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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Book of Kingdoms, Chapter 12

ΒΑΣΙΛΕΙΩΝ Β' ΙΒ'

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

Nathan confronts David, judgment enters his house, the child dies, and Solomon is born under mercy.

Translation & textual notes

The Greek text of 2 Kingdoms 12 (= 2 Samuel 12 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 is one of the great prophetic confrontation-scenes of the Hebrew Bible, rendered in the LXX with close fidelity to its Hebrew Vorlage. Nathan, sent by κύριος, traps David through a juridical parable (vv. 1–4): a rich man with countless flocks (ποίμνια καὶ βουκόλια πολλά σφόδρα) spares his own herds and seizes the poor man's single ewe lamb (ἀμνὰς μία μικρά), which had grown up with him 'as a daughter' (ὡς θυγάτηρ). David, kindled with anger (ἐθυμώθη ὀργῇ ...

σφόδρα), pronounces the offender a 'son of death' (υἱὸς θανάτου) and demands sevenfold restitution (ἀποτείσει ἑπταπλασίονα). Nathan's verdict σὺ εἶ ὁ ἀνὴρ ('you are the man', v. 7) turns the parable into self-condemnation and opens the LXX's rendering of the messenger-formula τάδε λέγει κύριος ὁ θεὸς Ἰσραὴλ. The oracle (vv. 7–12) recites YHWH's benefactions — anointing, deliverance from Saul, the house and wives of his lord — and indicts David for despising the word of the LORD by the sword (ἐν ῥομφαίᾳ) against Uriah the Hittite (τὸν Ουριαν τὸν Χετταῖον) and the taking of his wife; the sentence is twofold: the sword will never depart from David's house (οὐκ ἀποστήσεται ῥομφαία ἐκ τοῦ οἴκου σου ἕως αἰῶνος), and a public, talionic retribution will fall in the sight of all Israel and 'this sun' (ἐναντίον τοῦ ἡλίου τούτου). David's confession ἡμάρτηκα τῷ κυρίῳ ('I have sinned against the LORD', v. 13) is met by the announcement that the LORD has 'put away' (παρεβίβασεν) his sin so that he shall not die, yet the child born to him must die (vv. 13–14). The narrative of the child's illness, David's seven-day fast in sackcloth, the servants' fear, and David's astonishing response upon the death — ἐγὼ πορεύσομαι πρὸς αὐτόν καὶ αὐτὸς οὐκ ἀναστρέψει πρὸς με ('I shall go to him, but he will not return to me', v. 23) — forms one of Scripture's most searching meditations on grief and hope (vv. 15–23). The chapter closes with restoration: the birth of Solomon (Σαλωμων), loved by the LORD and named Ἰδεδι (Jedidiah, 'beloved of the LORD') through Nathan (vv. 24–25), and Joab's capture of Rabbah of the Ammonites (Ραββαθ υἱῶν Αμμων), David's seizure of the crown, and the subjugation of the Ammonite cities (vv. 26–31).

A · 12:1–4

Nathan's parable: the rich man and the poor man's ewe lamb

κύριος sends Nathan the prophet to David (v. 1), who frames a juridical case-parable: in one city are two men, one rich, one poor. The rich man has flocks and herds 'exceedingly many' (πολλὰ σφόδρα, v. 2); the poor man has only one little ewe lamb, raised in his bosom 'as a daughter' (vv. 2–3). When a traveler (πάροδος) comes to the rich man, he spares his own herds and seizes the poor man's lamb to feed his guest (v. 4). The parable's pathos and apparent realism conceal its juridical trap, drawing David toward a verdict on himself.

B · 12:5–6

David's self-condemnation: the death-sentence and fourfold restitution

David, kindled with anger (ἐθυμώθη ὀργῇ ... σφόδρα, v. 5), swears by the living LORD (ζῆ κύριος) that the man who did this is 'a son of death' (υἱὸς θανάτου) and must repay the ewe lamb sevenfold (ἐπταπλασίονα, v. 6), because he did this thing and had no pity. Unwittingly, David pronounces both a capital verdict and a restitution penalty upon himself.

C · 12:7–12

"You are the man": the prophetic oracle of indictment and judgment

Nathan's σὺ εἶ ὁ ἄνθρωπος ('you are the man', v. 7) collapses the parable into accusation. The messenger-formula τάδε λέγει κύριος ὁ θεὸς Ἰσραὴλ introduces the recital of YHWH's gifts — anointing as king, deliverance from Saul, the house and wives of his lord, the house of Israel and Judah (vv. 7–8). David is charged with despising the word of the LORD: he struck Uriah the Hittite with the sword and took his wife (v. 9). The sentence is twofold: the sword will never depart from his house (v. 10), and the LORD will raise up evil from his own house — his wives taken before his eyes and given to his neighbor in the sight of this sun (vv. 11–12), a public, talionic answer to David's secret deed.

D · 12:13–14

David's confession and the deferred sentence

David confesses ἡμάρτηκα τῷ κυρίῳ ('I have sinned against the LORD', v. 13). Nathan announces that the LORD has 'put away' (παρεβίβασεν) his sin: he shall not die (οὐ μὴ ἀποθάνῃς). Yet because by this deed he has given great occasion to the enemies of the LORD to blaspheme, the son born to him shall surely die (θανάτῳ ἀποθανεῖται, v. 14) — judgment is real but transferred.

E · 12:15–23

The child's death, David's fast, and his response to grief

Nathan departs; the LORD strikes the child Bathsheba bore, and it sickens (v. 15). David seeks God, fasts, and lies in sackcloth on the ground; the elders cannot raise him (vv. 16–17). On the seventh day the child dies, and the servants fear to tell him (v. 18). Perceiving their whispering, David asks and learns the child is dead (v. 19); he then rises, washes, worships, and eats (v. 20). To his servants' astonishment (v. 21) he explains: while the child lived he fasted in hope the LORD might be gracious, but now that it is dead, fasting is useless — 'I shall go to him, but he will not return to me' (vv. 22–23).

F · 12:24–25

The birth of Solomon, beloved of the LORD (Jedidiah)

David comforts Bathsheba his wife; she bears a son, and he names him Solomon (Σαλωμων), and the LORD loved him (v. 24). The LORD sends word by Nathan the prophet, who names him Ἰδεδι (Jedidiah, 'beloved of the LORD') for the sake of the LORD (v. 25) — grace and election follow the judgment.

The capture of Rabbah and the Ammonite cities

Joab wages war against Rabbah of the Ammonites and takes the royal city / city of waters (vv. 26–27). He summons David to complete the conquest lest the city be called by Joab's name (v. 28). David gathers the people, captures Rabbah (v. 29), takes the crown of their king (a talent of gold and precious stone) for his own head and great spoil (v. 30), and subjects the Ammonite populace to forced labor before returning with all the people to Jerusalem (v. 31).

- 1 καὶ ἀπέστειλεν κύριος τὸν Ναθαν τὸν προφήτην πρὸς Δαυιδ καὶ εἰσῆλθεν πρὸς αὐτὸν καὶ εἶπεν αὐτῷ
 δύο ἦσαν ἄνδρες ἐν πόλει μιᾷ εἷς πλούσιος καὶ εἷς πένης

And the LORD sent Nathan the prophet to David, and he came to him and said to him, 'There were two men in one city, one rich and one poor.'

New narrative episode: divine commission of the prophet (main narrative)

καὶ ἀπέστειλεν κύριος

The καί-initial clause links this scene directly to the close of ch. 11 (David's marriage to Bathsheba and the LORD's displeasure); the agent is κύριος himself, who sends Nathan as the bearer of judgment. The parable opens abruptly with δύο ἦσαν ἄνδρες, a classic case-story setup whose juridical function is concealed by its narrative form.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ 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 (divine commissioning act)

→ constative aorist (single decisive act of sending)

ἀποστέλλω: 'send / send out (with a commission)'; renders Πῶ; the compound ἀπο- stresses dispatch on a mission; the LORD's sending of the prophet is the formal opening of the judgment scene, paralleling prophetic commissioning elsewhere (cf. 1 Kgdms 15:1; 16:1).

κύριος

LORD

Nominative

subject (divine sender)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the divine name as subject identifies the entire confrontation as YHWH's own initiative against David, not Nathan's private complaint.

τὸν

the

Accusative

article (with the name Ναθαν, in acc slot)

→ noun-phrase marking

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

Ναθαν

Nathan

direct object of ἀπέστειλεν (indeclinable proper noun, governed by acc. article τόν)

→ noun-phrase marking

Ναθαν: transliteration of Hebrew נְתַנִּי ('he has given'); indeclinable in the LXX, here marked accusative only by the article τόν; Nathan is the court prophet who earlier delivered the dynastic promise of 2 Kgdms 7 and now its judicial counterpart.

τόν

the

Accusative

article (with προφήτην, in apposition to Ναθαν)

→ noun-phrase marking

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

προφήτην

prophet

Accusative

accusative in apposition to Ναθαν ('Nathan the prophet')

→ object specification

προφήτης: 'prophet / spokesman'; renders נָבִי; the appositive title marks Nathan's official capacity — he comes not as courtier but as the authorized bearer of the divine word.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX of Kingdoms; the recipient of both the dynastic promise and now the prophetic indictment.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

εἰσῆλθεν

he came in / entered

Aor Act Indic 3 Sg · εἰσερχομαι

main verb (Nathan's arrival)

→ constative aorist (single act of entry)

εἰσερχομαι: 'go in / enter / come to'; renders נִכְנָס; the prophet's entry into the royal presence frames the audience-scene in which the parable will be delivered.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (= David)

→ participant reference

αὐτός: third-person pronoun; referent is David.

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 / speak'; the aorist εἶπεν introduces Nathan's parable, presented in direct discourse.

αὐτῷ

to him

Dative

dative indirect object (= David, addressee)

→ participant reference or interest

αὐτός: dative of the indirect object marking David as the addressee of the parable.

δύο

two

Nominative

numeral (with ἄνδρες: 'two men')

→ measure or count

δύο: 'two'; indeclinable cardinal numeral; the abrupt 'two men were ...' is the conventional opening of a juridical case-parable (māšāl), inviting the hearer to render judgment.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

main verb (existential: 'there were')

→ descriptive imperfect (scene-setting)

εἰμί (impf.): the imperfect ἦσαν sets the descriptive background of the parable; existential 'there were two men'.

ἄνδρες

men

Nominative

subject (predicate of existence)

→ participant prominence

άνήρ (pl. ἄνδρες): 'man / male'; renders ψιχ; the two ἄνδρες are the rich and the poor man — the term άνήρ recurs pointedly at v. 7 (σὺ εἶ ὁ άνήρ).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πόλει

city

Dative

dative of place (locative: 'in a city')

→ sphere or reference

πόλις: 'city'; renders עיר; the single shared city heightens the proximity — and thus the injustice — of rich and poor neighbors.

μιά

one

Dative

numeral adjective (modifying πόλει: 'one city')

→ measure or count

εἷς, μία, ἓν: 'one'; feminine dative μιά agrees with πόλει; 'one city' underlines that the two men share a single community.

εἷς

one

Nominative

subject (partitive: 'the one')

→ measure or count

εἷς: 'one'; the distributive εἷς ... καὶ εἷς ('one ... and one') renders the Hebrew ... תּוֹרֵן תּוֹרֵן, contrasting the two men.

πλούσιος

rich

Nominative

predicate adjective (with εἷς: 'one was rich')

→ participant prominence

πλούσιος: 'rich / wealthy'; renders רישע; the rich man corresponds, in the parable's juridical logic, to David himself.

καὶ

and

coordinate conjunction (contrastive pair)

→ discourse linkage or contrast

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

εἷς

one

Nominative

subject (partitive: 'the other')

→ measure or count

εἷς: the second member of the εἷς ... καὶ εἷς contrast.

πένης

poor

Nominative

predicate adjective (with εἷς: 'one was poor')

→ participant prominence

πένης: 'poor / needy (one who works for his living)'; renders עני; the poor man, who possesses only a single ewe lamb, evokes pathos and stands for Uriah and his sole wife.

2 καὶ τῷ πλουσίῳ ἦν ποίμνια καὶ βουκόλια πολλὰ σφόδρα

And the rich man had flocks and herds, exceedingly many.

Descriptive elaboration (parable background: the rich man's abundance)

καὶ τῷ πλουσίῳ

The dative of possession (τῷ πλουσίῳ ἦν) introduces the contrast that drives the parable: the rich man's vast holdings make his theft of the single lamb gratuitous. The hyperbolic πολλὰ σφόδρα ('exceedingly many') anticipates David's own God-given abundance recited at v. 8.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τῷ

to the

Dative

article (with πλουσίῳ, dative of possession)

→ noun-phrase marking

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

πλουσίῳ

rich man

Dative

dative of possession (with ἦν: 'the rich man had')

→ sphere or reference

πλούσιος: substantivized adjective 'the rich man'; the dative of possession (τῷ πλουσίῳ ἦν) is the standard LXX way of rendering the Hebrew לְ הֵן ('belonged to').

ἦν

there was / he had

Impf Act Indic 3 Sg · εἰμί

main verb (possessive existential)

→ descriptive imperfect (background state)

εἰμί (impf.): with the dative of possession, 'the rich man had'; the imperfect maintains the descriptive register of the parable.

ποίμνια

flocks

Nominative

subject (of ἦν, possessed item)

→ participant prominence

ποίμνιον: 'flock (of sheep/goats)'; renders ἱκ; the small cattle of the rich man, contrasted with the single ἄμν; of the poor man in v. 3.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βουκόλια

herds

Nominative

subject (coordinate with ποίμνια)

→ participant prominence

βουκόλιον: 'herd (of cattle)'; renders בָּקָה; the pairing ποίμνια καὶ βουκόλια ('flocks and herds') is a merism for total livestock wealth.

πολλὰ

many

Nominative

attributive adjective (modifying ποίμνια καὶ βουκόλια)

→ participant prominence

πολύς: 'much / many'; neuter plural πολλά agrees with the neuter plural nouns; emphasizes the gratuitousness of the rich man's later theft.

σφόδρα

exceedingly

adverb of degree (intensifying πολλά)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; renders ΤΗΝ; πολλά σφόδρα ('exceedingly many') is a stock LXX intensification, here underlining the obscene disproportion at the heart of the parable.

- 3 καὶ τῷ πένητι οὐδὲν ἀλλ' ἢ ἀμνὰς μία μικρά ἦν ἐκτήσατο καὶ περιποιήσατο καὶ ἐξέθρεψεν αὐτήν καὶ ἡδρύνθη μετ' αὐτοῦ καὶ μετὰ τῶν υἱῶν αὐτοῦ ἐπὶ τὸ αὐτό ἐκ τοῦ ἄρτου αὐτοῦ ἤσθιεν καὶ ἐκ τοῦ ποτηρίου αὐτοῦ ἔπινεν καὶ ἐν τῷ κόλπῳ αὐτοῦ ἐκάθευδεν καὶ ἦν αὐτῷ ὡς θυγάτηρ

But the poor man had nothing except one little ewe lamb, which he had acquired and kept alive and reared; and it grew up with him and with his sons together; it ate of his bread and drank of his cup and slept in his bosom, and it was to him as a daughter.

Antithetical elaboration (parable background: the poor man's single lamb)

καὶ τῷ πένητι οὐδὲν

The verse heaps tender domestic detail to maximize pathos: the lamb eats, drinks, and sleeps in intimate household fellowship and is loved ὡς θυγάτηρ ('as a daughter'). The string of imperfects (ἤσθιεν, ἔπινεν, ἐκάθευδεν) paints habitual, cherished intimacy, sharpening the outrage of its seizure and pointing toward Uriah's single wife.

καὶ

and / but

narrative conjunction (here adversative in force)

→ discourse linkage or contrast

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

τῷ

to the

Dative

article (with πένητι, dative of possession)

→ noun-phrase marking

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

πένητι

poor man

Dative

dative of possession (with implied ἦν: 'the poor man had')

→ sphere or reference

πένης: 'poor man'; the dative of possession parallels v. 2 (τῷ πλουσίῳ ἦν), with the verb 'to be' elided; the antithesis rich/poor is the parable's structural backbone.

οὐδέν

nothing

Nominative

subject (possessed: 'nothing')

→ participant prominence

οὐδεὶς (n. οὐδέν): 'nothing'; renders ... יֵשׁׁ לֹא; the absolute οὐδέν, qualified only by ἀλλ' ἦ, throws the single lamb into stark relief.

ἀλλ'

but

adversative conjunction (elided ἀλλά before vowel)

→ discourse linkage or contrast

ἀλλά: 'but'; with ἦ forms the idiom ἀλλ' ἦ ('except / but only'), rendering Hebrew יָדָאֵל.

ἢ

than / except

particle (with ἀλλά: 'except')

→ discourse linkage or contrast

ἢ: here in the fixed combination ἀλλ' ἦ ('except, only'); together they restrict the poor man's possessions to the single lamb.

ἄμνάς

ewe lamb

Nominative

subject (the sole possession)

→ participant prominence

ἄμνάς: 'ewe lamb (female lamb)'; renders תְּשִׁבָּה; the feminine form is deliberate, allowing the lamb to be loved 'as a daughter' (ὡς θυγάτηρ) and to figure the wife Bathsheba/Uriah's wife.

μία

one

Nominative

numeral adjective (modifying ἄμνάς)

→ measure or count

εἷς, μία, ἓν: 'one'; 'one little ewe lamb' — the singularity is the heart of the pathos and the juridical point.

μικρά

little

Nominative

attributive adjective (modifying ἄμνάς)

→ participant prominence

μικρός: 'small / little'; renders תְּשִׁבָּה; intensifies the lamb's vulnerability and the cruelty of its seizure.

ἦν

which

Accusative

relative pronoun (object of ἐκτήσατο, antecedent ἄμνάς)

→ participant reference

ὅς, ἣ, ὅ: relative pronoun; feminine accusative ἣν agrees with ἄμνάς and serves as object of the following verbs.

