.

## καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

## παρεγένοντο

they came / arrived

Aor Mid Indic 3 Pl · παραγίνομαι

*main verb (arrival of the Arameans at Helam)*

→ constative aorist (completed arrival)

παράγινωμι: 'come / arrive'; the Arameans reach the mustering-ground; the same verb describes David's arrival there (v. 17), setting up the head-on clash.

## Αιλαμ

Helam

*accusative/locative of destination (indeclinable place-name)*

→ participant identification

Αιλαμ: transliteration of Hebrew חֶלַם (Helam); indeclinable in the LXX; the site (here without preposition, an accusative of place) where the Aramean army concentrates and where David defeats them (v. 17); cf. the variant Χαλαμακ above.

## καὶ

and

*coordinate conjunction (introducing the commander)*

→ discourse linkage or contrast

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

## Σωβακ

Shobach

*subject (indeclinable proper noun) of the elliptical 'was at their head'*

→ participant identification

Σωβακ: transliteration of Hebrew שׁוּבַח (Shobach); indeclinable in the LXX; Hadadezer's army-commander who leads the trans-River forces and is slain by David (v. 18).

## ἄρχων

commander / chief

Nominative

*nominative in apposition to Σωβακ*

→ participant prominence

ἄρχων: 'ruler / commander / chief'; renders ἄρ; in apposition, identifying Shobach as 'commander of the army' (ἄρχων τῆς δυνάμεως), the supreme field-officer of Hadadezer; his death (v. 18) decapitates the Aramean force.

## τῆς

the

Genitive

*article (with δυνάμεως)*

→ noun-phrase marking

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

## δυνάμεως

army / host

Genitive

*genitive (with ἄρχων: 'commander of the army')*

→ relational specification

δύναμις: 'force / army / host'; the genitive in the title ἄρχων τῆς δυνάμεως ('commander of the army'); the same word for the army David sent under Joab (v. 7).

## Αδρααζαρ

Hadadezer's / of Hadadezer

*genitive of relationship (indeclinable: 'of Hadadezer')*

→ participant identification

Αδρααζαρ: Hadadezer; the genitive identifies whose army Shobach commands — the trans-River host of the Aramean king.

## ἔμπροσθεν

before / at the head of

*preposition + genitive (position: 'at their head')*

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of / at the head of'; here positional — Shobach leads the army 'before them'; the same preposition denotes defeat 'before Israel' in vv. 15, 19, an ominous foreshadowing.

αὐτῶν

them

Genitive

genitive object of ἔμπροσθεν (the Aramean troops)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἔμπροσθεν (the Aramean troops).

17 καὶ ἀνηγγέλη τῷ Δαυιδ καὶ συνήγαγεν τὸν πάντα Ἰσραηλ καὶ διέβη τὸν Ἰορδάνην καὶ παρεγένοντο εἰς Αἰλαμ καὶ παρετάξατο Συρία ἀπέναντι Δαυιδ καὶ ἐπολέμησαν μετ' αὐτοῦ

And it was reported to David, and he gathered all Israel and crossed the Jordan, and they came to Helam; and Syria drew up in array opposite David, and they fought with him.

David takes the field in person against the regrouped Arameans

καὶ ἀνηγγέλη τῷ Δαυιδ

Unlike the first campaign (which David delegated to Joab, v. 7), the renewed Aramean threat draws David himself: he musters all Israel, crosses the Jordan, and meets the enemy at Helam. The chain συνήγαγεν ... διέβη ... παρεγένοντο builds to the head-on engagement (παρετάξατο Συρία ἀπέναντι Δαυιδ ... ἐπολέμησαν). The passive ἀνηγγέλη ('it was reported') echoes the active ἀνήγγειλαν of v. 5.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἀνηγγέλη

it was reported / announced

Aor Pass Indic 3 Sg · ἀναγγέλλω

*main verb (impersonal passive: news reaches David)*

→ constative aorist passive (completed report)

ἀναγγέλλω: 'report / announce'; renders ἤλθ (Hophal, 'it was told'); the impersonal passive ('it was reported to David') brings news of the Aramean regrouping; cf. the active ἀνήγγειλαν of v. 5 — both report decisive turns to David.