ἐκτήσατο

he acquired

Aor Mid Indic 3 Sg · κτάομαι

verb of relative clause

→ constative aorist (act of acquisition)

κτάομαι: 'acquire / get / obtain'; renders תְּשִׁבָּה; the middle voice stresses acquisition for oneself — the lamb is the poor man's own treasured possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

περιποιήσατο

he kept / preserved

Aor Mid Indic 3 Sg · περιποιέω

verb of relative clause (coordinate)

→ constative aorist

περιποιέω (mid.): 'keep alive / preserve / save for oneself'; the middle περιποιήσατο emphasizes the loving care with which the poor man preserved the lamb.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξέθρεψεν

he reared / nourished

Aor Act Indic 3 Sg · ἐκτρέφω

verb of relative clause (coordinate)

→ constative aorist

ἐκτρέφω: 'rear / bring up / nourish'; renders ܠܬܝܬ (Piel); the verb normally used of raising children, reinforcing the lamb's quasi-filial status.

αὐτήν

it / her

Accusative

direct object (= the lamb)

→ participant reference

αὐτός: feminine accusative resuming the lamb as object.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἡδρύνθη

it grew up

Aor Pass Indic 3 Sg · ἰδρύνω

main verb (intransitive: 'grew up / matured')

→ constative aorist (process of growth)

ἰδρύνω (aor. pass. ἡδρύνθη): 'grow large / mature'; the passive is used intransitively ('grew up'); renders ܠܬܝܬ; the lamb matured within the household as one of the family.

μετ'

with

preposition + genitive (accompaniment; elided before vowel)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά (= the poor man)

→ relational specification

αὐτός: genitive of accompaniment; the lamb grew up 'with him.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive object of μετά

→ relational specification

υἱός (pl. υἱῶν): 'son'; renders ܕܝܬܝܬ; the lamb shared the family life of the poor man's children, heightening the intimacy.

αὐτοῦ

his

Genitive

genitive of possession (with νίων)

→ relational specification

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

ἐπὶ

in / on

preposition + accusative (in the idiom ἐπὶ τὸ αὐτό)

→ spatial or relational framing

ἐπὶ: meaning 'in'; here it marks the relation signaled by preposition + accusative (in the idiom ἐπὶ τὸ αὐτό).

τὸ

the

Accusative

article (in the idiom ἐπὶ τὸ αὐτό)

→ noun-phrase marking

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

αὐτό

same

Accusative

substantial pronoun (idiom ἐπὶ τὸ αὐτό: 'together')

→ participant reference

αὐτός: in the fixed idiom ἐπὶ τὸ αὐτό ('together, in the same place'), rendering ἰϣϩ; the lamb lived together with the family as one of its members.

ἐκ

from / of

preposition + genitive (partitive source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with ἄρτου)

→ noun-phrase marking

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

ἄρτου

bread

Genitive

genitive of source (partitive: 'of his bread')

→ relational specification

ἄρτος: 'bread / food'; renders ὀψλ; the lamb's eating 'of his bread' is the language of table-fellowship, intensifying the family bond.

αὐτοῦ

his

Genitive

genitive of possession (with ἄρτου)

→ relational specification

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

ἔσθιεν

it ate

Impf Act Indic 3 Sg · ἐσθίω

main verb (habitual)

→ customary imperfect (habitual intimacy)

ἐσθίω (impf.): 'eat'; the imperfect ἔσθιεν marks habitual action — the lamb regularly ate from the poor man's own food, like a member of the household.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκ

from / of

preposition + genitive (partitive source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with ποτηρίου)

→ noun-phrase marking

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

ποτηρίου

cup

Genitive

genitive of source (partitive: 'of his cup')

→ relational specification

ποτήριον: 'cup / drinking-vessel'; renders
𐤓𐤓𐤁; drinking from the master's own cup is
a further sign of cherished intimacy.

αὐτοῦ

his

Genitive

genitive of possession (with ποτηρίου)

→ relational specification

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

ἔπινεν

it drank

Impf Act Indic 3 Sg · πίνω

main verb (habitual)

→ customary imperfect

πίνω (impf.): 'drink'; the imperfect ἔπινεν
continues the picture of habitual table-
fellowship.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with κόλπῳ)

→ noun-phrase marking

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

κόλπῳ

bosom

Dative

dative of place (locative: 'in his bosom')

→ sphere or reference

κόλπος: 'bosom / lap / fold of the
garment'; renders 𐤓'𐤍; sleeping 'in his
bosom' is the language of
conjugal/parental intimacy — and the
same κόλπος recurs at vv. 8, 11 of David's
wives, tightening the parable's application.

αὐτοῦ

his

Genitive

genitive of possession (with κόλπῳ)

→ relational specification

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

ἐκάθευδεν

it slept

Impf Act Indic 3 Sg · καθεύδω

main verb (habitual)

→ customary imperfect

καθεύδω (impf.): 'sleep / lie down'; the
imperfect completes the trio of habitual
verbs (ate, drank, slept), portraying the
lamb's place in the household as that of a
beloved child.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

main verb (predicative: 'it was to him as')

→ descriptive imperfect

εἰμί (impf.): with the dative αὐτῷ and ὥς
θυγάτηρ, 'it was to him as a daughter'

αὐτῷ

to him

Dative

dative of reference / advantage (= the poor man)

→ participant reference or interest

αὐτός: dative of reference, 'to him' — i.e., in
his eyes and affection.

ὥς

as / like

comparative particle (introducing predicate comparison)

→ discourse linkage or contrast

ὥς: 'as / like'; renders ז ; introduces the climactic comparison ὥς θυγάτηρ.

θυγάτηρ

daughter

Nominative

predicate nominative (comparison: 'as a daughter')

→ participant prominence

θυγάτηρ: 'daughter'; renders $\text{נַּחֲ$; the climactic ὥς θυγάτηρ transforms the lamb from livestock into a beloved family member — the rhetorical sting that will make David's verdict against the rich man a verdict against himself.

- 4 καὶ ἦλθεν πάροδος τῷ ἀνδρὶ τῷ πλουσίῳ καὶ ἐφείσατο λαβεῖν ἐκ τῶν ποιμνίων αὐτοῦ καὶ ἐκ τῶν βουκολίων αὐτοῦ τοῦ ποιῆσαι τῷ ξένῳ ὁδοιπόρῳ ἐλθόντι πρὸς αὐτὸν καὶ ἔλαβεν τὴν ἀμνάδα τοῦ πένητος καὶ ἐποίησεν αὐτὴν τῷ ἀνδρὶ τῷ ἐλθόντι πρὸς αὐτόν

And a traveler came to the rich man, and he was sparing to take from his own flocks and from his own herds to prepare for the stranger, the wayfarer who had come to him; and he took the poor man's ewe lamb and prepared it for the man who had come to him.

Narrative climax of the parable (the act of injustice) καὶ ἦλθεν πάροδος

The arrival of the traveler triggers the offense: the rich man 'spares' (ἐφείσατο) his own abundant herds and instead seizes the poor man's single lamb. The verb φείδομαι recurs pointedly at v. 6 (περὶ οὗ οὐκ ἐφείσατο). The triple description of the guest (ξένῳ, ὁδοιπόρῳ, ἐλθόντι) underscores that hospitality, a duty, became the occasion for theft.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival of the traveler)

→ constative aorist (single event)

ἔρχομαι: 'come / go'; renders Νῖβ; the traveler's arrival sets the parable's crisis in motion.

πάροδος

traveler / passerby

Nominative

subject (of ἦλθεν)

→ participant prominence

πάροδος: lit. 'a passing by / a way past'; here used concretely of a passing traveler (rendering $\pi\alpha\rho\omicron\delta\omicron\varsigma$, 'a wayfarer / traveler'); the abstract-for-concrete usage is a Septuagintal idiom.

τῷ

to the

Dative

article (with ἀνδρὶ)

→ noun-phrase marking

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

ἀνδρὶ

man

Dative

dative (recipient: 'to the man')

→ sphere or reference

ἀνὴρ (dat. ἀνδρὶ): 'man'; the dative marks the rich man as the one to whom the traveler came.

τῷ

the

Dative

article (with πλουσίῳ, attributive)

→ noun-phrase marking

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

πλουσίῳ

rich

Dative

attributive adjective (modifying ἀνδρὶ: 'the rich man')

→ sphere or reference

πλούσιος: 'rich'; in the second-attributive position τῷ ἀνδρὶ τῷ πλουσίῳ ('the rich man').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐφείσατο

he spared / was sparing

Aor Mid Indic 3 Sg · φείδομαι

main verb (refusing to take from his own)

→ constative aorist

φείδομαι: 'spare / be sparing / refrain'; renders $\epsilon\phi\epsilon\iota\sigma\alpha\tau\omicron$; the rich man 'spared' (was unwilling to use up) his own flocks — the same verb returns ironically at v. 6 (οὐκ ἐφείσατο, of his lack of pity for the poor man).

λαβεῖν

to take

Aor Act Inf · λαμβάνω

complementary infinitive (with ἐφείσατο: 'spared to take')

→ verbal action or state

λαμβάνω: 'take / receive'; the aorist infinitive complements ἐφείσατο — he was sparing (i.e., reluctant) to take from his own herds.

ἐκ

from

preposition + genitive (partitive source)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with ποιμνίων)

→ noun-phrase marking

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

ποιμνίων

flocks

Genitive

genitive of source (partitive: 'from his flocks')

→ relational specification

ποίμνιον: 'flock'; the rich man's own flocks, which he refused to diminish.

αὐτοῦ

his

Genitive

genitive of possession (with ποιμνίων)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (partitive source)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with βουκολίων)

→ noun-phrase marking

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

βουκολίων

herds

Genitive

genitive of source (partitive: 'from his herds')

→ relational specification

βουκόλιον: 'herd (of cattle)'; the rich man's own cattle, likewise spared.

αὐτοῦ

his

Genitive

genitive of possession (with βουκολίων)

→ relational specification

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

τοῦ

the / so as

Genitive

article with articular infinitive (purpose: τοῦ ποιῆσαι)

→ noun-phrase marking

τοῦ + infinitive: the genitive article introduces a purpose/result infinitive construction ('in order to prepare').

ποιῆσαι

to prepare / make

Aor Act Inf · ποιέω

articular infinitive of purpose (τοῦ ποιῆσαι: 'to prepare [a meal]')

→ constative aorist infinitive

ποιέω: 'do / make / prepare'; here 'prepare (a meal)' for the guest; the articular infinitive τοῦ ποιῆσαι expresses purpose — the meal of hospitality is the occasion of the theft.

τῷ

for the

Dative

article (with ξένῳ)

→ noun-phrase marking

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

ξένῳ

stranger / guest

Dative

dative of advantage ('for the stranger')

→ sphere or reference

ξένος: 'stranger / guest / foreigner'; here the guest for whom hospitality is owed; the LXX piles up ξένῳ ὁδοιπόρῳ ἐλθόντι to stress the visitor's claim on the host's generosity.

ὁδοιπόρῳ

wayfarer

Dative

dative in apposition / attributive (with ξένῳ: 'the traveling guest')

→ sphere or reference

ὁδοιπόρος: 'wayfarer / traveler (one on a journey)'; renders ΠῚΝ; reinforces πάροδος, emphasizing the guest is a passing traveler owed hospitality.

ἐλθόντι

who had come

Aor Act Ptc Dat Masc Sg · ἔρχομαι

attributive participle (modifying ξένῳ ὁδοιπόρῳ)

→ verbal action or state

ἔρχομαι (aor. ptc.): the attributive participle ἐλθόντι ('having come') further specifies the guest as the one who had come to the rich man.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

accusative object of πρὸς (= the rich man)

→ participant reference

αὐτός: refers to the rich man, to whom the traveler came.

καὶ

and

narrative conjunction (sequential climax)

→ discourse linkage or contrast

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

ἔλαβεν

he took

Aor Act Indic 3 Sg · λαμβάνω

main verb (the act of theft)

→ constative aorist (decisive seizure)

λαμβάνω: 'take / seize'; the same verb λαμβάνω recurs at vv. 9, 10, 11 of David's 'taking' of Uriah's wife — the parable's verb of theft is the indictment's verb of sin.

τὴν

the

Accusative

article (with ἀμνάδα)

→ noun-phrase marking

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

ἀμνάδα

ewe lamb

Accusative

direct object of ἔλαβεν

→ object specification

ἀμνάς (acc. ἀμνάδα): 'ewe lamb'; the seized treasure of the poor man, figuring the wife taken from Uriah.

τοῦ

of the

Genitive

article (with πένητος)

→ noun-phrase marking

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

πένητος

poor man

Genitive

genitive of possession (with ἀμνάδα: 'the poor man's ewe lamb')

→ relational specification

πένης (gen. πένητος): 'poor man'; the genitive marks the lamb as belonging to the poor man — the rightful owner whose sole possession is stolen.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

he prepared

Aor Act Indic 3 Sg · ποιέω

main verb (prepared the lamb as a meal)

→ constative aorist

ποιέω: 'make / prepare'; here 'prepared (as food)'; the rich man slaughters and dresses the stolen lamb for his guest.

αὐτήν

it

Accusative

direct object (= the lamb)

→ participant reference

αὐτή: feminine accusative resuming the lamb as object of ἐποίησεν.

τῷ

for the

Dative

article (with ἀνδρί)

→ noun-phrase marking

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

ἀνδρί

man

Dative

dative of advantage ('for the man')

→ sphere or reference

ἀνήρ (dat. ἀνδρί): the guest, here called 'the man who had come to him.'

τῷ

the

Dative

article (with the participle ἐλθόντι, attributive)

→ noun-phrase marking

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

ἐλθόντι

who had come

Aor Act Ptc Dat Masc Sg · ἔρχομαι

attributive participle (modifying ἀνδρί: 'the man who had come')

→ verbal action or state

ἔρχομαι (aor. ptc.): the attributive participle again identifies the guest as the one who had come — the repetition frames the whole crime as committed for the sake of a single meal of hospitality.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (= the rich man)

→ participant reference

αὐτός: refers to the rich man, to whom the guest had come.

5 καὶ ἐθυμώθη ὀργῇ Δαυιδ σφόδρα τῷ ἀνδρί καὶ εἶπεν Δαυιδ πρὸς Ναθαν ζῇ κύριος ὅτι υἱὸς θανάτου ὁ ἀνὴρ ὁ ποιήσας τοῦτο

And David was kindled with anger exceedingly against the man, and David said to Nathan, 'As the LORD lives, the man who has done this is a son of death!'

Dramatic turn: David's verdict on the parable (unwitting self-condemnation)

καὶ ἐθυμώθη ὀργῇ Δαυιδ

The cognate construction ἐθυμώθη ὀργῇ ('was angered with anger') is a Hebraism intensifying David's rage; the oath-formula ζῇ κύριος ('as the LORD lives') gives juridical weight. The verdict υἱὸς θανάτου ('son of death') pronounces capital sentence — David condemns himself, and the participial ὁ ποιήσας τοῦτο is echoed verbatim by Nathan in v. 7.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐθυμώθη

was kindled with anger

Aor Pass Indic 3 Sg · θυμώω

main verb (David's emotional reaction)

→ ingressive aorist (entering a state of anger)

θυμώω (aor. pass.): 'be angry / be enraged'; renders קָלַח (Qal); the passive ἐθυμώθη ('became angry') with the cognate dative ὀργῇ is a Hebraism for intense wrath; David's anger at injustice is real and righteous — and self-directed without his knowing.

ὀργῇ

with anger

Dative

cognate dative (intensifying ἐθυμώθη; Hebraism)

→ sphere or reference

ὀργῇ: 'anger / wrath'; the cognate dative ἐθυμώθη ὀργῇ renders the Hebrew emphatic construction (יָצָא הַקָּלַח), intensifying the verb — 'was greatly angered.'

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; subject of ἐθυμώθη.

σφόδρα

exceedingly

adverb of degree (intensifying the anger)

→ clausal contribution

σφόδρα: 'exceedingly'; renders טַחֲלֵה; piles a third intensifier onto the already-emphatic ἐθυμώθη ὀργῇ.

τῷ

at the

Dative

article (with ἀνδρί)

→ noun-phrase marking

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

ἀνδρί

man

Dative

dative of reference / against ('against the man')

→ sphere or reference

ἀνὴρ (dat. ἀνδρί): 'man'; the object of David's anger — the rich man of the parable, who is David himself.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's verdict spoken to Nathan.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; subject of εἶπεν.

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).

Ναθαν

Nathan

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ναθαν: indeclinable; the addressee of David's verdict.

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

verb of oath-formula (ζῆ κύριος; 'as the LORD lives')

→ gnomic / asseverative present (oath-formula)

ζάω: 'live / be alive'; the oath-formula ζῆ κύριος ('as the LORD lives') renders יְיָ הַיָּהוִה, the strongest Israelite asseveration, binding the speaker's word to the very life of God; here it lends mortal seriousness to David's verdict.

κύριος

LORD

Nominative

subject of ζῆ (the LORD, in oath-formula)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; in the oath-formula ζῆ κύριος the divine name guarantees David's pronouncement — a tragic irony, since the LORD is the very one judging David.

ὅτι

that / surely

conjunction (introducing the content of the oath)

→ discourse linkage or contrast

ὅτι: 'that / surely / because'; after an oath-formula ὅτι introduces the asseverated content ('[I swear] that ...'), rendering the Hebrew כִּי of asseveration.

υἱός

son

Nominative

predicate nominative (with implied ἔστιν: 'is a son of death')

→ participant prominence

υἱός: 'son'; the idiom υἱός θανάτου ('son of death') is a Hebraism (בֶּן־מוֹת) meaning 'one deserving / doomed to death' — a juridical death-sentence.

θανάτου

of death

Genitive

genitive of quality / destiny (with υἱός: 'son of death')

→ relational specification

θάνατος: 'death'; the genitive in the Hebraism υἱός θανάτου designates the man as belonging to death, i.e., liable to capital punishment (cf. 1 Kgdms 20:31; 26:16).

ὁ

the

Nominative

article (with ἀνὴρ)

→ noun-phrase marking

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

ἀνὴρ

man

Nominative

subject (the man who did this)

→ participant prominence

ἀνὴρ: 'man'; ὁ ἀνὴρ ὁ ποιήσας τοῦτο ('the man who has done this') is the grammatical subject David condemns — and the precise phrase Nathan turns back on him in v. 7 (σὺ εἶ ὁ ἀνὴρ).

ὁ

the (who)

Nominative

article (with attributive participle ποιήσας)

→ noun-phrase marking

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

ποιήσας

having done

Aor Act Ptc Nom Masc Sg · ποιέω

attributive participle (modifying ἀνὴρ: 'the man who has done')

→ conditional aorist participle ('if/when a man does them')

ποιέω (aor. ptc.): 'do / commit'; the attributive ὁ ποιήσας τοῦτο ('the one who has done this') identifies the offender; the very same participial phrase is echoed by Nathan in v. 7, sealing the self-condemnation.

τοῦτο

this

Accusative

demonstrative pronoun (object of ποιήσας)

→ participant reference

οὗτος (n. τοῦτο): 'this'; the object of the participle — 'this (deed).'

6 καὶ τὴν ἀμνάδα ἀποτεῖσει ἑπταπλασίονα ἀνθ' ὧν ὅτι ἐποίησεν τὸ ῥῆμα τοῦτο καὶ περὶ οὗ οὐκ ἐφείσατο

And he shall repay the ewe lamb sevenfold, because he did this thing and because he had no pity.

Continuation of David's verdict (restitution penalty)

καὶ τὴν ἀμνάδα ἀποτεῖσει

Beyond the death-sentence, David imposes restitution: the lamb must be repaid ἑπταπλασίονα ('sevenfold'), an intensification of the fourfold restitution of Exod 22:1 (LXX) toward symbolic completeness. The double causal ἀνθ' ὧν ὅτι ... καὶ περὶ οὗ ('because ... and because') grounds the sentence in both the deed and the heartlessness (οὐκ ἐφείσατο, picking up ἐφείσατο of v. 4).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with ἀμνάδα)

→ noun-phrase marking

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

ἀμνάδα

ewe lamb

Accusative

direct object of ἀποτείνει (fronted for emphasis)

→ object specification

ἀμνάς (acc. ἀμνάδα): 'ewe lamb'; the object of restitution, fronted before its verb for emphasis.

ἀποτείνει

he shall repay

Fut Act Indic 3 Sg · ἀποτίνω

main verb (sentence of restitution)

→ predictive / jussive future (legal obligation)

ἀποτίνω: 'pay back / make restitution'; renders $\Pi\lambda\psi$ (Piel); the legal term for compensatory repayment (cf. Exod 22:1–4 LXX); the future here functions as a binding legal sentence.

ἐπταπλασίονα

sevenfold

Accusative

adverbial accusative (measure of restitution: 'sevenfold')

→ object specification

ἐπταπλασίονα: 'sevenfold'; the LXX reads 'sevenfold' (a number of symbolic completeness) where MT has $\text{מִן־אַרְבָּעָה־פְּעָמִים}$ ('fourfold', cf. Exod 22:1); the heightened figure underscores the totality of the offender's liability.

ἀνθ

in return for / because

preposition + genitive (causal idiom ἀνθ ὧν; elided before vowel)

→ spatial or relational framing

ἀντί: 'in place of / in return for'; in the idiom ἀνθ ὧν ('because, in return for which') it introduces a causal clause, rendering the Hebrew $\text{בְּשָׁבָט} / \text{בְּשִׁבְעָה}$.

ὧν

which things

Genitive

relative pronoun (in causal idiom ἀνθ ὧν)

→ relational specification

ὧς (gen. pl. ὧν): relative pronoun; in ἀνθ ὧν the genitive plural forms the causal connective 'because.'

ὅτι

that / because

conjunction (epexegetic with ἀνθ ὧν: 'because')

→ discourse linkage or contrast

ὅτι: 'because'; reinforces the causal ἀνθ ὧν, a redundant double-causal typical of LXX translation Greek.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of causal clause

→ constative aorist

ποιέω: 'do'; the deed itself is the first ground of the sentence — 'because he did this thing.'

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / matter

Accusative

direct object of ἐποίησεν

→ object specification

ῥῆμα: 'word / thing / matter'; renders דָּבָר , which (like the Hebrew) means both 'word' and 'thing/deed'; here 'this thing' (the deed).

τοῦτο

this

Accusative

demonstrative adjective (modifying ῥῆμα)

→ participant reference

οὗτος (n. τοῦτο): 'this'; modifies ῥῆμα — 'this thing/deed.'

καὶ

and

coordinate conjunction (linking the second cause)

→ discourse linkage or contrast

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

περὶ

concerning / because

preposition + genitive (causal idiom περὶ οὗ)

→ spatial or relational framing

περί: 'concerning / on account of'; in περὶ οὗ ('because of which / inasmuch as') it introduces the second ground of the sentence.

οὗ

which

Genitive

relative pronoun (in causal idiom περὶ οὗ)

→ relational specification

ὅς (gen. οὗ): relative pronoun in the causal connective περὶ οὗ ('because').

οὐκ

not

negative particle (with ἐφείσατο)

→ discourse linkage or contrast

οὐ: 'not'; negates ἐφείσατο — the second ground is the man's pitilessness.

ἐφείσατο

he had pity / spared

Aor Mid Indic 3 Sg · φείδομαι

verb of causal clause (negated)

→ constative aorist

φείδομαι: 'spare / have pity'; the same verb of v. 4 (where the rich man 'spared' his own herds) now appears negated — he 'had no pity' on the poor man; the lexical echo is the parable's moral hinge.

7 καὶ εἶπεν Ναθαν πρὸς Δαυιδ σὺ εἶ ὁ ἀνὴρ ὁ ποιήσας τοῦτο τάδε λέγει κύριος ὁ θεὸς Ἰσραηλ ἐγὼ εἰμι ἔχρισά σε εἰς βασιλέα ἐπὶ Ἰσραηλ καὶ ἐγὼ εἰμι ἑρρυσάμην σε ἐκ χειρὸς Σαουλ

And Nathan said to David, 'You are the man who has done this. Thus says the LORD, the God of Israel: I anointed you as king over Israel, and I rescued you from the hand of Saul.'

Prophetic unmasking and oracle of indictment (climax of the scene) σὺ εἶ ὁ ἀνὴρ

Nathan's σὺ εἶ ὁ ἀνὴρ ('you are the man') is the rhetorical pivot of the chapter, collapsing parable into accusation by repeating David's own ὁ ποιήσας τοῦτο (v. 5). The messenger-formula τάδε λέγει κύριος ὁ θεὸς Ἰσραηλ launches the oracle; the emphatic ἐγὼ εἰμι twice ('it is I who ...') heaps up YHWH's prior benefactions (anointing, rescue) as the foil for David's ingratitude.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Nathan's decisive prophetic word.

Ναθαν
Nathan

subject (indeclinable proper noun)

→ participant identification

Ναθαν: indeclinable; the prophet now speaks as YHWH's mouthpiece.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Δαυιδ
David

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the addressee now unmasked as the offender.

σύ
you

Nominative

subject (emphatic second-person pronoun)

→ participant reference

σύ: the emphatic personal pronoun, fronted for maximal force — 'YOU are the man'; the accusatory deixis is the heart of the prophetic confrontation.

εἰ
are

Pres Act Indic 2 Sg · εἰμί

main verb (copula: 'you are')

→ stative present (identification)

εἰμί: 'be'; the copula in the identifying sentence σὺ εἶ ὁ ἀνὴρ ('you are the man'), the most famous line of the chapter.

ὁ
the

Nominative

article (with ἀνὴρ)

→ noun-phrase marking

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

ἀνὴρ
man

Nominative

predicate nominative (identification: 'the man')

→ participant prominence

ἀνὴρ: 'man'; ὁ ἀνὴρ deliberately repeats David's own words from v. 5, turning his verdict back upon himself; the verbal echo is the structural climax of the parable.

ὁ
the (who)

Nominative

article (with attributive participle ποιήσας)

→ noun-phrase marking

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

ποιήσας
having done

Aor Act Ptc Nom Masc Sg · ποιέω

attributive participle (modifying ἀνὴρ: 'who has done this')

→ conditional aorist participle ('if/when a man does them')

ποιέω (aor. ptc.): the attributive ὁ ποιήσας τοῦτο repeats David's exact phrase from v. 5 — Nathan applies David's self-pronounced sentence to David himself.

τοῦτο
this

Accusative

demonstrative pronoun (object of ποιήσας)

→ participant reference

οὗτος (n. τοῦτο): 'this (deed)'; object of the participle.

τάδε

thus / these things

Accusative

demonstrative pronoun (object of λέγει: content of the oracle)

→ participant reference

ὅδε (n. pl. τάδε): 'these things'; the formula τάδε λέγει κύριος renders יהוה יאמר כה, the standard prophetic messenger-formula introducing direct divine speech.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic present)

→ historic present (vivid divine speech-marker)

λέγω (pres.): the present λέγει in the messenger-formula presents the divine word as immediately authoritative — 'thus says the LORD.'

κύριος

LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD himself is the speaker of the indictment-oracle.

ὁ

the

Nominative

article (with θεός, in apposition to κύριος)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος ('the God of Israel')

→ participant prominence

θεός: 'God'; renders יְהוָה; the title κύριος ὁ θεός Ἰσραήλ ('the LORD, the God of Israel') stresses the covenant relationship that David has violated.

Ἰσραήλ

of Israel

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

→ participant identification

Ἰσραήλ: transliteration of יִשְׂרָאֵל; indeclinable; here in genitival relation to θεός — the covenant God of the nation.

ἐγώ

I

Nominative

subject (emphatic first-person pronoun)

→ participant reference

ἐγώ: emphatic personal pronoun; with εἰμι it forms ἐγώ εἰμι ('it is I who ...'), foregrounding YHWH as the gracious benefactor whom David has spurned.

εἰμι

am / it is

Pres Act Indic 1 Sg · εἰμί

copula (in emphatic ἐγώ εἰμι + finite verb construction)

→ stative present (emphatic self-predication)

εἰμί: here in the Hebraizing ἐγώ εἰμι ἔχρισα construction (rendering יָכַח + perfect verb), where ἐγώ εἰμι functions as an emphatic 'it is I who anointed' rather than a true periphrasis.

ἔχρισά

I anointed

Aor Act Indic 1 Sg · χρίω

main verb (divine benefaction: anointing)

→ constative aorist (the foundational act of David's kingship)

χρίω: 'anoint'; renders מָשַׁח, the verb that gives 'Messiah / Christ' (χριστός); YHWH's anointing of David through Samuel (1 Kgdms 16:13) is recalled as the first of his benefactions.

σε

you

Accusative

direct object (= David)

→ participant reference

σύ (acc. σε): 'you'; the recipient of YHWH's anointing.

εἰς

as / for

preposition + accusative (predicative: 'as king')

→ spatial or relational framing

εἰς: with βασιλέα, the predicative εἰς βασιλέα ('as / to be king') renders the Hebrew לְ of result/role.

βασιλέα

king

Accusative

predicate accusative (with εἰς: 'as king')

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; renders מֶלֶךְ; David was anointed εἰς βασιλέα ('to be king') over Israel.

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπί: 'over'; with the accusative denotes royal authority over Israel.

Ισραηλ

Israel

accusative object of ἐπί (indeclinable: 'over Israel')

→ participant identification

Ισραηλ: indeclinable; the domain of David's anointed kingship.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγώ

I

Nominative

subject (emphatic first-person pronoun, second occurrence)

→ participant reference

ἐγώ: the second emphatic ἐγώ εἰμι reinforces the litany of divine grace — 'it is I who also rescued you.'

εἰμι

am / it is

Pres Act Indic 1 Sg · εἰμί

copula (emphatic ἐγώ εἰμι + finite verb)

→ stative present (emphatic self-predication)

εἰμί: again in the Hebraizing ἐγώ εἰμι ἔρρυσάμην construction ('it is I who rescued').

ἔρρυσάμην

I rescued / delivered

Aor Mid Indic 1 Sg · ῥύομαι

main verb (divine benefaction: deliverance)

→ constative aorist

ῥύομαι: 'rescue / deliver / save'; renders לָצַד (Hiphil); YHWH's deliverance of David from Saul's persecution (1 Kgdms 18–26) is the second great benefaction David has repaid with sin.

σε

you

Accusative

direct object (= David)

→ participant reference

σύ (acc. σε): the recipient of YHWH's deliverance.

ἐκ

from / out of

preposition + genitive (source: deliverance from)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive of source (idiom 'from the hand of')

→ relational specification

χείρ (gen. χειρός): 'hand'; the idiom ἐκ χειρός ('from the hand/power of') renders טָנָה, denoting deliverance from someone's power or grasp.

Σαουλ

Saul

genitive of relationship (indeclinable: 'of Saul')

→ participant identification

Σαουλ: transliteration of שָׁאֻל; indeclinable; David's predecessor and persecutor, from whose hand YHWH rescued him.

8 καὶ ἔδωκά σοι τὸν οἶκον τοῦ κυρίου σου καὶ τὰς γυναῖκας τοῦ κυρίου σου ἐν τῷ κόλπῳ σου καὶ ἔδωκά σοι τὸν οἶκον Ἰσραὴλ καὶ Ἰουδα καὶ εἰ μικρόν ἐστιν προσθήσω σοι κατὰ ταῦτα

And I gave you your lord's house and your lord's wives into your bosom, and I gave you the house of Israel and Judah; and if that were too little, I would add to you yet more.

Continuation of the benefaction-recital (the LORD's lavish gifts) καὶ ἔδωκά σοι

The double ἔδωκά σοι ('I gave you') extends the litany of grace: Saul's house, Saul's wives 'into your bosom' (ἐν τῷ κόλπῳ σου — the same κόλπος of the parable's lamb, v. 3), and the whole house of Israel and Judah. The conditional εἰ μικρόν ἐστιν ... προσθήσω ('and if that were too little, I would add more') underscores the boundlessness of divine generosity, making David's grasping the more inexcusable.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκά

I gave

Aor Act Indic 1 Sg · δίδωμι

main verb (divine benefaction: gift)

→ constative aorist

δίδωμι: 'give'; renders יָתַן; the first of two ἔδωκά σοι clauses cataloguing YHWH's gifts to David — the verb of grace stands in pointed contrast to David's ἔλαβες ('you took', v. 9).

σοι

to you

Dative

dative indirect object (= David)

→ participant reference or interest

σύ (dat. σοι): 'to you'; the recipient of the divine gifts.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object of ἔδωκα

→ object specification

οἶκος: 'house / household / dynasty'; renders יְיָ; here the royal household of Saul, transferred to David.

τοῦ

of the

Genitive

article (with κυρίου)

→ noun-phrase marking

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

κυρίου

lord / master

Genitive

genitive of possession ('your lord's house')

→ relational specification

κύριος: here in the human sense 'lord / master' (NOT the Tetragrammaton) — Saul, David's former royal lord; renders יְיָ; the context (τοῦ κυρίου σου, 'your lord') is human, dynastic succession.

σου

your

Genitive

genitive of relationship (with κυρίου: 'your lord')

→ relational specification

σύ (gen. σου): 'your'; Saul is 'your lord' — David's predecessor whom he served.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς
the

Accusative

article (with γυναῖκας)

→ noun-phrase marking

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

γυναῖκας
wives

Accusative

direct object of ἔδωκα (second gift)

→ object specification

γυνή (acc. pl. γυναῖκας): 'woman / wife'; renders דָּוִד ; Saul's wives passed to David as part of the royal inheritance — the mention of γυναῖκας here sets up the talionic seizure of David's own wives in vv. 11–12.

τοῦ
of the

Genitive

article (with κυρίου)

→ noun-phrase marking

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

κυρίου
lord / master

Genitive

genitive of possession ('your lord's wives')

→ relational specification

κύριος: again human 'lord / master' (Saul), NOT the Tetragrammaton; the genitive marks the wives as belonging to David's former lord.

σου
your

Genitive

genitive of relationship (with κυρίου)

→ relational specification

σύ (gen. σου): 'your'; with κυρίου, 'your lord' = Saul.

ἐν
in / into

preposition + dative (locative: 'into your bosom')

→ spatial or relational framing

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

τῷ
the

Dative

article (with κόλπῳ)

→ noun-phrase marking

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

κόλπῳ
bosom

Dative

dative of place ('into your bosom')

→ sphere or reference

κόλπος: 'bosom / lap'; the same word used of the lamb in v. 3 (ἐν τῷ κόλπῳ αὐτοῦ); the deliberate echo ties the parable to its application — David received wives into his bosom but stole another man's beloved.

σου
your

Genitive

genitive of possession (with κόλπῳ)

→ relational specification

σύ (gen. σου): 'your'; the bosom is David's own.

καὶ
and

coordinate conjunction (second ἔδωκα clause)

→ discourse linkage or contrast

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

ἔδωκά
I gave

Aor Act Indic 1 Sg· δίδωμι

main verb (further benefaction)

→ constative aorist

δίδωμι: the second ἔδωκά σοι extends the catalogue of gifts to the whole nation.

σοι

to you

Dative

dative indirect object (= David)

→ participant reference or interest

σύ (dat. σοι): 'to you'; recipient of the gift of the nation.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object of ἔδωκα

→ object specification

οἶκος: 'house'; here 'the house of Israel and Judah' = the whole nation given into David's rule.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: indeclinable; the northern tribes / nation, given to David.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιουδα

of Judah

genitive of relationship (indeclinable: 'and Judah')

→ participant identification

Ιουδα: transliteration of יהודה; indeclinable; David's own tribe, paired with Israel to denote the united kingdom.

καὶ

and

narrative conjunction (introducing conditional)

→ discourse linkage or contrast

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

εἰ

if

conditional conjunction (protasis)

→ discourse linkage or contrast

εἰ: 'if'; introduces the conditional 'if that were too little' — a rhetorical concession magnifying YHWH's readiness to give more.