τῷ

to

Dative

*article (with Δαυιδ, dative of recipient)*

→ noun-phrase marking

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

Δαυιδ

David

*dative of recipient (indeclinable proper noun)*

→ participant identification

Δαυιδ: David; the article τῷ supplies the dative; David receives news of the renewed Aramean muster and now leads in person.

καὶ

and

*narrative conjunction (report → mobilization)*

→ discourse linkage or contrast

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

συνήγαγεν

gathered

Aor Act Indic 3 Sg · συνάγω

*main verb (David's muster)*

→ constative aorist (completed gathering)

συνάγω: 'gather / assemble'; David musters 'all Israel' — a full national levy, matching the scale of Hadadezer's trans-River host (v. 16); the same verb describes both armies' mustering (vv. 15, 16, 17).

τὸν

the

Accusative

*article (with πάντα Ἰσραηλ)*

→ noun-phrase marking

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

πάντα

all

Accusative

*attributive adjective (with Ἰσραηλ: 'all Israel')*

→ object specification

πᾶς: 'all / whole'; the masculine accusative πάντα modifies the (here masculine-treated) collective Ἰσραηλ; 'all Israel' signals a full national mobilization for the decisive battle.

Ἰσραηλ

Israel

*direct object of συνήγαγεν (indeclinable; article+adj. supply case)*

→ participant identification

Ἰσραηλ: Israel; the whole nation is levied; the article and adjective (τὸν πάντα) decline around the indeclinable name to mark it as the accusative object.

καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

διέβη

crossed over

Aor Act Indic 3 Sg · διαβαίνω

*main verb (crossing of the Jordan)*

→ constative aorist (completed crossing)

διαβαίνω: 'cross over / pass through'; renders יָבַח; David crosses the Jordan to engage the Arameans in the Transjordan; the verb marks the offensive movement into enemy-mustering territory.

τὸν

the

Accusative

*article (with Ἰορδάνην)*

→ noun-phrase marking

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

## Ιορδάνην

Jordan

Accusative

*direct object of διέβη (the river crossed)*

→ object specification

Ιορδάνης; the Jordan river; here declined (acc. Ιορδάνην) as a first-declension masculine noun in the LXX (rendering יַרְדֵּן); the river David crosses to reach the battlefield at Helam.

καὶ

and

*narrative conjunction (sequential)*

→ discourse linkage or contrast

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

## παρεγένοντο

they came / arrived

Aor Mid Indic 3 Pl · παραγίνομαι

*main verb (Israel's arrival at Helam)*

→ constative aorist (completed arrival)

παραγίνομαι: 'come / arrive'; the plural (Israel's army as subject) reaches Helam, the same place the Arameans had mustered (v. 16); the parallel arrivals set up the direct confrontation.

εἰς

to

*preposition + accusative (destination)*

→ spatial or relational framing

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

## Αἰλαμ

Helam

*accusative of destination (indeclinable place-name)*

→ participant identification

Αἰλαμ: Helam; cf. v. 16; the battlefield east of the Jordan where David routs the Aramean host.

καὶ

and

*narrative conjunction (arrival → battle-array)*

→ discourse linkage or contrast

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

## παρετάξατο

drew up / arrayed (itself)

Aor Mid Indic 3 Sg · παρατάσσω

*main verb (Aramean battle-array)*

→ constative aorist middle (took battle-position)

παρατάσσω: 'draw up in battle-line'; the singular (collective Συρία as subject) middle; the Arameans deploy 'opposite David'; the chapter's signature military verb (cf. vv. 8, 9, 10) marks the final engagement.

## Συρία

Syria / Aram

Nominative

*subject of παρετάξατο*

→ participant prominence

Συρία: 'Syria / Aram'; the collective Arameans deploy against David in person; this is their last stand before the decisive rout of v. 18.

## ἀπέναντι

opposite / over against

*preposition + genitive (position: 'opposite David')*

→ spatial or relational framing

ἀπέναντι: 'opposite / over against / in front of'; renders ἄλλοι; the Arameans array 'opposite David,' confronting the king himself rather than merely his general; the personal confrontation heightens the stakes.

## Δαυιδ

David

*genitive of reference (indeclinable: 'opposite David')*

→ participant identification

Δαυιδ: David; the Arameans face the king directly; the chapter that began with David's gesture of kindness ends with David's personal triumph in war.

καὶ

and

*narrative conjunction (array → fighting)*

→ discourse linkage or contrast

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

## ἐπολέμησαν

they fought / made war

Aor Act Indic 3 Pl · πολεμέω

*main verb (the engagement)*

→ constative aorist (the battle joined)

πολεμέω: 'wage war / fight'; renders ἐπολέμησαν (Niphal); cognate with πόλεμος; the Arameans 'fought with him' (David); the verb names the actual combat that ends in their decisive defeat (v. 18).

μετ'

with / against

*preposition + genitive (hostile association:  
'against', elided)*

→ spatial or relational framing

μετά + genitive: normally 'with'; in the idiom πολεμέω μετά τινος ('fight with [= against] someone') it renders the Hebrew מִלְחָמָה, where 'with' has hostile sense — they made war 'against' David.

αὐτοῦ

him

Genitive

*genitive object of μετά (David)*

→ relational specification

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

18 καὶ ἔφυγεν Συρία ἀπὸ προσώπου Ἰσραὴλ καὶ ἀνείλεν Δαυὶδ ἐκ τῆς Συρίας ἑπτακόσια ἄρματα καὶ τεσσαράκοντα χιλιάδας ἰππέων καὶ τὸν Σωβακ τὸν ἄρχοντα τῆς δυνάμεως αὐτοῦ ἐπάταξεν καὶ ἀπέθανεν ἐκεῖ

And Syria fled before Israel, and David destroyed of Syria seven hundred chariots and forty thousand horsemen; and Shobach the commander of his army he struck down, and he died there.

**Decisive rout: David's victory and the death of Shobach** καὶ ἔφυγεν Συρία

The climactic battle-result: Syria flees before Israel (ἔφυγεν ... ἀπὸ προσώπου Ἰσραὴλ), David destroys vast chariotry and cavalry, and the enemy commander Shobach is struck down and dies on the field. The enumeration (700 chariots, 40,000 horsemen) quantifies the magnitude of the rout; the death of the ἄρχων τῆς δυνάμεως decapitates Aramean resistance, preparing the submission of v. 19.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

*main verb (Aramean rout)*

→ ingressive aorist (took to flight)

φεύγω: 'flee'; the singular agrees with the collective Συρία; the Arameans flee before Israel as they had before Joab (v. 13); the recurring φεύγω caps the chapter's pattern of enemy rout.

Συρία

Syria / Aram

Nominative

*subject of ἔφυγεν*

→ participant prominence

Συρία: 'Syria / Aram'; the routed Arameans; their flight before Israel is the decisive military outcome.

ἀπὸ

from / before

*preposition + genitive (idiom ἀπὸ προσώπου: 'before')*

→ spatial or relational framing

ἀπὸ: in the idiom ἀπὸ προσώπου ('before / from the face of'); cf. vv. 13, 14.

προσώπου

face / presence

Genitive

*genitive (idiom ἀπὸ προσώπου: 'before Israel')*

→ relational specification

πρόσωπον: 'face'; in ἀπὸ προσώπου Ἰσραὴλ ('before Israel'); the leitmotif of flight 'before the face of' the victor, here climactically before the whole nation.

Ἰσραὴλ

Israel

*genitive of reference (indeclinable: 'before Israel')*

→ participant identification

Ἰσραὴλ: Israel; the nation before whom Syria flees; the recurring victor of the chapter's second campaign.

καὶ

and

*narrative conjunction (rout → slaughter)*

→ discourse linkage or contrast

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

ἀνεῖλεν

destroyed / killed

Aor Act Indic 3 Sg · ἀναιρέω

*main verb (David's destruction of the Aramean forces)*

→ constative aorist (completed slaughter)

ἀναιρέω: 'take away / destroy / kill'; renders נָחַךְ / גָּרַךְ; David 'destroys' the chariotry and cavalry; the verb (with David as subject) credits the king personally with the decisive blow against Aramean military power.

Δαυיד

David

*subject (indeclinable proper noun)*

→ participant identification

Δαυיד: David; the agent of the rout, now triumphant where the chapter began with his gesture of peace.

ἐκ

of / from

*preposition + genitive (partitive: 'of Syria')*

→ spatial or relational framing

ἐκ + genitive: partitive, 'of / from among' — David destroys 'of Syria' the following numbers, i.e., a portion of the Aramean host.