μικρόν

little / small

Nominative

predicate adjective (with ἔστιν: 'is too little')

→ participant prominence

μικρός: 'small / little'; renders טָעַן; the sense is 'too little' — the gifts already given, even if deemed insufficient, would have been generously supplemented.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of protasis (copula: 'if it is little')

→ stative present

εἰμί: 'be'; the copula of the conditional clause.

προσθήσω

I will add

Fut Act Indic 1 Sg · προστίθμι

main verb of apodosis (would add more)

→ predictive future (in apodosis: 'I would add')

προστίθμι: 'add / increase'; renders יוסיף; the future in the apodosis expresses YHWH's willingness to multiply his gifts — 'I would add to you yet more.'

σοι

to you

Dative

dative indirect object (= David)

→ participant reference or interest

σύ (dat. σοι): 'to you'; recipient of the hypothetical further gifts.

κατὰ

according to / as much as

preposition + accusative (measure: 'in like measure')

→ spatial or relational framing

κατά: 'according to'; in κατὰ ταῦτα ('in like measure, such things as these') it indicates that YHWH would add gifts of the same abundant kind.

ταῦτα

these things

Accusative

demonstrative pronoun (object of κατά)

→ participant reference

οὗτος (n. pl. ταῦτα): 'these things'; refers to the gifts already enumerated — 'such things as these.'

- 9 τί ὅτι ἐφάυλισας τὸν λόγον κυρίου τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς αὐτοῦ τὸν Ουριαν τὸν Χετταῖον ἐπάταξας ἐν ῥομφαίᾳ καὶ τὴν γυναῖκα αὐτοῦ ἔλαβες σεαυτῷ εἰς γυναῖκα καὶ αὐτὸν ἀπέκτεινας ἐν ῥομφαίᾳ υἱῶν Αμμων

Why is it that you despised the word of the LORD, to do what is evil in his eyes? Uriah the Hittite you struck down with the sword, and his wife you took for yourself as a wife, and him you killed with the sword of the sons of Ammon.

Indictment proper: the accusation of the crime

τί ὅτι ἐφάυλισας

The accusatory question τί ὅτι ('why is it that ...') turns from benefaction to charge. The summary indictment — 'you despised the word of the LORD' — is then itemized in three fronted accusations (τὸν Ουριαν ... ἐπάταξας / τὴν γυναῖκα ... ἔλαβες / αὐτὸν ἀπέκτεινας), each placing the object first for emphasis. The verb ἔλαβες ('you took') answers YHWH's ἔδωκα ('I gave', v. 8): grace received, theft returned.

τί

why

Accusative

interrogative pronoun (adverbial: 'why')

→ participant reference

τίς (n. τί): interrogative; in the idiom τί ὅτι ('why is it that ...', rendering **למה**) it introduces a reproachful question — the rhetorical opening of the accusation.

ὅτι

that

conjunction (with τί: 'why is it that')

→ discourse linkage or contrast

ὅτι: 'that'; combines with τί to form the reproachful interrogative 'why is it that.'

ἐφάυλισας

you despised

Aor Act Indic 2 Sg · φαυλίζω

main verb of accusatory question

→ constative aorist (the act of contempt)

φαυλίζω: 'despise / treat as worthless / make light of'; renders **חַזַּף**; David's sin is framed as contempt for YHWH's revealed will — the root issue beneath the adultery and murder.

τὸν

the

Accusative

article (with λόγον)

→ noun-phrase marking

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

λόγον

word

Accusative

direct object of ἐφάυλισας

→ object specification

λόγος: 'word / command'; renders **דְּבַר**; 'the word of the LORD' = YHWH's commandment (against murder and adultery), which David has held in contempt.

κυρίου

of the LORD

Genitive

genitive of source (with λόγον: 'the word of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton **יהוה**; the genitive κυρίου marks the despised word as YHWH's own commandment.

τοῦ

so as to

Genitive

article with articular infinitive (result/purpose: τοῦ ποιῆσαι)

→ noun-phrase marking

τοῦ + infinitive: introduces a result/purpose construction — 'so as to do what is evil.'

ποιῆσαι

to do

Aor Act Inf · ποιέω

articular infinitive of result (τοῦ ποιῆσαι: 'to do evil')

→ constative aorist infinitive

ποιέω: 'do'; the articular infinitive expresses the result/aim of despising YHWH's word — doing what is evil in his sight.

τὸ

the

Accusative

article (with πονηρόν, substantivized)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantivized adjective (object of ποιῆσαι: 'the evil thing')

→ object specification

πονηρός: 'evil / wicked'; renders **רָע**; τὸ πονηρόν ('the evil') is the deuteronomistic formula for covenant violation — 'to do the evil in the eyes of the LORD' (cf. Judg 2:11; 2 Kgdms 11:27).

ἐν

in

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

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative of sphere (idiom 'in the eyes of')

→ sphere or reference

ὀφθαλμός (dat. pl. ὀφθαλμοῖς): 'eye'; the idiom ἐν ὀφθαλμοῖς αὐτοῦ ('in his eyes') renders **בְּעֵינָיו**, denoting YHWH's evaluative judgment.

αὐτοῦ

his

Genitive

genitive of possession (= the LORD's eyes)

→ relational specification

αὐτός; refers to the LORD — the deed is evil in his sight.

τὸν

the

Accusative

article (with Ουριαν)

→ noun-phrase marking

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

Ουριαν

Uriah

Accusative

direct object of ἐπάταξας (fronted for emphasis)

→ object specification

Ουρίας (acc. Ουριαν): 'Uriah' (Hebrew יְרִיָּא); declined in the LXX as a first-declension masculine (gen. Ουρίου, v. 10), hence parsed as a noun with case; the loyal Hittite warrior David had killed.

τὸν

the

Accusative

article (with Χετταῖον)

→ noun-phrase marking

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

Χετταῖον

Hittite

Accusative

gentilic adjective in apposition to Ουριαν ('the Hittite')

→ object specification

Χετταῖος: 'Hittite'; renders חֵטְתִּי; a declinable gentilic; the repeated epithet 'the Hittite' underscores that Uriah, though a foreigner, was more faithful to covenant duty than the king of Israel.

ἐπάταξας

you struck down

Aor Act Indic 2 Sg: πατάσσω

main verb (first itemized charge)

→ constative aorist (act of killing)

πατάσσω: 'strike / smite / kill'; renders הִכָּה (Hiphil); David is charged as the agent of Uriah's death though it was the Ammonites' sword that fell — the moral responsibility is his.

ἐν

with / by

preposition + dative (instrumental: 'with the sword')

→ spatial or relational framing

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

ρόμφαία

sword

Dative

dative of instrument ('with the sword')

→ sphere or reference

ρόμφαία: 'sword (large, broad blade)'; renders בִּרְחִי; the instrument of Uriah's death and the keyword of the sentence (v. 10: the sword will never depart from David's house).

καὶ

and

coordinate conjunction (second charge)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with γυναῖκα)

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

direct object of ἔλαβες (fronted for emphasis)

→ object specification

γυνή (acc. γυναῖκα): 'woman / wife'; Bathsheba, Uriah's wife; the fronting of 'his wife' before the verb intensifies the accusation.

αὐτοῦ

his

Genitive

genitive of possession (= Uriah's wife)

→ relational specification

αὐτός; refers to Uriah — 'his wife.'

ἔλαβες

you took

Aor Act Indic 2 Sg · λαμβάνω

main verb (second itemized charge)

→ constative aorist

λαμβάνω: 'take / seize'; the same verb of the rich man's theft (v. 4, ἔλαβεν); David's 'taking' of Uriah's wife is the parable enacted, and it stands against YHWH's 'giving' (ἔδωκα, v. 8).

σεαυτῷ

for yourself

Dative

reflexive pronoun (dative of advantage: 'for yourself')

→ participant reference or interest

σεαυτοῦ (dat. σεαυτῷ): reflexive 'yourself'; the dative of advantage stresses David's self-serving acquisition.

εἰς

as / for

preposition + accusative (predicative: 'as a wife')

→ spatial or relational framing

εἰς: with γυναῖκα, predicative 'as a wife' (rendering נָשָׂא).

γυναῖκα

wife

Accusative

predicate accusative (with εἰς: 'as a wife')

→ object specification

γυνή (acc. γυναῖκα): 'wife'; the predicate of result — David took Bathsheba to be his own wife.

καὶ

and

coordinate conjunction (third charge)

→ discourse linkage or contrast

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

αὐτόν

him

Accusative

direct object of ἀπέκτεινας (fronted; = Uriah)

→ participant reference

αὐτός: 'him' = Uriah; the fronted object resumes the charge of murder with finality.

ἀπέκτεινας

you killed

Aor Act Indic 2 Sg · ἀποκτείνω

main verb (third itemized charge)

→ constative aorist

ἀποκτείνω: 'kill / put to death'; renders לָרַחַ; the blunt verb of murder seals the indictment — David is the killer, though the blade was Ammonite.

ἐν

with / by

preposition + dative (instrumental)

→ spatial or relational framing

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

ῥομφαία

sword

Dative

dative of instrument ('with the sword')

→ sphere or reference

ῥομφαία: 'sword'; the second occurrence in the verse — the Ammonites' sword that David wielded by proxy.

υἱῶν

of the sons

Genitive

genitive of possession (with ῥομφαία: 'the sword of the sons of Ammon')

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; in 'the sword of the sons of Ammon' the genitive specifies whose blade physically struck Uriah — yet the guilt is laid on David.

Αμμων

of Ammon

genitive of relationship (indeclinable: 'of Ammon')

→ participant identification

Αμμων: transliteration of עַמּוֹן; indeclinable; υἱῶν Αμμων ('sons of Ammon') is the standard LXX designation of the Ammonites, against whom David was at war (ch. 11).

10 καὶ νῦν οὐκ ἀποστήσεται ῥομφαία ἐκ τοῦ οἴκου σου ἕως αἰῶνος ἀνθ' ὧν ὅτι ἐξουδένωσάς με καὶ ἔλαβες τὴν γυναῖκα τοῦ Ουρίου τοῦ Χετταίου τοῦ εἶναί σοι εἰς γυναῖκα

And now the sword shall never depart from your house forever, because you despised me and took the wife of Uriah the Hittite to be your wife.

Sentence of judgment, part 1: the perpetual sword

καὶ νῦν

The transitional καὶ νῦν ('and now') moves from indictment to sentence. The first penalty is dynastic and perpetual: οὐκ ἀποστήσεται ῥομφαία ... ἕως αἰῶνος ('the sword shall never depart ... forever') — the sword David wielded against Uriah will now stalk his own house (fulfilled in Amnon, Absalom, Adonijah). The causal ἀνθ' ὧν ὅτι recapitulates the two grounds: contempt of YHWH (ἐξουδένωσάς με) and the seizure of the wife.

καὶ
and

narrative conjunction (transition to sentence)

→ discourse linkage or contrast

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

νῦν
now

temporal adverb (logical transition: 'and now therefore')

→ adverbial qualification

νῦν: 'now'; in καὶ νῦν ('and now', rendering הַעַתָּה) it marks the pivot from accusation to verdict — the consequential 'therefore!'

οὐκ
not

negative particle (with ἀποστήσεται)

→ discourse linkage or contrast

οὐ: 'not'; with ἕως αἰῶνος forms 'shall never ... forever!'

ἀποστήσεται
shall depart

Fut Mid Indic 3 Sg · ἀφίστημι

main verb (sentence: the sword's permanence)

→ predictive future (irrevocable decree)

ἀφίστημι (fut. mid.): 'depart / withdraw / stand off'; renders הִסָּח; the negated future declares the perpetual presence of the sword in David's house — a dynastic curse fulfilled in the violence among his sons.

ῥομφαία
sword

Nominative

subject (of ἀποστήσεται)

→ participant prominence

ῥομφαία: 'sword'; now the subject — the very instrument of David's crime (v. 9) becomes the abiding judgment upon his household.

ἐκ
from

preposition + genitive (separation: 'from your house')

→ spatial or relational framing

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

τοῦ
the

Genitive

article (with οἴκου)

→ noun-phrase marking

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

οἴκου
house

Genitive

genitive of separation (with ἐκ: 'from your house')

→ relational specification

οἶκος: 'house / dynasty'; renders הַבַּיִת; here David's royal house/dynasty, which the sword will never leave.

σου

your

Genitive

genitive of possession (with οἴκου)

→ relational specification

σύ (gen. σου): 'your'; the house is David's own.

ἕως

until / forever

preposition + genitive (temporal extent: ἕως αἰῶνος)

→ spatial or relational framing

ἕως: 'until / as far as'; in ἕως αἰῶνος ('forever', rendering עַד־לְעוֹלָם) it expresses the unending duration of the sentence.

αἰῶνος

age / forever

Genitive

genitive object of ἕως (temporal: 'forever')

→ relational specification

αἰών: 'age / eternity'; ἕως αἰῶνος ('forever') stresses the perpetuity of the dynastic curse.

ἀνθ

because

preposition + genitive (causal idiom ἀνθ ὧν; elided before vowel)

→ spatial or relational framing

ἀντί: in ἀνθ ὧν ('because'), introducing the grounds for the sentence.

ὧν

which things

Genitive

relative pronoun (in causal idiom ἀνθ ὧν)

→ relational specification

ὅς (gen. pl. ὧν): relative pronoun in the causal connective ἀνθ ὧν.

ὅτι

because

conjunction (reinforcing ἀνθ ὧν)

→ discourse linkage or contrast

ὅτι: 'because'; the redundant double-causal ἀνθ ὧν ὅτι is characteristic of LXX translation Greek.

ἐξουδένωσάς

you despised / set at naught

Aor Act Indic 2 Sg · ἐξουδενόω

verb of causal clause (first ground)

→ constative aorist

ἐξουδενόω: 'despise / set at naught / treat as nothing'; renders נִרְבָּ; a stronger synonym of φαυλίζω (v. 9) — David's sin is fundamentally contempt for YHWH himself ('you despised me').

με

me

Accusative

direct object (= the LORD)

→ participant reference

ἐγώ (acc. με): 'me' = YHWH; the personal object makes the offense a direct affront to God.

καὶ

and

coordinate conjunction (second ground)

→ discourse linkage or contrast

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

ἔλαβες

you took

Aor Act Indic 2 Sg · λαμβάνω

verb of causal clause (second ground)

→ constative aorist

λαμβάνω: 'take'; the recurring verb of theft — the second ground of the sentence is the seizure of Uriah's wife.

τήν

the

Accusative

article (with γυναῖκα)

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

direct object of ἔλαβες

→ object specification

γυνή (acc. γυναῖκα): 'wife'; Bathsheba, taken from Uriah.

τοῦ

of the

Genitive

article (with Ουρίου)

→ noun-phrase marking

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

Ουρίου

Uriah

Genitive

genitive of possession (= Uriah's wife)

→ relational specification

Ουρίας (gen. Ουρίου): 'Uriah'; the genitive form confirms the name is declined in the LXX (cf. acc. Ουριαν, v. 9); the murdered husband.

τοῦ

the

Genitive

article (with Χετταίου)

→ noun-phrase marking

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

Χετταίου

Hittite

Genitive

gentilic adjective (with Ουρίου: 'Uriah the Hittite')

→ relational specification

Χετταῖος (gen. Χετταίου): 'Hittite'; the recurring epithet again foregrounds the foreigner's fidelity against the king's treachery.

τοῦ

so as / to

Genitive

article with articular infinitive (purpose/result: τοῦ εἶναι)

→ noun-phrase marking

τοῦ + infinitive: introduces the purpose/result clause 'to be your wife.'

εἶναι

to be

Pres Act Inf · εἰμί

articular infinitive of purpose/result (τοῦ εἶναι: 'to be [your wife]')

→ present infinitive (the abiding relationship chosen)

εἰμί: 'be'; the articular infinitive τοῦ εἶναι expresses the intended outcome — that Bathsheba should become David's own wife.

σοι

to you / your

Dative

dative of advantage / reference ('to be yours')

→ participant reference or interest

σύ (dat. σοι): 'to you'; with εἶναι εἰς γυναῖκα, 'to be your wife.'

εἰς

as / for

preposition + accusative (predicative: 'as a wife')

→ spatial or relational framing

εἰς: predicative with γυναῖκα, 'to be (as) a wife.'

γυναῖκα

wife

Accusative

predicate accusative (with εἰς: 'as a wife')

→ object specification

γυνή (acc. γυναῖκα): 'wife'; the predicate of the result clause — Bathsheba became David's wife by his crime.

11 τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐξεγείρω ἐπὶ σὲ κακὰ ἐκ τοῦ οἴκου σου καὶ λήμψομαι τὰς γυναῖκάς σου κατ' ὀφθαλμούς σου καὶ δώσω τῷ πλησίον σου καὶ κοιμηθήσεται μετὰ τῶν γυναικῶν σου ἐναντίον τοῦ ἡλίου τούτου

Thus says the LORD: Behold, I am raising up evil against you out of your own house, and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun.

Sentence of judgment, part 2: the public, talionic retribution

τάδε λέγει κύριος ἰδοὺ ἐγὼ

A second messenger-formula introduces the talionic sentence. The interjection ἰδοὺ + emphatic ἐγὼ + futuristic ἐξεγείρω frames an imminent divine act. The penalty mirrors the crime measure-for-measure: David took secretly, so his wives will be taken openly (κατ' ὀφθαλμούς σου, 'before your eyes') and given to a 'neighbor' (τῷ πλησίον σου) — fulfilled in Absalom (2 Kgdms 16:21–22). The phrase ἐναντίον τοῦ ἡλίου τούτου ('in the sight of this sun') stresses the public reversal of David's secrecy.

τάδε

thus / these things

Accusative

demonstrative pronoun (object of λέγει: messenger-formula)

→ participant reference

ὅδε (n. pl. τάδε): the messenger-formula τάδε λέγει κύριος introduces the second movement of the sentence.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic present)

→ historic present

λέγω (pres.): 'says'; the formulaic present of authoritative divine speech.

κύριος

LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD pronounces the talionic sentence.

ἰδοὺ

behold

presentative interjection ('behold')

→ clausal contribution

ἰδοὺ: 'behold / look'; renders הִנֵּה; the attention-marker dramatizes the imminence of the judgment about to be announced.

ἐγώ

I

Nominative

subject (emphatic first-person pronoun)

→ participant reference

ἐγώ: emphatic pronoun stressing YHWH as the personal agent of the coming evil — it is the LORD himself who raises it up.

ἐξεγείρω

I raise up

Pres Act Indic 1 Sg · ἐξεγείρω

main verb (futuristic present: 'I am raising up')

→ futuristic present (imminent divine act presented as underway)

ἐξεγείρω: 'rouse / raise up / stir up'; renders עורר (Hiphil); the present tense for a future act conveys certainty — the calamity is already on its way.

ἐπὶ

against

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

→ spatial or relational framing

ἐπί: 'against'; with the accusative denotes hostile action directed at David.

σέ

you

Accusative

accusative object of ἐπί (= David)

→ participant reference

σύ (acc. σέ): 'you'; the target of the raised-up evil.

κακά

evils / calamity

Accusative

direct object of ἐξεγείρω ('evil things')

→ object specification

κακός (n. pl. κακά): 'evil / calamity / disaster'; renders נָעַר; here the troubles to arise within David's own family — the same root as the τὸ πονηρόν he committed (v. 9), a fitting reciprocity.

ἐκ

out of

preposition + genitive (source: 'out of your house')

→ spatial or relational framing

ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source: 'out of your house').

τοῦ

the

Genitive

article (with οἴκου)

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive of source (with ἐκ: 'out of your house')

→ relational specification

οἶκος: 'house'; the calamity springs from within David's own family — his sons will be the instruments of the curse.

σου

your

Genitive

genitive of possession (with οἴκου)

→ relational specification

σύ (gen. σου): 'your'; the house is David's own.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λήψομαι

I will take

Fut Mid Indic 1 Sg · λαμβάνω

main verb (talionic seizure of wives)

→ predictive future (divine act of retribution)

λαμβάνω (fut. mid. λήψομαι): 'take'; the very verb of David's sin (ἐλαβες, vv. 9–10) now in YHWH's mouth — divine talion: as David took, so it will be taken from him.

τάς

the

Accusative

article (with γυναῖκας)

→ noun-phrase marking

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

γυναϊκάς

wives

Accusative

direct object of λήψομαι

→ object specification

γυνή (acc. pl. γυναϊκάς): 'wives'; David's own wives, to be taken in public retribution for his secret seizure of one.

σου

your

Genitive

genitive of possession (with γυναϊκάς)

→ relational specification

σύ (gen. σου): 'your'; the wives are David's own.

κατ'

before

preposition + accusative (idiom: 'before your eyes'; elided before vowel)

→ spatial or relational framing

κατά: in κατ' ὀφθαλμούς ('before the eyes of') it stresses the public, witnessed nature of the act — the reversal of David's secrecy.

ὀφθαλμούς

eyes

Accusative

accusative object of κατά (idiom: 'before your eyes')

→ object specification

ὀφθαλμός (acc. pl. ὀφθαλμούς): 'eye'; κατ' ὀφθαλμούς σου ('before your eyes') — David will witness his own humiliation.

σου

your

Genitive

genitive of possession (with ὀφθαλμούς)

→ relational specification

σύ (gen. σου): 'your'; the eyes are David's own.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (giving the wives to the neighbor)

→ predictive future

δίδωμι (fut. δώσω): 'give'; pointedly the same verb as YHWH's earlier gifts to David (ἔδωκα, v. 8) — now turned to judgment: the LORD gives David's wives away.

τῷ

to the

Dative

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Dative

dative indirect object (recipient: 'to your neighbor')

→ sphere or reference

πλησίον: 'neighbor / one nearby'; substantivized adverb (rendering נָח); the unnamed 'neighbor' is fulfilled in Absalom (2 Kgdms 16:21–22), David's own son.

σου

your

Genitive

genitive of relationship (with πλησίον: 'your neighbor')

→ relational specification

σύ (gen. σου): 'your'; the neighbor is David's own kin/associate.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κοιμηθήσεται

he shall lie

Fut Pass Indic 3 Sg · κοιμάω

main verb (the act of public defilement)

→ predictive future

κοιμάω (fut. pass. κοιμηθήσεται): 'lie down / sleep (euphemism for sexual intercourse)'; renders נָחַשׁ; the deponent-passive form is used intransitively — 'he shall lie with.'

μετά with <i>preposition + genitive (accompaniment)</i> → spatial or relational framing μετά: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).	τῶν the Genitive <i>article (with γυναικῶν)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	γυναικῶν wives Genitive <i>genitive object of μετά ('with your wives')</i> → relational specification γυνή (gen. pl. γυναικῶν): 'wives'; David's wives, defiled publicly by the neighbor.	σου your Genitive <i>genitive of possession (with γυναικῶν)</i> → relational specification σύ (gen. σου): 'your'; the wives are David's own.
ἐναντίον in the sight of <i>preposition + genitive (public exposure: 'before')</i> → spatial or relational framing ἐναντίον: 'before / in the presence of'; renders תָּלָּ / יָגִיד; the public exposure is the precise reversal of David's secrecy (v. 12).	τοῦ the Genitive <i>article (with ἡλίου)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἡλίου sun Genitive <i>genitive object of ἐναντίον ('in the sight of the sun')</i> → relational specification ἥλιος: 'sun'; renders שָׁמֶשׁ; 'before this sun' is a vivid Hebraism for 'in broad daylight, openly' — the antithesis of David's hidden sin.	τούτου this Genitive <i>demonstrative adjective (with ἡλίου: 'this sun')</i> → relational specification οὗτος (gen. τούτου): 'this'; the deictic 'this sun' lends immediacy and concreteness to the public exposure.

12 ὅτι σὺ ἐποίησας κρυβῆ καγὼ ποιήσω τὸ ῥῆμα τοῦτο ἐναντίον παντὸς Ἰσραηλ καὶ ἀπέναντι τούτου τοῦ ἡλίου

For you did it secretly, but I will do this thing before all Israel and before this sun.

Causal ground and antithesis (secret deed vs. public judgment) ὅτι σὺ ἐποίησας κρυβῆ

The verse states the talionic principle explicitly through a σύ ... καγὼ ('you ... but I') antithesis: David's deed was κρυβῆ ('secretly'), the LORD's response will be public — ἐναντίον παντὸς Ἰσραηλ ('before all Israel') and ἀπέναντι τούτου τοῦ ἡλίου ('before this sun'). The crasis καγὼ (καὶ ἐγώ) sharpens the contrast between the human sinner and the divine judge.

ὅτι

for / because

causal conjunction (grounding the public judgment)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the rationale of the public penalty — the secrecy of David's deed warrants its public requital.

σύ

you

Nominative

subject (emphatic, in σύ ... καὶ γώ antithesis)

→ participant reference

σύ: emphatic pronoun heading the antithesis 'you (did) ... but I (will do)'

ἐποίησας

you did

Aor Act Indic 2 Sg · ποιέω

main verb (David's secret deed)

→ constative aorist

ποιέω: 'do'; David's deed, done in secret, is set against YHWH's public act (ποιήσω).

κρυβῆ

secretly

adverb of manner ('in secret')

→ clausal contribution

κρυβῆ: 'secretly / in secret'; adverbial; renders קִּיָּבַח; the secrecy of David's sin is the very thing that calls forth a public judgment.

καὶ γώ

but I

Nominative

subject (crasis καὶ ἐγώ; emphatic antithesis)

→ participant prominence

καὶ γώ: crasis of καὶ ἐγώ ('and I / but I'); the emphatic divine 'I' answers David's 'you' — the LORD will requite the secret deed openly.

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb (the LORD's public act of judgment)

→ predictive future

ποιέω (fut. ποιήσω): 'do'; the same verb as David's ἐποίησας — divine reciprocity: what David did in secret, the LORD will do in the open.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / matter

Accusative

direct object of ποιήσω

→ object specification

ῥῆμα: 'word / thing'; renders רֶבֶךְ; 'this thing' = the announced retribution of v. 11.

τοῦτο

this

Accusative

demonstrative adjective (with ῥῆμα)

→ participant reference

οὗτο (n. τοῦτο): 'this'; refers to the judgment just announced.

ἐναντίον

before

preposition + genitive (public exposure: 'before all Israel')

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; the public witness of 'all Israel' magnifies the reversal of David's secrecy.

παντός

all

Genitive

attributive adjective (with Ἰσραηλ: 'all Israel')

→ relational specification

πᾶς (gen. παντός): 'all'; modifies Ἰσραηλ — the whole nation will witness the judgment.

Ἰσραηλ

Israel

genitive object of ἐναντίον (indeclinable: 'all Israel')

→ participant identification

Ἰσραηλ: indeclinable; the nation as public witness of the retribution.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄπέναντι

before / opposite

preposition + genitive (public exposure: 'before this sun')

→ spatial or relational framing

ἄπέναντι: 'before / over against / in full view of'; a near-synonym of ἐναντίον, here varying the expression; renders פָּנֵי ; reinforces the open, daylight publicity of the judgment.

τούτου

this

Genitive

demonstrative adjective (with ἡλίου: 'this sun')

→ relational specification

οὗτος (gen. τούτου): 'this'; deictic 'this sun,' echoing v. 11.

τοῦ

the

Genitive

article (with ἡλίου)

→ noun-phrase marking

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

ἡλίου

sun

Genitive

genitive object of ἄπέναντι ('before the sun')

→ relational specification

ἡλίου: 'sun'; the repeated 'before this sun' (cf. v. 11) is the Hebraic idiom for utterly public, open action — the antithesis of David's κρυβῆ.

13 καὶ εἶπεν Δαυιδ τῷ Ναθαν ἡμάρτηκα τῷ κυρίῳ καὶ εἶπεν Ναθαν πρὸς Δαυιδ καὶ κύριος παρεβίβασεν τὸ ἁμάρτημά σου οὐ μὴ ἀποθάνης

And David said to Nathan, 'I have sinned against the LORD.' And Nathan said to David, 'The LORD also has put away your sin; you shall not die.'

Confession and absolution (the turning point of the scene) καὶ εἶπεν Δαυιδ τῷ Ναθαν

David's two-word confession ἡμάρτηκα τῷ κυρίῳ ('I have sinned against the LORD') — in the perfect tense, marking an abiding state of guilt acknowledged — is met immediately by Nathan's announcement of forgiveness: κύριος παρεβίβασεν τὸ ἁμάρτημά σου ('the LORD has put away your sin'). The emphatic οὐ μὴ ἀποθάνης ('you shall surely not die') reverses David's own υἱὸς θανάτου verdict (v. 5) — yet the death-sentence is not annulled but transferred (v. 14).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's confession.

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the penitent king.

τῷ
to the

Dative

article (with Ναθαν, marking dative)

→ noun-phrase marking

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

Ναθαν
Nathan

dative indirect object (indeclinable proper noun, marked by article τῷ)

→ noun-phrase marking

Ναθαν: indeclinable; the addressee, marked dative only by the article τῷ.

ἡμάρτηκα
I have sinned

Perf Act Indic 1 Sg · ἁμαρτάνω

main verb (confession)

→ perfect of abiding state (acknowledged guilt that stands)

ἁμαρτάνω (perf. ἡμάρτηκα): 'sin / miss the mark'; renders ἵνα; the perfect tense conveys a present, abiding condition of guilt confessed — David's stark two-word admission contrasts with Saul's evasive confessions (1 Kgdms 15:24–30) and echoes Ps 50(51):6 LXX.

τῷ
against the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ
LORD

Dative

dative of the person wronged ('against the LORD')

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; the dative of disadvantage names YHWH as the one sinned against — David recognizes that, behind the wronged Uriah, the offense is ultimately against God (cf. Ps 50(51):6).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Nathan's word of absolution.

Ναθαν
Nathan

subject (indeclinable proper noun)

→ participant identification

Ναθαν: indeclinable; the prophet pronounces forgiveness.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of *πρός* (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; recipient of the absolution.

καὶ

also

adverbial conjunction (here 'also / for his part')

→ discourse linkage or contrast

καί: 'also / even'; here adverbial — 'the LORD also (in response to your confession) has put away your sin.'

κύριος

LORD

Nominative

subject (of *παρεβίβασεν*)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD himself, against whom David sinned, is the one who removes the sin.

παρεβίβασεν

has put away / transferred

Aor Act Indic 3 Sg · *παρεβίβάζω*

main verb (act of forgiveness)

→ constative aorist (decisive act of removal)

παρεβίβάζω: 'cause to pass over / set aside / remove'; renders *פָּרַחַתְּ* ('caused to pass away'); the LXX's image is of the sin being 'made to pass over' — removed from David's account; cf. the cognate idiom for forgiveness in Mic 7:18; Zech 3:4.

τὸ

the

Accusative

article (with *ἀμαρτημα*)

→ noun-phrase marking

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

ἀμαρτημά

sin

Accusative

direct object of *παρεβίβασεν*

→ object specification

ἀμαρτημα: 'sin / sinful deed'; renders *תּוֹשָׁעַת*; the concrete 'sin / offense' that the LORD has removed (the form *ἀμαρτημα* focuses on the specific act, as distinct from *ἀμαρτία* as a state).

σου

your

Genitive

genitive of possession (with *ἀμαρτημα*)

→ relational specification

σύ (gen. σου): 'your'; the sin is David's own, now put away.

οὐ

not

negative particle (with *μή*: emphatic negation)

→ discourse linkage or contrast

οὐ: 'not'; with *μή* forms the emphatic double negation *οὐ μή* ('surely not').

μή

not

negative particle (with *οὐ* + subjunctive: emphatic future denial)

→ discourse linkage or contrast

μή: with *οὐ* and the aorist subjunctive forms the strongest Greek negation of a future event — 'you shall by no means die.'

ἀποθάνης

you shall die

Aor Act Subj 2 Sg · *ἀποθνήσκω*

main verb (in *οὐ μή* construction: emphatic future denial)

→ emphatic subjunctive of denial (*οὐ μή*: 'you shall by no means die')

ἀποθνήσκω (aor. subj.): 'die'; in the *οὐ μή* ἀποθάνης construction the aorist subjunctive expresses emphatic assurance — David's own death-sentence (*υἱὸς θανάτου*, v. 5) is lifted from him, though death will fall on the child (v. 14).

14 πλὴν ὅτι παροξύνων παρώξυνας τοὺς ἐχθροὺς κυρίου ἐν τῷ ῥήματι τούτῳ καὶ γε ὁ υἱός σου ὁ τεχθεὶς σοι θανάτῳ ἀποθανεῖται

Nevertheless, because by this deed you have utterly provoked the enemies of the LORD, the son also that has been born to you shall surely die.

Qualification of the absolution (the transferred sentence) πλὴν ὅτι

The adversative πλὴν ('nevertheless') qualifies the forgiveness: pardon does not erase consequence. The Hebraistic figura etymologica παροξύνων παρώξυνας ('provoking you have provoked' = 'you have utterly provoked') renders the emphatic infinitive absolute, intensifying the charge that David's sin gave the LORD's enemies occasion to blaspheme. The cognate-dative death-formula θανάτῳ ἀποθανεῖται ('he shall surely die', cf. Gen 2:17) pronounces the child's fate — judgment fulfilled vicariously.

πλὴν

nevertheless

adversative conjunction ('however / nevertheless')

→ discourse linkage or contrast

πλὴν: 'except / nevertheless / only'; renders ἢ / ὃ; marks the crucial qualification — forgiveness is granted, but a consequence remains.

ὅτι

because

causal conjunction (grounding the child's death)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground of the transferred sentence.

παροξύνων

provoking

Pres Act Ptc Nom Masc Sg: παροξύνω

cognate participle (figura etymologica intensifying παρώξυνας)

→ intensive (Hebraism rendering infinitive absolute)

παροξύνω (pres. ptc.): 'provoke / irritate / incite'; the cognate participle παροξύνων with the finite παρώξυνας renders the Hebrew emphatic infinitive absolute (יָנִיחַ יְהוָה, 'you have utterly provoked'; the LXX's standard device for the construction.

παρώξυνας

you have provoked

Aor Act Indic 2 Sg: παροξύνω

main verb of causal clause (with cognate participle)

→ constative aorist (intensified by the cognate participle)

παροξύνω (aor.): the finite verb of the figura etymologica; David's sin 'utterly provoked' — i.e., gave great occasion of contempt to — the enemies of the LORD; the MT here speaks of causing the enemies of the LORD to blaspheme.

τοὺς

the

Accusative

article (with ἐχθρούς)

→ noun-phrase marking

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

ἐχθρούς

enemies

Accusative

direct object of παρώξυνας

→ object specification

ἐχθρός: 'enemy / hostile one'; renders עֲנָיִים; 'the enemies of the LORD' are those who would mock God's name because of David's scandal — the public dimension of the sin's consequence.

κυρίου

of the LORD

Genitive

genitive of relationship (with ἐχθρούς: 'enemies of the LORD')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the enemies are God's, and David's sin handed them an occasion to deride him.

ἐν

by / in

preposition + dative (instrumental/causal: 'by this deed')

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (instrumental/causal: 'by this deed').

τῷ

the

Dative

article (with ῥήματι)

→ noun-phrase marking

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

ῥήματι

deed / matter

Dative

dative of means (with ἐν: 'by this deed')

→ sphere or reference

ῥῆμα (dat. ῥήματι): 'word / thing / deed'; renders דָּבָר; 'by this thing/deed' — David's sin is the instrument by which the LORD's enemies were provoked.

τούτῳ

this

Dative

demonstrative adjective (with ῥήματι)

→ participant reference or interest

οὗτος (dat. τούτῳ): 'this'; specifies the deed just indicted.

καί

also / indeed

adverbial conjunction (with γε: emphatic 'indeed')

→ discourse linkage or contrast

καί: with γε forms the emphatic καί γε ('and indeed / yea even'), rendering the Hebrew וְ; here it introduces the inescapable consequence.