τῆς

the

Genitive

*article (with Συρίας)*

→ noun-phrase marking

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

Συρίας

Syria / Aram

Genitive

*partitive genitive (with ἐκ: 'of Syria')*

→ relational specification

Συρία: 'Syria / Aram'; the declinable name (gen. Συρίας) in the partitive construction — the chariots and horsemen destroyed are 'of Syria'.

## ἑπτακόσια

seven hundred

Accusative

*numeral adjective (with ἄρματα)*

→ object specification

ἑπτακόσιοι: 'seven hundred'; the cardinal (neut. acc. ἑπτακόσια) agrees with ἄρματα; the chariot-count quantifies the scale of the Aramean defeat (the parallel at 1 Chr 19:18 reads 7,000 chariots).

## ἄρματα

chariots

Accusative

*direct object of ἀνεῖλεν (the chariotry destroyed)*

→ object specification

ἄρμα: 'chariot'; renders כִּזְרָה; the destruction of the chariotry — the elite striking arm of an ancient army — signals the breaking of Aramean military power.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## τεσσαράκοντα

forty

*numeral (with χιλιάδας)*

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable cardinal; with χιλιάδας gives the cavalry-count (40,000 horsemen).

## χιλιάδας

thousands

Accusative

*accusative (the number of horsemen)*

→ object specification

χιλιάς: 'a thousand'; the accusative quantifies the slaughtered cavalry; the parallel at 1 Chr 19:18 reads 40,000 foot, a known textual divergence.

## ἱππέων

of horsemen / cavalry

Genitive

*genitive (with χιλιάδας: 'thousands of horsemen')*

→ relational specification

ἱππεύς: 'horseman / cavalryman'; renders שָׂרָף; the cavalry destroyed alongside the chariotry; together they represent the Aramean army's mobile striking power, now annihilated.

## καὶ

and

*coordinate conjunction (introducing the commander's death)*

→ discourse linkage or contrast

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

## τὸν

the

Accusative

*article (with Σωβακ, fronted object)*

→ noun-phrase marking

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

## Σωβακ

Shobach

*direct object of ἐπάταξεν (fronted; indeclinable proper noun)*

→ participant identification

Σωβακ: Shobach; Hadadezer's army-commander (v. 16); the fronting of his name (τὸν Σωβακ ... ἐπάταξεν) emphasizes the decapitation of the Aramean command.

## τὸν

the

Accusative

*article (with ἄρχοντα, in apposition)*

→ noun-phrase marking

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

## ἄρχοντα

commander / chief

Accusative

*accusative in apposition to Σωβακ*

→ object specification

ἄρχων: 'commander / ruler'; in apposition, identifying Shobach again as 'the commander of his army'; the title underscores that the slain man is the supreme Aramean field-officer.

## τῆς

the

Genitive

*article (with δυνάμεως)*

→ noun-phrase marking

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

## δυνάμεως

army / host

Genitive

*genitive (with ἄρχοντα: 'commander of the army')*

→ relational specification

δύναμις: 'army / force'; the genitive in the title; the same word for both armies in the chapter (vv. 7, 16).

## αὐτοῦ

his

Genitive

*genitive of possession (Hadadezer's army)*

→ relational specification

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

## ἐπάταξεν

struck down

Aor Act Indic 3 Sg · πατάσσω

*main verb (David strikes Shobach)*

→ constative aorist (completed blow)

πατάσσω: 'strike / smite / strike down'; renders הִכָּה (Hiphil); David (or his forces) fatally strikes the Aramean commander; the verb of the death-blow, common in LXX battle-narratives.

## καὶ

and

*narrative conjunction (blow → death)*

→ 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 (Shobach's death)*

→ constative aorist (completed death)

ἀποθνήσκω: 'die'; Shobach dies on the field; the verb forms an inclusio with v. 1 (ἀπέθανεν, the Ammonite king's death): a death opens the chapter and the death of the enemy commander effectively closes the war.

## ἐκεῖ

there

*adverb of place (on the battlefield)*

→ adverbial qualification

ἐκεῖ: 'there'; locates Shobach's death on the field at Helam; the laconic 'and he died there' is a stark battle-report closure marking the finality of the Aramean defeat.