γε

indeed

emphatic particle (with καί: 'yea even')

→ discourse linkage or contrast

γε: emphatic enclitic particle; καί γε intensifies the announcement of the child's death.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

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

υἱός

son

Nominative

subject (of ἀποθανεῖται)

→ participant prominence

υἱός: 'son'; the child born of David and Bathsheba, on whom the deferred death-sentence will fall.

σου

your

Genitive

genitive of relationship (with υἱός: 'your son')

→ relational specification

σύ (gen. σου): 'your'; the son is David's own.

ὁ

the (who)

Nominative

article (with attributive participle τεχθείς)

→ noun-phrase marking

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

τεχθείς

born

Aor Pass Ptc Nom Masc Sg · τίκτω

attributive participle (modifying νιός: 'who has been born to you')

→ verbal action or state

τίκτω (aor. pass. ptc. τεχθείς): 'be born / be brought forth'; renders תָּלִיד / תִּלֵּי; the passive participle 'the one born to you' specifies the particular child under sentence.

σοι

to you

Dative

dative of advantage (with τεχθείς: 'born to you')

→ participant reference or interest

σύ (dat. σοι): 'to you'; the child born for David.

θανάτω

with death / surely

Dative

cognate dative (Hebraism intensifying ἀποθανεῖται)

→ sphere or reference

θάνατος (dat. θανάτω): 'death'; the cognate dative θανάτω ἀποθανεῖται renders the Hebrew emphatic infinitive absolute מוֹת מוֹתִי ('he shall surely die'); the same construction as Gen 2:17 LXX — certainty and inevitability of the death.

ἀποθανεῖται

shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (sentence of the child's death)

→ predictive future (irrevocable, intensified by cognate dative)

ἀποθνήσκω (fut. mid. ἀποθανεῖται): 'die'; with the cognate dative θανάτω it is the strongest possible assertion of certain death; David lives, but the consequence falls on the child.

15 καὶ ἀπῆλθεν Ναθαν εἰς τὸν οἶκον αὐτοῦ καὶ ἔθραυσεν κύριος τὸ παιδίον ὃ ἔτεκεν ἡ γυνὴ Ουρίου τῷ Δαυιδ καὶ ἡρρώστησεν

And Nathan went away to his house. And the LORD struck the child that the wife of Uriah bore to David, and it fell sick.

Narrative resumption: the sentence begins to be executed

καὶ ἀπῆλθεν Ναθαν

Nathan's departure closes the oracle-scene; the narrative resumes its main line. The fulfillment of v. 14 begins at once: ἔθραυσεν κύριος ('the LORD struck') the child. The designation ἡ γυνὴ Ουρίου ('the wife of Uriah') — not 'Bathsheba' — keeps the crime in view even at the child's birth, while τῷ Δαυιδ ('to David') marks the paternity now under judgment.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (Nathan's departure)

→ constative aorist

ἀπέρχομαι: 'go away / depart'; renders גָּזַח; Nathan withdraws, his prophetic task complete, and the narrative turns to the unfolding of the sentence.

Ναθαν

Nathan

subject (indeclinable proper noun)

→ participant identification

Ναθαν: indeclinable; departs after delivering the word.

εἰς

to / into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of εἰς (destination)

→ object specification

οἶκος: 'house / home'; Nathan returns to his own dwelling.

αὐτοῦ

his

Genitive

genitive of possession (= Nathan's house)

→ relational specification

αὐτός: 'his'; Nathan's own house.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἔθραυσεν

struck / shattered

Aor Act Indic 3 Sg · θραύω

main verb (divine act against the child)

→ constative aorist (decisive blow)

θραύω: 'shatter / crush / smite'; renders ἔθραυσεν; the strong verb (lit. 'shatter') stresses the severity of the divine stroke that begins the fulfillment of v. 14.

κύριος

LORD

Nominative

subject (of ἔθραυσεν)

→ participant prominence

κύριος: rendering of the Tetragrammaton ᾠהוה; the LORD is the explicit agent — the child's illness is the announced judgment, not mere misfortune.

τὸ

the

Accusative

article (with παιδίον)

→ noun-phrase marking

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

παιδίον

child / infant

Accusative

direct object of ἔθραυσεν

→ object specification

παιδίον: 'little child / infant'; renders τὸ παιδίον; the diminutive heightens the pathos — a newborn; the narrative will also call it παιδάριον ('little boy') in the following verses.

ὃ

which

Accusative

relative pronoun (object of ἔτεκεν, antecedent παιδίον)

→ participant reference

ὃς (n. ὅ): relative pronoun; neuter accusative agreeing with παιδίον.

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

verb of relative clause

→ constative aorist

τίκτω: 'bear / give birth to'; renders ἔτεκεν; the child whom Bathsheba bore — the relative clause keeps the parentage (and the sin) in view.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

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

γυνή

wife

Nominative

subject of ἔτεκεν

→ participant prominence

γυνή: 'woman / wife'; here Bathsheba, pointedly named only as ἡ γυνή Ουρίου ('the wife of Uriah') — the narrator withholds her name to keep the offense before the reader.

Ουρίου

of Uriah

Genitive

genitive of relationship (with γυνή: 'wife of Uriah')

→ relational specification

Ουρίας (gen. Ουρίου): 'Uriah'; the declined genitive again names the murdered husband; calling Bathsheba 'Uriah's wife' even now underscores the enormity of the sin.

τῷ

to the

Dative

article (with Δαυιδ, marking dative)

→ noun-phrase marking

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

Δαυιδ

David

dative of advantage (indeclinable proper noun, marked by article τῷ: 'bore to David')

→ noun-phrase marking

Δαυιδ: indeclinable; the child was born 'to David' — the dative marks his paternity, now under judgment.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

ἡρρώστησεν

it fell sick

Aor Act Indic 3 Sg · ἡρρώστew

main verb (the child's illness)

→ ingressive aorist (entering the state of sickness)

ἡρρώστew: 'be ill / fall sick'; renders שָׁחַח (Niphal, 'be incurably sick'); the ingressive aorist marks the onset of the fatal illness that drives the next scene.

16 καὶ ἐζήτησεν Δαυὶδ τὸν θεὸν περὶ τοῦ παιδαρίου καὶ ἐνήστευσεν Δαυὶδ νηστείαν καὶ εἰσῆλθεν καὶ ἠύλισθη ἐν σάκκῳ ἐπὶ τῆς γῆς

And David sought God concerning the little boy, and David fasted a fast, and went in and spent the night lying in sackcloth on the ground.

Narrative development: David's penitential intercession

καὶ ἐζήτησεν Δαυὶδ τὸν θεόν

David responds to the child's illness with intense supplication: he 'sought God' (ἐζήτησεν τὸν θεόν), fasted (cognate-accusative ἐνήστευσεν νηστείαν, a Hebraism), and lay all night in sackcloth on the ground. The accumulation of penitential acts portrays a king casting himself wholly on divine mercy in hope the sentence might yet be reversed (cf. v. 22).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐζήτησεν
sought

Aor Act Indic 3 Sg · ζητέω

main verb (David's seeking of God)

→ constative / ingressive aorist (entreaty)

ζητέω: 'seek / inquire of / entreat'; renders שָׁקַב; 'to seek God' is the idiom for earnest prayer and supplication (cf. מִן־הַיְלָלָה) — David appeals for the child's life.

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the praying father.

τὸν
the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν
God

Accusative

direct object of ἐζήτησεν

→ object specification

θεός: 'God'; renders מֵיְהוָה; David seeks God himself, the only one who can reverse the announced death.

περὶ
concerning / for

preposition + genitive (concern: 'for the child')

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (concern: 'for the child').

τοῦ
the

Genitive

article (with παιδαρίου)

→ noun-phrase marking

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

παιδαρίου
little boy / child

Genitive

genitive object of περὶ ('concerning the child')

→ relational specification

παιδάριον: 'little boy / young child'; renders γυν; a near-synonym of παιδίον (v. 15), used throughout vv. 16–21 for the sick child; the diminutive sustains the pathos.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐνήστευσεν
fasted

Aor Act Indic 3 Sg · νηστεύω

main verb (with cognate accusative νηστείαν)

→ constative aorist

νηστεύω: 'fast / abstain from food'; renders נָצַח; with the cognate object νηστείαν it forms a Hebraism (figura etymologica) intensifying the act — 'fasted a fast.'

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the fasting king.

νηστείαν
a fast

Accusative

cognate accusative (with ἐνήστευσεν: Hebraism)

→ object specification

νηστεία: 'fasting / a fast'; the cognate accusative ἐνήστευσεν νηστείαν renders the Hebrew construction (cf. the figura etymologica with נָצַח), emphasizing the intensity of David's abstinence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

he went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (entering to spend the night)

→ constative aorist

εἰσέρχομαι: 'go in / enter'; David withdraws into his chamber to spend the night in mourning and supplication.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ηὐλίσθη

spent the night / lodged

Aor Pass Indic 3 Sg · αὐλίζομαι

main verb (passing the night)

→ constative aorist

αὐλίζομαι (aor. pass. ηὐλίσθη): 'spend the night / lodge / pass the night in the open'; renders ἤλ; David passed the night lying on the ground in sackcloth — a posture of deep mourning and self-abasement.

ἐν

in

preposition + dative (manner/clothing: 'in sackcloth')

→ spatial or relational framing

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

σάκκῳ

sackcloth

Dative

dative of manner / attire ('in sackcloth')

→ sphere or reference

σάκκος: 'sackcloth (coarse haircloth)'; renders ἡλ; the traditional garment of mourning and penitence; David's wearing it expresses both grief and contrition.

ἐπὶ

upon / on

preposition + genitive (position: 'on the ground')

→ spatial or relational framing

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

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

ground / earth

Genitive

genitive object of ἐπὶ ('on the ground')

→ relational specification

γῆ (gen. γῆς): 'earth / ground'; renders γῆ; lying on the bare ground rather than a bed is the posture of extreme mourning (cf. v. 17, where the elders try to raise him 'from the ground').

17 καὶ ἀνέστησαν ἐπ' αὐτὸν οἱ πρεσβύτεροι τοῦ οἴκου αὐτοῦ τοῦ ἐγεῖραι αὐτὸν ἀπὸ τῆς γῆς καὶ οὐκ ἠθέλησεν καὶ οὐ συνέφαγεν αὐτοῖς ἄρτον

And the elders of his house rose up over him to raise him from the ground, but he would not, and he did not eat bread with them.

Narrative development: the elders' failed intervention

καὶ ἀνέστησαν ἐπ' αὐτὸν οἱ πρεσβύτεροι

The household elders attempt to lift David from the ground (τοῦ ἐγεῖραι αὐτόν), but the king refuses (οὐκ ἠθέλησεν) and will not break his fast with them — his mourning is total and unyielding. The intensity of his abstention sets up the servants' astonishment when, after the child's death, he abruptly rises and eats (vv. 20–21).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστησαν

rose up

Aor Act Indic 3 Pl · ἀνίστημι

main verb (the elders' action)

→ constative aorist

ἀνίστημι (aor. act. intr. ἀνέστησαν): 'rise up / stand up'; renders $\alpha\upsilon\sigma\tau\eta\mu\iota$; the elders 'rose up over him' — approached and stood by the prostrate king to urge him up.

ἐπ'

over / beside

preposition + accusative (position: 'over him'; elided before vowel)

→ spatial or relational framing

ἐπί: 'over / beside / to'; the elders stood over David where he lay on the ground.

αὐτόν

him

Accusative

accusative object of ἐπί (= David)

→ participant reference

αὐτός: 'him' = the prostrate David.

οἱ

the

Nominative

article (with πρεσβύτεροι)

→ noun-phrase marking

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

πρεσβύτεροι

elders

Nominative

subject (of ἀνέστησαν)

→ participant prominence

πρεσβύτερος: 'elder / older man'; renders $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma$; the senior members of the royal household, who attempt to comfort and rouse the king.

τοῦ

of the

Genitive

article (with οἴκου)

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive of relationship (with πρεσβύτεροι: 'elders of his house')

→ relational specification

οἶκος: 'house / household'; the elders belong to David's own household.

αὐτοῦ

his

Genitive

genitive of possession (= David's house)

→ relational specification

αὐτός: 'his'; the household is David's own.

τοῦ

to / so as

Genitive

article with articular infinitive (purpose: τοῦ ἐγεῖραι)

→ noun-phrase marking

τοῦ + infinitive: introduces the purpose clause 'to raise him.'

ἐγεῖραι

to raise

Aor Act Inf · ἐγείρω

articular infinitive of purpose (τοῦ ἐγεῖραι: 'to raise him up')

→ verbal action or state

ἐγείρω: 'raise / rouse / lift up'; the purpose of the elders' approach — to get David off the ground.

αὐτόν

him

Accusative

direct object of ἐγεῖραι (= David)

→ participant reference

αὐτός: 'him' = David, whom they sought to raise.

ἀπὸ

from

preposition + genitive (separation: 'from the ground')

→ spatial or relational framing

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

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

ground

Genitive

genitive of separation (with ἀπὸ: 'from the ground')

→ relational specification

γῆ (gen. γῆς): 'ground'; David lay on the bare earth (v. 16); the elders try to lift him from it.

καὶ

but

narrative conjunction (here adversative in force)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἠθέλησεν)

→ discourse linkage or contrast

οὐ: 'not'; negates David's willingness.

ἠθέλησεν

he was willing

Aor Act Indic 3 Sg · θέλω

main verb (David's refusal)

→ constative aorist (refusal of will)

θέλω (aor. ἠθέλησεν): 'wish / be willing'; renders ἠδὲ; David 'would not' be raised — his refusal expresses the depth of his self-abasing supplication.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with συνέφαγεν)

→ discourse linkage or contrast

οὐ: 'not'; negates the eating.

συνέφαγεν

he ate with

Aor Act Indic 3 Sg · συνεσθίω

main verb (refusal of shared meal)

→ constative aorist

συνεσθίω (aor. συνέφαγεν): 'eat with / share a meal'; the compound συν- stresses table-fellowship; David refused even to break bread with his household — his fast was absolute.

αὐτοῖς

with them

Dative

dative of association (with συνέφαγεν: 'with them')

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): 'them' = the elders; the dative of association marks those with whom David refused to eat.

ἄρτον

bread

Accusative

direct object of συνέφαγεν

→ object specification

ἄρτος: 'bread / food'; renders ὀφλ'; 'to eat bread' is the idiom for taking a meal; David ate nothing.

- 18 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ καὶ ἀπέθανε τὸ παιδάριον καὶ ἐφοβήθησαν οἱ δοῦλοι Δαυιδ ἀναγγεῖλαι αὐτῷ ὅτι τέθνηκεν τὸ παιδάριον ὅτι εἶπαν ἰδοὺ ἐν τῷ ἔτι τὸ παιδάριον ζῆν ἐλαλήσαμεν πρὸς αὐτόν καὶ οὐκ εἰσήκουσεν τῆς φωνῆς ἡμῶν καὶ πῶς εἵπωμεν πρὸς αὐτόν ὅτι τέθνηκεν τὸ παιδάριον καὶ ποιήσει κακά

And it came to pass on the seventh day that the child died; and David's servants were afraid to tell him that the child was dead, for they said, 'Behold, while the child was still alive we spoke to him and he did not listen to our voice; how then shall we tell him that the child is dead? He may do some harm.'

Narrative climax: the child's death and the servants' dread

καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ

The temporal formula καὶ ἐγένετο ... καί ('and it came to pass ... that', a Hebraism rendering יְהִי) introduces the death on the seventh day. The servants' fear and inner deliberation are reported in direct speech: having failed to move David while the child lived, they dread how he will react to the news of death — fearing he may 'do harm' (ποιήσει κακά), perhaps to himself. The verb τέθνηκεν (perfect) recurs as the dreaded word.

καὶ

and

narrative conjunction (in temporal formula)

→ 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 (temporal formula καὶ ἐγένετο)

→ constative aorist (narrative time-marker)

γίνομαι (aor. ἐγένετο): 'become / happen / come to pass'; the formula καὶ ἐγένετο ... καί renders the Hebrew narrative יָדָן, a standard LXX time-marker introducing a decisive event.

ἐν

on / in

preposition + dative (temporal: 'on the day')

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (with ἐν: 'on the day')

→ sphere or reference

ἡμέρα: 'day'; renders יוֹם; the temporal frame for the child's death.

τῇ

the

Dative

article (with ἑβδόμη, attributive)

→ noun-phrase marking

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

ἑβδόμη

seventh

Dative

ordinal adjective (with ἡμέρα: 'the seventh day')

→ sphere or reference

ἑβδομος: 'seventh'; renders יַעֲבֹד; the seventh day of the child's illness — the number completing a full cycle, after which the death occurs.

καὶ

that / and

narrative conjunction (apodotic καὶ completing ἐγένετο)

→ discourse linkage or contrast

καὶ: the apodotic καὶ following καὶ ἐγένετο is a Hebraism (the 'and' of the י ... יָדָן construction); best rendered 'that' in English.

ἀπέθανε

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (the child's death)

→ constative aorist (the decisive event)

ἀποθνήσκω (aor. ἀπέθανε): 'die'; the fulfillment of the sentence of v. 14 (θανάτῳ ἀποθανεῖται).

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

child

Nominative

subject (of ἀπέθανε)

→ participant prominence

παιδάριον: 'little boy / child'; the dying child; the word recurs five times in this verse, hammering the dreaded fact.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐφοβήθησαν

were afraid

Aor Pass Indic 3 Pl · φοβέομαι

main verb (the servants' fear)

→ ingressive aorist (became afraid)

φοβέομαι (aor. pass. ἐφοβήθησαν): 'fear / be afraid'; renders ἤ; the servants' dread of reporting the death drives the inner deliberation that follows.

οἱ

the

Nominative

article (with δοῦλοι)

→ noun-phrase marking

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

δοῦλοι

servants

Nominative

subject (of ἐφοβήθησαν)

→ participant prominence

δοῦλος: 'servant / slave'; renders ἡ; David's household servants, here called δοῦλοι (and παῖδες in v. 19).