19 καὶ εἶδαν πάντες οἱ βασιλεῖς οἱ δοῦλοι Αδρααζαρ ὅτι ἔπταισαν ἔμπροσθεν Ἰσραηλ καὶ ἠὺτομόλησαν μετὰ Ἰσραηλ καὶ ἐδούλευσαν αὐτοῖς καὶ ἐφοβήθη Συρία τοῦ σῶσαι ἔτι τοὺς υἱοὺς Ἀμμων

And all the kings, the vassals of Hadadezer, saw that they had been defeated before Israel, and they went over to Israel and became subject to them; and Syria was afraid to save the sons of Ammon any longer.

Resolution: the Aramean vassals defect and Syria abandons Ammon

καὶ εἶδαν πάντες οἱ βασιλεῖς

The chapter's denouement: seeing their defeat (ἔπταισαν, echoing v. 15), Hadadezer's vassal kings defect to Israel (ἠὺτομόλησαν μετὰ Ἰσραηλ) and become subject to David. The closing clause — Syria 'feared to save the sons of Ammon any longer' — ironically inverts Joab's rescue-pledge (τοῦ σῶσαι, v. 11): the mercenaries who came to save Ammon now dare not. The Ammonite war is left strategically isolated, setting up ch. 11–12.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶδαν

saw

Aor Act Indic 3 Pl · ὁράω

*main verb (the vassals' perception of defeat)*

→ constative aorist (act of perceiving)

ὁράω (Koine aor. εἶδαν): 'see / perceive'; the vassal kings perceive their defeat and draw the political conclusion; the verb of perception that has driven the chapter's turns (vv. 6, 9, 14, 15) here yields the final realignment.

πάντες

all

Nominative

*attributive adjective (with βασιλεῖς)*

→ participant prominence

πᾶς: 'all'; the nominative plural πάντες stresses that the entire body of Hadadezer's vassal kings — not merely some — defect; the totality marks the completeness of David's triumph.

οἱ

the

Nominative

*article (with βασιλεῖς)*

→ noun-phrase marking

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

## βασιλεῖς

kings

Nominative

*subject of εἶδαν*

→ participant prominence

βασιλεύς: 'king'; renders **מלך**; the subordinate kings who served Hadadezer; their defection transfers a whole network of Aramean vassal-states to David's overlordship.

## οἱ

the

Nominative

*article (with δοῦλοι, in apposition)*

→ noun-phrase marking

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

## δοῦλοι

servants / vassals

Nominative

*nominative in apposition to βασιλεῖς ('the vassals of Hadadezer')*

→ participant prominence

δοῦλος: 'slave / servant / vassal'; renders **עַבְדִּי**; here in the political sense of 'vassal kings' subject to Hadadezer; the apposition οἱ βασιλεῖς οἱ δοῦλοι ('the kings, the vassals') captures their dependent status — they were Hadadezer's, now they become David's.

## Αδρααζαρ

Hadadezer's / of Hadadezer

*genitive of relationship (indeclinable: 'vassals of Hadadezer')*

→ participant identification

Αδρααζαρ: Hadadezer; the genitive marks whose vassals these kings were before their defection to Israel.

## ὅτι

that

*conjunction (object clause of εἶδαν)*

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the vassals' perception — their defeat before Israel.

## ἔπταισαν

they were defeated / stumbled

Aor Act Indic 3 Pl · πταίω

*verb of the ὅτι-clause*

→ constative aorist (completed defeat)

πταίω: 'stumble / be defeated'; the plural here (subjects = the vassal kings/Arameans) echoes the singular ἔπταισεν of v. 15, framing the second campaign with the same verb of military 'stumbling'; the inclusio seals the Aramean collapse.

## ἔμπροσθεν

before / in front of

*preposition + genitive (in the presence/face of)*

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; in ἔμπροσθεν Ἰσραήλ ('before Israel'); the same phrase as v. 15, bracketing the campaign.

## Ἰσραήλ

Israel

*genitive of reference (indeclinable: 'before Israel')*

→ participant identification

Ἰσραήλ: Israel; the victor before whom the vassals are defeated and to whom they now submit.