Δαυιδ

of David

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

→ participant identification

Δαυιδ: indeclinable; the servants belong to David.

ἀναγγεῖλαι

to tell / report

Aor Act Inf · ἀναγγέλλω

complementary infinitive (with ἐφοβήθησαν: 'afraid to tell')

→ constative aorist infinitive (the negated act of disclosure)

ἀναγγέλλω: 'announce / report / tell'; renders ἡ; the infinitive completes 'were afraid to report' — the dreaded act of breaking the news.

αὐτῷ

to him

Dative

dative indirect object (= David)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'to him' = David, the one to be told.

ὅτι

that

conjunction (introducing the content of the report)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the dreaded message.

τέθνηκεν

has died / is dead

Perf Act Indic 3 Sg · θνήσκω

verb of content clause (perfect: 'is dead')

→ perfect of resultant state ('is [now] dead')

θνήσκω (perf. τέθνηκεν): 'be dead'; the perfect denotes the abiding state — 'the child is dead'; this is the word the servants dread to speak.

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

child

Nominative

subject (of τέθνηκεν)

→ participant prominence

παιδάριον: 'child'; the subject of the dreaded report.

ὅτι

for / because

causal conjunction (introducing the servants' reasoning)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the explanation of their fear — their inner deliberation reported in direct speech.

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction of the servants' thought)

→ constative aorist

λέγω (aor. εἶπαν, Hellenistic 1-aor. ending): 'say'; introduces the servants' reasoning to one another.

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; renders הִנֵּה; opens the servants' anxious reflection.

ἐν

while / in

preposition + dative (temporal, with articular infinitive: 'while')

→ spatial or relational framing

ἐν: with the articular infinitive (ἐν τῷ ... ζῆν) forms a temporal clause 'while (the child) was alive' — a common LXX construction rendering Hebrew אֲנִי + infinitive.

τῷ

the

Dative

article (with the infinitive ζῆν, articular)

→ noun-phrase marking

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

ἔτι

still / yet

adverb (temporal: 'still alive')

→ clausal contribution

ἔτι: 'still / yet'; renders ἔτι; 'while the child was yet alive.'

τὸ

the

Accusative

article (with παιδάριον, accusative subject of infinitive)

→ noun-phrase marking

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

παιδάριον

child

Accusative

accusative subject of the articular infinitive ζῆν ('the child being alive')

→ object specification

παιδάριον: 'child'; the accusative subject of the infinitive ζῆν in the temporal clause.

ζῆν

to live / being alive

Pres Act Inf · ζάω

articular infinitive (in temporal clause ἐν τῷ ... ζῆν: 'while alive')

→ present infinitive (the act of living)

ζάω (pres. inf. ζῆν): 'live'; the articular infinitive with ἐν τῷ expresses contemporaneous time — 'while the child was alive!'

ἐλάλησαμεν

we spoke

Aor Act Indic 1 Pl · λαλέω

main verb (the servants' prior speaking)

→ constative aorist

λαλέω (aor. ἐλάλησαμεν): 'speak'; the servants had spoken to David (to comfort/rouse him) while the child lived, but in vain.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (= David)

→ participant reference

αὐτός: 'him' = David.

καὶ

and / but

narrative conjunction (here adversative)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with εἰσήκουσεν)

→ discourse linkage or contrast

οὐ: 'not'; negates the listening.

εἰσήκουσεν

he listened / heeded

Aor Act Indic 3 Sg · εἰσακούω

main verb (David's prior refusal to heed)

→ constative aorist

εἰσακούω: 'listen to / heed / obey'; the compound εἰσ- intensifies attentive hearing; renders ὧψ; David 'did not heed our voice' — he would not be consoled while the child lived.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of εἰσήκουσεν ('listened to our voice')

→ relational specification

φωνή (gen. φωνῆς): 'voice'; renders בִּיטָה; the verb of hearing takes the genitive of the thing heard.

ἡμῶν

our

Genitive

genitive of possession (with φωνῆς: 'our voice')

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the servants' own voice, which David disregarded.

καὶ

and

narrative conjunction (introducing rhetorical question)

→ discourse linkage or contrast

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

πῶς

how

interrogative adverb (deliberative question: 'how shall we')

→ clausal contribution

πῶς: 'how?'; introduces a deliberative question expressing the servants' dilemma — 'how can we possibly tell him?'

εἵπωμεν

shall we tell

Aor Act Subj 1 Pl · λέγω

main verb (deliberative subjunctive)

→ deliberative subjunctive ('how are we to tell?')

λέγω (aor. subj. εἵπωμεν): 'say / tell'; the deliberative subjunctive voices the servants' anxious uncertainty about delivering the news.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (= David)

→ participant reference

αὐτός: 'him' = David.

ὅτι

that

conjunction (introducing content of feared report)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the dreaded content again.

τέθνηκεν

is dead

Perf Act Indic 3 Sg · θνήσκω

verb of content clause (perfect)

→ perfect of resultant state

θνήσκω (perf. τέθνηκεν): 'be dead'; the repeated perfect underscores the finality of the news they must give.

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

child

Nominative

subject (of τέθνηκεν)

→ participant prominence

παιδάριον: 'child'; subject of the dreaded report.

καὶ

and

narrative conjunction (introducing feared consequence)

→ discourse linkage or contrast

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

ποιήσει

he may do

Fut Act Indic 3 Sg · ποιέω

main verb (feared reaction of David)

→ predictive future (apprehensive: 'he may do')

ποιέω (fut. ποιήσει): 'do'; the servants fear David's reaction — 'he will do harm,' perhaps to himself; the future expresses apprehension about the consequence of the news.

κακά

harm / evil

Accusative

direct object of ποιήσει ('do harm')

→ object specification

κακός (n. pl. κακά): 'evil / harm'; renders ἡγῆ; the servants fear that, in his grief, David might 'do something terrible' — the ambiguity (harm to himself or others) heightens the suspense.

19 καὶ συνῆκεν Δαυὶδ ὅτι οἱ παῖδες αὐτοῦ ψιθυρίζουσιν καὶ ἐνόησεν Δαυὶδ ὅτι τέθνηκεν τὸ παιδάριον καὶ εἶπεν Δαυὶδ πρὸς τοὺς παῖδας αὐτοῦ εἰ τέθνηκεν τὸ παιδάριον καὶ εἶπαν τέθνηκεν

And David perceived that his servants were whispering, and David understood that the child was dead; and David said to his servants, 'Is the child dead?' And they said, 'He is dead.'

Narrative resolution: David discerns the truth

καὶ συνῆκεν Δαυὶδ

The two cognitive verbs συνῆκεν ('perceived') and ἐνόησεν ('understood') trace David's quick inference from the servants' whispering (ψιθυρίζουσιν) to the fact of death. His direct question εἰ τέθνηκεν ('is he dead?') and the servants' terse τέθνηκεν ('he is dead') resolve the tension the previous verse built — preparing for David's astonishing change of demeanor in v. 20.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνῆκεν

perceived

Aor Act Indic 3 Sg · συνίημι

main verb (David's perception)

→ constative aorist

συνίημι (aor. συνῆκεν): 'understand / perceive / discern'; renders יָבַח; David grasps the situation from the servants' behavior.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the perceiving king.

ὅτι

that

conjunction (content clause of συνῆκεν)

→ discourse linkage or contrast

ὅτι: 'that'; introduces what David perceived.

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of ψιθυρίζουσιν

→ participant prominence

παῖς (pl. παῖδες): 'servant / attendant / child'; here 'servants' (= the δοῦλοι of v. 18); renders סִפְדָּיִם.

αὐτοῦ

his

Genitive

genitive of possession (= David's servants)

→ relational specification

αὐτός: 'his'; the servants are David's own.

ψιθυρίζουσιν

are whispering

Pres Act Indic 3 Pl · ψιθυρίζω

verb of content clause (retained present in indirect discourse)

→ descriptive present (the ongoing whispering David observes)

ψιθυρίζω: 'whisper / mutter'; an onomatopoeic verb; the servants' furtive whispering is what tips David off; the present tense is retained from David's point of view (vivid).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνόησεν

understood

Aor Act Indic 3 Sg · νοέω

main verb (David's inference)

→ constative aorist

νοέω (aor. ἐνόησεν): 'understand / perceive / realize'; a near-synonym of συνίημι; David draws the conclusion that the child is dead.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable.

ὅτι

that

conjunction (content clause of ἐνόησεν)

→ discourse linkage or contrast

ὅτι: 'that'; introduces what David understood.

τέθνηκεν

is dead

Perf Act Indic 3 Sg · θνήσκω

verb of content clause (perfect)

→ perfect of resultant state

θνήσκω (perf. τέθνηκεν): 'be dead'; the recurring perfect; David realizes the child is dead.

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

child

Nominative

subject (of τέθνηκεν)

→ participant prominence

παιδάριον: 'child'; the deceased child.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's direct question to his servants.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

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

accusative object of πρὸς

→ object specification

παῖς (acc. pl. παῖδας): 'servants'; the addressees of David's question.

αὐτοῦ

his

Genitive

genitive of possession (= David's servants)

→ relational specification

αὐτός: 'his'.

εἰ

is ...? / whether

interrogative particle (direct question: 'is ...?')

→ discourse linkage or contrast

εἰ: 'if / whether'; here introducing a direct question (a Hebraism / Semitic interrogative usage), rendering Hebrew הֲ — 'is the child dead?'

τέθνηκεν

is dead

Perf Act Indic 3 Sg · θνήσκω

main verb of David's question (perfect)

→ perfect of resultant state

θνήσκω (perf. τέθνηκεν): 'be dead'; David asks directly whether the child has died.

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

child

Nominative

subject (of τέθνηκεν)

→ participant prominence

παιδάριον: 'child'; subject of David's question.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (the servants' reply)

→ constative aorist

λέγω (aor. εἶπαν): 'say'; the servants' answer.

τέθνηκεν

he is dead

Perf Act Indic 3 Sg · θνήσκω

main verb (the servants' one-word answer)

→ perfect of resultant state

θνήσκω (perf. τέθνηκεν): 'be dead'; the servants' terse confirmation — a single word answering David's question.

20 καὶ ἀνέστη Δαυιδ ἐκ τῆς γῆς καὶ ἐλούσατο καὶ ἡλείψατο καὶ ἥλλαξεν τὰ ἱμάτια αὐτοῦ καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ προσεκύνησεν αὐτῷ καὶ εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ καὶ ᾔτησεν ἄρτον φαγεῖν καὶ παρέθηκαν αὐτῷ ἄρτον καὶ ἔφαγεν

And David arose from the ground, and washed and anointed himself and changed his clothes, and went into the house of God and worshiped him; and he went into his own house and asked for bread to eat, and they set bread before him, and he ate.

Narrative reversal: David's astonishing change of conduct καὶ ἀνέστη Δαυιδ ἐκ τῆς γῆς

A rapid chain of seven aorists (arose, washed, anointed, changed, entered, worshiped, asked) marks David's abrupt reversal: mourning ends the moment the child dies. His first act is worship (προσεκύνησεν) in the house of God — submission to the divine verdict — followed by the resumption of ordinary life (eating). The conduct so confounds his servants that they question him in v. 21.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη
arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (David rises)

→ constative aorist (decisive change)

ἀνίστημι (aor. intr. ἀνέστη): 'rise / stand up'; David rises 'from the ground' (cf. v. 16), reversing his mourning posture the instant the child dies.

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable.

ἐκ
from

preposition + genitive (separation: 'from the ground')

→ spatial or relational framing

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

τῆς
the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς
ground

Genitive

genitive of separation (with ἐκ: 'from the ground')

→ relational specification

γῆ (gen. γῆς): 'ground'; David leaves the mourning-posture on the earth.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐλούσατο
washed himself

Aor Mid Indic 3 Sg · λούω

main verb (bathing)

→ constative aorist

λούω (aor. mid. ἐλούσατο): 'wash / bathe'; the middle 'washed himself'; renders ΥΠΓ; the cleansing marks the end of mourning.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἡλείψατο
anointed himself

Aor Mid Indic 3 Sg · ἀλείφω

main verb (anointing with oil)

→ constative aorist

ἀλείφω (aor. mid. ἡλείψατο): 'anoint / rub with oil'; renders ἸΠΔ; anointing with oil, suspended during mourning, is resumed — a sign of returning to normal life.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἥλλαξεν
changed

Aor Act Indic 3 Sg · ἀλλάσσω

main verb (changing clothes)

→ constative aorist

ἀλλάσσω (aor. ἥλλαξεν): 'change / exchange'; David exchanges his sackcloth (v. 16) for ordinary garments — the visible end of mourning.

τὰ

the

Accusative

article (with ἱμάτια)

→ noun-phrase marking

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

ἱμάτια

clothes / garments

Accusative

direct object of ἤλλαξεν

→ object specification

ἱμάτιον (pl. ἱμάτια): 'garment / clothing'; renders ד'תלבושׁ; David puts off mourning attire.

αὐτοῦ

his

Genitive

genitive of possession (with ἱμάτια)

→ relational specification

αὐτός: 'his'.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (entering the house of God)

→ constative aorist

εἰσέρχομαι: 'go in / enter'; David goes into the sanctuary to worship — his first act after rising.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of εἰς (destination)

→ object specification

οἶκος: 'house'; 'the house of God' = the sanctuary/tent housing the ark in Jerusalem (the Temple not yet built).

τοῦ

of 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 (with οἶκον: 'house of God')

→ relational specification

θεός (gen. θεοῦ): 'God'; renders ד'יהוה; the dwelling of the LORD, where David worships in submission to the divine judgment.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσεκύνησεν

worshiped

Aor Act Indic 3 Sg · προσκυνέω

main verb (act of worship)

→ constative aorist

προσκυνέω: 'worship / do obeisance / bow down'; renders ד'תשתחו'; David's worship is the theological heart of the scene — he bows to the LORD's verdict rather than rebelling against it.

αὐτῷ

him

Dative

dative object of προσεκύνησεν (= God)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'him' = God; προσκυνέω here takes the dative of the one worshiped.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (entering his own house)

→ constative aorist

εἰσέρχομαι: 'go in'; David returns to his own house to resume ordinary life.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of εἰς (destination)

→ object specification

οἶκος: 'house'; David's own residence.

αὐτοῦ

his

Genitive

genitive of possession (= David's house)

→ relational specification

αὐτός: 'his'.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦτησεν

asked for

Aor Act Indic 3 Sg · αἰτέω

main verb (request for food)

→ constative aorist

αἰτέω (aor. ἦτησεν): 'ask / request'; David asks for food, breaking his fast now that mourning has ended.

ἄρτον

bread

Accusative

direct object of ἦτησεν

→ object specification

ἄρτος: 'bread / food'; the food David requests.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

infinitive of purpose (with ἦτησεν ἄρτον: 'bread to eat')

→ verbal action or state

ἐσθίω (aor. inf. φαγεῖν): 'eat'; the infinitive of purpose — David asks for bread in order to eat.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρέθηκαν

they set before

Aor Act Indic 3 Pl · παρατίθημι

main verb (the servants serve food)

→ constative aorist

παρατίθημι (aor. παρέθηκαν): 'set before / serve'; the servants set food before David; the compound παρα- denotes placing alongside, here 'serving a meal.'

αὐτῷ

before him

Dative

dative indirect object (= David)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'to/before him' = David.

ἄρτον

bread

Accusative

direct object of παρέθηκαν

→ object specification

ἄρτος: 'bread / food'; the food served to David.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγεν

he ate

Aor Act Indic 3 Sg · ἐσθίω

main verb (David eats)

→ constative aorist

ἐσθίω (aor. ἔφαγεν): 'eat'; David breaks his fast — the act that astonishes his servants (v. 21).

21 καὶ εἶπαν οἱ παῖδες αὐτοῦ πρὸς αὐτόν τί τὸ ῥῆμα τοῦτο ὃ ἐποίησας ἕνεκα τοῦ παιδαρίου ἔτι ζῶντος ἐνήστευες καὶ ἔκλαιες καὶ ἡγρύπνεις καὶ ἡνίκα ἀπέθανεν τὸ παιδάριον ἀνέστης καὶ ἔφαγες ἄρτον καὶ πέπωκας

And his servants said to him, 'What is this thing that you have done? For the child's sake, while it was still alive, you fasted and wept and kept watch; but when the child died, you rose up and ate bread and drank.'

The servants' bewildered question (setting up David's reflection) καὶ εἶπαν οἱ παῖδες αὐτοῦ

The servants articulate the paradox of David's conduct: three imperfects of mourning (ἐνήστευες, ἔκλαιες, ἡγρύπνεις — fasted, wept, kept watch) while the child lived, set against the verbs of normality (ἀνέστης, ἔφαγες, πέπωκας) once it died — the reverse of expected behavior. Their question τί τὸ ῥῆμα τοῦτο ('what is this thing?') invites David's theological explanation in vv. 22–23.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπαν): introduces the servants' question.

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject (of εἶπαν)

→ participant prominence

παῖς (pl. παῖδες): 'servants'; David's attendants.

αὐτοῦ

his

Genitive

genitive of possession (= David's servants)

→ relational specification

αὐτός: 'his'.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (= David)

→ participant reference

αὐτός: 'him' = David.

τί

what

Nominative

interrogative pronoun (predicate: 'what is')

→ participant reference

τίς (n. τί): interrogative 'what?'; opens the servants' bewildered question about David's conduct.

τὸ

the

Nominative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / matter

Nominative

subject (of implied ἔστιν: 'what is this thing')

→ participant prominence

ῥῆμα: 'word / thing / matter'; renders רָצָה; 'this thing' = David's puzzling behavior.

τοῦτο

this

Nominative

demonstrative adjective (with ῥῆμα)

→ participant reference

οὗτος (n. τοῦτο): 'this'; refers to David's conduct.