καὶ  
and

*narrative conjunction (perception → defection)*

→ discourse linkage or contrast

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

ἠὺτομόλησαν

they deserted / went over

Aor Act Indic 3 Pl · αὐτομολέω

*main verb (defection to Israel)*

→ constative aorist (completed defection)

αὐτομολέω: 'desert / go over (to the enemy) / defect of one's own accord'; the augmented form ἠὺτομόλησαν; renders ׀זשׁ (Hiphil, 'make peace') in this context; the vivid Greek verb depicts the vassal kings spontaneously switching allegiance from Hadadezer to Israel — a decisive political realignment in David's favor.

μετά  
with

*preposition + genitive (alliance/accompaniment: 'with Israel')*

→ spatial or relational framing

μετά + genitive: 'with'; here marking the new alliance — they go over 'with [= to the side of] Israel!'

Ισραηλ

Israel

*genitive object of μετά (the new overlord)*

→ participant identification

Ισραηλ: Israel; the side to which the Aramean vassals defect; David thereby gains hegemony over the Aramean states.

καὶ  
and

*narrative conjunction (defection → subjection)*

→ discourse linkage or contrast

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

ἐδούλευσαν

they served / became subject

Aor Act Indic 3 Pl · δουλεύω

*main verb (vassalage to Israel)*

→ ingressive aorist (entered into servitude)

δουλεύω: 'serve / be a slave / be subject'; renders דבש; cognate with דוּלּוּי above — the kings who were Hadadezer's דוּלּוּי now δουλεύουσιν Israel; the wordplay underscores the transfer of vassalage; David's empire expands northward.

αὐτοῖς

them

Dative

*dative complement of ἐδούλευσαν (Israel, served)*

→ participant reference or interest

αὐτοῖς: dative of the persons served; the vassals 'served them' (Israel) — the construction δουλεύω + dative is standard for political subjection.

καὶ  
and

*narrative conjunction (concluding result)*

→ discourse linkage or contrast

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

## ἐφοβήθη

was afraid

Aor Pass Indic 3 Sg · φοβέομαι

*main verb (Syria's fear; closing clause)*

→ ingressive aorist passive (came to fear)

φοβέομαι: 'fear / be afraid'; renders  $\text{נִלָּחַ$ ; the deponent/passive aorist; the singular agrees with the collective Συρία; the Arameans' fear to aid Ammon any longer is the strategic upshot of David's victory, isolating the Ammonites for the campaign of chs. 11–12.

## Συρία

Syria / Aram

Nominative

*subject of ἐφοβήθη*

→ participant prominence

Συρία: 'Syria / Aram'; the collective Arameans, now too cowed to continue as Ammon's ally; the chapter's recurring antagonist exits in fear.

## τοῦ

the

Genitive

*article (with infinitive σώσαι, genitive of object/purpose)*

→ noun-phrase marking

τοῦ + infinitive: the genitive articular infinitive here complements the verb of fearing ('feared to save'), a common LXX construction.

## σώσαι

to save / help

Aor Act Inf · σώζω

*genitive articular infinitive (complement of ἐφοβήθη)*

→ telic/complementary aorist infinitive (the feared action)

σώζω: 'save / rescue / help'; renders  $\text{נִשְׁלַח}$  (Hiphil); ironically the very verb of Joab's rescue-pledge (τοῦ σώσαί σε, v. 11): the Arameans, once hired to save Ammon, now 'fear to save' them; the verbal echo seals the reversal — the would-be deliverers are themselves defeated and afraid.

## ἔτι

any longer / still

*adverb (temporal: 'any more')*

→ clausal contribution

ἔτι: 'still / yet / any longer'; renders  $\text{עַד}$ ; with the negated-sense verb of fearing it means the Arameans would 'no longer' help Ammon; marks the permanent severing of the Aramean-Ammonite alliance.

## 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 σώσαι (with Ἀμμων)*

→ object specification

υἱός: in υἱοὶ Ἀμμων; the Ammonites, now left without Aramean support; the chapter ends with them strategically isolated, foreshadowing the siege of Rabbah (ch. 11–12).

## Ἀμμων

Ammon

*genitive of relationship (indeclinable: 'of Ammon')*

→ participant identification

Ἀμμων: the Ammonites; the chapter's instigating antagonist, abandoned by their hired allies as the narrative closes.

**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.