ὃ

which

Accusative

relative pronoun (object of ἐποίησας, antecedent ῥῆμα)

→ participant reference

ὃς (n. ὃ): relative pronoun; 'which you have done.'

ἐποίησας

you have done

Aor Act Indic 2 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do'; the servants ask about the strange thing David has done.

ἔνεκα

for the sake of

preposition + genitive (cause/reason: 'for the child's sake')

→ spatial or relational framing

ἔνεκα: 'on account of / for the sake of'; renders עֲלֵי; introduces the reason for David's earlier mourning — the child.

τοῦ

the

Genitive

article (with παιδάριου)

→ noun-phrase marking

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

παιδαρίου

child

Genitive

genitive object of ἔνεκα ('for the child's sake')

→ relational specification

παιδάριον (gen. παιδαρίου): 'child'; the object of David's prior grief.

ἔτι

still

adverb (temporal: 'still living')

→ clausal contribution

ἔτι: 'still / yet'; with ζῶντος, 'while it was still alive.'

ζῶντος

living / alive

Pres Act Ptc Gen Neut Sg · ζάω

genitive absolute participle (with τοῦ παιδαρίου: 'while the child was alive')

→ verbal action or state

ζάω (pres. ptc. ζῶντος): 'live'; the genitive participle (agreeing with παιδαρίου) forms a temporal expression — 'while the child was yet alive.'

ἐνήστευες

you fasted

Impf Act Indic 2 Sg · νηστεύω

main verb (habitual mourning, first of three imperfects)

→ customary/durative imperfect (ongoing mourning)

νηστεύω (impf. ἐνήστευες): 'fast'; the imperfect marks David's sustained fasting while the child lived — the first of three mourning-verbs.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκλαίεις

you wept

Impf Act Indic 2 Sg · κλαίω

main verb (second mourning imperfect)

→ durative imperfect

κλαίω (impf. ἐκλαίεις): 'weep / cry'; renders **תָּרַד**; David's continual weeping during the child's illness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡγρύπνεις

you kept watch / lay awake

Impf Act Indic 2 Sg · ἡγρυπνέω

main verb (third mourning imperfect)

→ durative imperfect

ἡγρυπνέω (impf. ἡγρύπνεις): 'be sleepless / keep watch / lie awake'; the third verb of mourning — David's sleepless vigil during the illness.

καὶ

but

narrative conjunction (here adversative: contrast)

→ discourse linkage or contrast

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

ἡνίκα

when

temporal conjunction ('when')

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; renders **וְכַזְּכֵן**; marks the turning point — the moment of death.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

verb of temporal clause

→ constative aorist

ἀποθνήσκω (aor. ἀπέθανεν): 'die'; the death that, contrary to expectation, ended David's mourning.

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

child

Nominative

subject (of ἀπέθανεν)

→ participant prominence

παιδάριον: 'child'; the deceased child.

ἀνέστης

you rose up

Aor Act Indic 2 Sg · ἀνίστημι

main verb (David's reversal, first of three aorists)

→ constative aorist

ἀνίστημι (aor. ἀνέστης): 'rise up'; David's rising contrasts sharply with the mourning imperfects — the servants find it inexplicable.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔφαγες

you ate

Aor Act Indic 2 Sg · ἐσθίω

main verb (David's eating)

→ constative aorist

ἐσθίω (aor. ἔφαγες): 'eat'; David's resumption of food after the death.

ἄρτον

bread

Accusative

direct object of ἔφαγες

→ object specification

ἄρτος: 'bread / food'; David ate bread — broke the fast.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πέπωκας
you have drunk

Perf Act Indic 2 Sg · πίνω

main verb (David's drinking; perfect of resultant state)

→ perfect of resultant state (the completed, abiding act)

πίνω (perf. πέπωκας): 'drink'; the perfect 'you have drunk' rounds off the servants' catalogue of David's surprising return to normal life.

22 καὶ εἶπεν Δαυὶδ ἐν τῷ τὸ παιδάριον ἔτι ζῆν ἐνήστευσα καὶ ἔκλαυσα ὅτι εἶπα τίς οἶδεν εἰ ἐλεήσει με κύριος καὶ ζήσεται τὸ παιδάριον

And David said, 'While the child was still alive, I fasted and wept, for I said, Who knows whether the LORD will be gracious to me, and the child may live?'

David's explanation, part 1 (the logic of fasting in hope)

καὶ εἶπεν Δαυὶδ

David explains his fasting as an act of hope, not despair: while the child lived, prayer and fasting were meaningful because the outcome was uncertain — τίς οἶδεν εἰ ἐλεήσει με κύριος ('who knows whether the LORD will be gracious?'). The temporal ἐν τῷ ... ζῆν ('while alive') echoes the servants' phrasing. David's theology holds together submission to the decree and earnest petition while hope remains.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's reply to his servants.

Δαυὶδ
David

subject (indeclinable proper noun)

→ participant identification

Δαυὶδ: indeclinable.

ἐν
while

preposition + dative (temporal, with articular infinitive: 'while')

→ spatial or relational framing

ἐν: with the articular infinitive ἐν τῷ ... ζῆν forms a temporal clause 'while (the child) was alive.'

τῷ

the

Dative

article (with the infinitive ζῆν, articular)

→ noun-phrase marking

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

τὸ

the

Accusative

article (with παιδάριον, accusative subject of infinitive)

→ noun-phrase marking

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

παιδάριον

child

Accusative

accusative subject of the articular infinitive ζῆν

→ object specification

παιδάριον: 'child'; the accusative subject of ζῆν in the temporal clause.

ἔτι

still

adverb (temporal: 'still alive')

→ clausal contribution

ἔτι: 'still / yet'; 'while still alive.'

ζῆν

to live / being alive

Pres Act Inf · ζάω

articular infinitive (temporal clause ἐν τῷ ... ζῆν: 'while alive')

→ present infinitive (the act of living)

ζάω (pres. inf. ζῆν): 'live'; with ἐν τῷ, contemporaneous time — 'while the child was alive.'

ἐνήστευσα

I fasted

Aor Act Indic 1 Sg · νηστεύω

main verb (David's fasting)

→ constative aorist (summary of the period of fasting)

νηστεύω (aor. ἐνήστευσα): 'fast'; David summarizes his prior fasting (the imperfect of v. 21 now viewed as a completed whole).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔκλαυσα

I wept

Aor Act Indic 1 Sg · κλαίω

main verb (David's weeping)

→ constative aorist

κλαίω (aor. ἔκλαυσα): 'weep'; David's weeping during the child's illness.

ὅτι

for / because

causal conjunction (grounding the fasting)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces David's inner reasoning.

εἶπα

I said

Aor Act Indic 1 Sg · λέγω

main verb (David's prior reasoning, speech-introduction)

→ constative aorist

λέγω (aor. εἶπα): 'say'; introduces David's prior inner thought, reported in direct speech.

τίς

who

Nominative

interrogative pronoun (subject of οἶδεν)

→ participant reference

τίς: interrogative 'who?'; the idiom τίς οἶδεν ('who knows?') expresses tentative hope — the outcome lies in God's freedom (cf. Joel 2:14; Jonah 3:9).

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb (in the idiom τίς οἶδεν: 'who knows?')

→ perfect with present meaning ('knows')

οἶδα (perf. with pres. sense): 'know'; in τίς οἶδεν the perfect functions as a present — 'who knows?' — leaving room for divine mercy.

εἰ whether conjunction (introducing indirect question after οἶδεν) → discourse linkage or contrast εἰ: 'whether / if'; introduces the indirect question — 'whether the LORD will be gracious.'	ἐλεήσει will be gracious / show mercy Fut Act Indic 3 Sg · ἐλεέω verb of indirect question → predictive future (in the sphere of hope) ἐλεέω (fut. ἐλεήσει): 'have mercy / show compassion'; renders יְיָ; David hoped YHWH might be gracious and spare the child — the verb of covenant compassion.	με me Accusative direct object of ἐλεήσει (= David) → participant reference ἐγώ (acc. με): 'me'; David, the object of the hoped-for mercy.	κύριος LORD Nominative subject (of ἐλεήσει) → participant prominence κύριος: rendering of the Tetragrammaton יהוה; the LORD, whose free mercy David hoped for even under judgment.
καὶ and coordinate conjunction (result of mercy) → discourse linkage or contrast καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ζήσεται shall live Fut Mid Indic 3 Sg · ζάω main verb (the hoped-for outcome) → predictive future (object of hope) ζάω (fut. mid. ζήσεται): 'live'; the hoped-for result of divine mercy — that the child might live; the fasting was meaningful only while this possibility remained.	τὸ the Nominative article (with παιδάριον) → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	παιδάριον child Nominative subject (of ζήσεται) → participant prominence παιδάριον: 'child'; the child whose life David hoped to obtain.

23 καὶ νῦν τέθνηκεν ἵνα τί τοῦτο ἐγὼ νηστεύω μὴ δυνήσομαι ἐπιστρέψαι αὐτὸ ἔτι ἐγὼ πορεύσομαι πρὸς αὐτόν καὶ αὐτὸς οὐκ ἀναστρέψει πρὸς με

But now he is dead. Why should I fast for this? Can I bring it back again? I shall go to him, but he will not return to me.

David's explanation, part 2 (the finality of death and hope of reunion) καὶ νῦν τέθνηκεν

The pivot καὶ νῦν τέθνηκεν ('but now he is dead') grounds David's changed conduct. Two rhetorical questions (ἵνα τί ... νηστεύω; 'why should I fast?' and μὴ δυνήσομαι ἐπιστρέψαι; 'can I bring it back?') concede the irreversibility of death. The closing antithesis — ἐγὼ πορεύσομαι πρὸς αὐτόν, καὶ αὐτὸς οὐκ ἀναστρέψει πρὸς με ('I shall go to him, but he will not return to me') — is one of Scripture's most poignant statements of grief and, arguably, of hope beyond death.

καὶ

but

narrative conjunction (here adversative: 'but now')

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (the changed situation: 'but now')

→ adverbial qualification

νῦν: 'now'; καὶ νῦν marks the decisive shift from the time of hope to the time of acceptance.

τέθνηκεν

he is dead

Perf Act Indic 3 Sg · θνήσκω

main verb (the present fact: 'he is dead')

→ perfect of resultant state ('he is [now] dead')

θνήσκω (perf. τέθνηκεν): 'be dead'; the abiding fact of death that renders fasting pointless.

ἵνα

why

conjunction (in idiom ἵνα τί: 'why? to what end?')

→ discourse linkage or contrast

ἵνα: in the idiom ἵνα τί ('why? for what purpose?', rendering *למה*) it introduces a rhetorical question about the point of continued fasting.

τί

what / why

Accusative

interrogative pronoun (in idiom ἵνα τί: 'why?')

→ participant reference

τίς (n. τί): interrogative; with ἵνα forms ἵνα τί ('to what end? why?').

τοῦτο

this

Accusative

demonstrative (adverbial accusative: 'for this reason / in this case')

→ participant reference

οὗτος (n. τοῦτο): 'this'; here adverbial — 'why in this case should I fast?'

ἐγώ

I

Nominative

subject (emphatic first-person pronoun)

→ participant reference

ἐγώ: emphatic 'I'; David stresses the futility of his own continued fasting.

νηστεύω

should I fast

Pres Act Indic 1 Sg · νηστεύω

main verb (deliberative rhetorical question)

→ deliberative present ('why should I fast?')

νηστεύω (pres. νηστεύω): 'fast'; in the rhetorical question 'why should I fast?' — the act has lost its purpose now that the outcome is fixed.

μή

surely not ...?

interrogative particle (expecting negative answer)

→ discourse linkage or contrast

μή: in a question, μή expects the answer 'no' — 'I cannot bring him back, can I?' (Greek question-marker anticipating denial).

δυνήσομαι

shall I be able

Fut Mid Indic 1 Sg · δύναιμι

main verb (rhetorical question expecting 'no')

→ predictive future (rhetorical, anticipating denial)

δύναιμι (fut. δυνήσομαι): 'be able'; with μή, 'I shall not be able ..., shall I?' — David concedes he cannot reverse the death.

ἐπιστρέψαι

to bring back

Aor Act Inf · ἐπιστρέφω

complementary infinitive (with δυνήσομαι: 'able to bring back')

→ purpose (telic)

ἐπιστρέφω (aor. inf. ἐπιστρέψαι): 'turn back / bring back / restore'; the transitive sense here — to bring the child back to life; David acknowledges the impossibility.

αὐτό

it

Accusative

direct object of ἐπιστρέψαι (= the child)

→ participant reference

αὐτός (n. αὐτό): 'it' = the child (neuter, agreeing with παιδάριον).

ἔτι

again / any more

adverb (again / further)

→ clausal contribution

ἔτι: 'still / again'; with the negated possibility — 'bring it back again,' which cannot be done.

ἐγὼ

I

Nominative

subject (emphatic, in the closing antithesis)

→ participant reference

ἐγὼ: emphatic 'I'; opens the famous antithesis 'I shall go to him ...!'

πορεύσομαι

I shall go

Fut Mid Indic 1 Sg · πορεύομαι

main verb (David's own future journey to the dead)

→ predictive future (certain destiny)

πορεύομαι (fut. πορεύσομαι): 'go / journey'; David will one day go to where the child is (Sheol / death); the verb frames death as a journey to be shared, hinting at reunion.

πρὸς

to

preposition + accusative (direction: 'to him')

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (= the child)

→ participant reference

αὐτός: 'him' = the dead child, to whom David will go.

καὶ

but

narrative conjunction (here adversative: contrast)

→ discourse linkage or contrast

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

αὐτός

he

Nominative

subject (emphatic: 'he himself')

→ participant prominence

αὐτός: emphatic 'he himself' = the child; the antithesis turns on the irreversibility of death — the living may go to the dead, but the dead do not return to the living.

οὐκ

not

negative particle (with ἀναστρέψει)

→ discourse linkage or contrast

οὐ: 'not'; negates the child's return.

ἀναστρέψει

will return

Fut Act Indic 3 Sg · ἀναστρέφω

main verb (the child's non-return)

→ predictive future (the finality of death)

ἀναστρέφω (fut. ἀναστρέψει): 'turn back / return'; the child 'will not return to me' — the stark finality of death, set against David's own certain journey toward it.

πρὸς

to

preposition + accusative (direction: 'to me')

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (= David)

→ participant reference

ἐγὼ (acc. με): 'me' = David; the child will not come back to him.

24 καὶ παρεκάλεσεν Δαυὶδ Βηρσαββε τὴν γυναῖκα αὐτοῦ καὶ εἰσῆλθεν πρὸς αὐτὴν καὶ ἐκοιμήθη μετ' αὐτῆς καὶ συνέλαβεν καὶ ἔτεκεν υἱόν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σαλωμων καὶ κύριος ἠγάπησεν αὐτόν

And David comforted Bathsheba his wife, and went in to her and lay with her; and she conceived and bore a son, and he called his name Solomon, and the LORD loved him.

Narrative resolution: comfort, restoration, and the birth of Solomon

καὶ παρεκάλεσεν Δαυὶδ Βηρσαββε

Grace follows judgment. David now comforts Bathsheba — here at last named (Βηρσαββε) and called 'his wife' (τὴν γυναῖκα αὐτοῦ), the relationship now legitimate. The fruit is Solomon (Σαλωμων), whose name (from שָׁלוֹם , 'peace') signals reconciliation. The clause καὶ κύριος ἠγάπησεν αὐτόν ('and the LORD loved him') is the theological heart of the restoration, grounding the renaming of v. 25.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

παρεκάλεσεν
comforted

Aor Act Indic 3 Sg · παρακαλέω

main verb (David comforts Bathsheba)

→ constative aorist

παρακαλέω (aor. παρεκάλεσεν): 'comfort / console / encourage'; renders פָּקַד (Piel); David consoles his grieving wife — an act of tenderness signaling the move from judgment to restoration.

Δαυὶδ
David

subject (indeclinable proper noun)

→ participant identification

Δαυὶδ: indeclinable.

Βηρσαββε
Bathsheba

direct object of παρεκάλεσεν (indeclinable proper noun)

→ participant identification

Βηρσαββε: transliteration of בְּרַשְׁבֶּבֶת ('Bathsheba'); indeclinable; named here for the first time in the chapter — no longer 'the wife of Uriah' but David's own wife, marking the change from sin to legitimate union.

τὴν
the

Accusative

article (with γυναῖκα)

→ noun-phrase marking

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

γυναῖκα
wife

Accusative

accusative in apposition to Βηρσαββε ('his wife')

→ object specification

γυνή (acc. γυναῖκα): 'wife'; Bathsheba is now 'his wife' — the legitimate designation, contrasting with 'the wife of Uriah' (v. 15).

αὐτοῦ
his

Genitive

genitive of relationship (with γυναῖκα: 'his wife')

→ relational specification

αὐτός: 'his'; Bathsheba is David's own wife.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (euphemism for marital union)

→ constative aorist

εἰσέρχομαι: 'go in (to)'; the idiom εἰσῆλθεν πρὸς αὐτήν ('went in to her') is a standard biblical euphemism for marital relations (rendering לָקַח וָיָב).

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτήν

her

Accusative

accusative object of πρὸς (= Bathsheba)

→ participant reference

αὐτός (f. αὐτήν): 'her' = Bathsheba.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

lay

Aor Pass Indic 3 Sg · κοιμάω

main verb (marital relations)

→ constative aorist

κοιμάω (aor. pass. ἐκοιμήθη): 'lie down / sleep (with)'; the euphemism for sexual union; renders נָשָׁא; here within legitimate marriage.

μετ'

with

preposition + genitive (accompaniment; elided before vowel)

→ spatial or relational framing

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

αὐτῆς

her

Genitive

genitive object of μετὰ (= Bathsheba)

→ relational specification

αὐτός (f. gen. αὐτῆς): 'her' = Bathsheba.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνέλαβεν

she conceived

Aor Act Indic 3 Sg · συλλαμβάνω

main verb (conception)

→ constative aorist

συλλαμβάνω (aor. συνέλαβεν): 'conceive / become pregnant'; renders הָרָה; the conception of Solomon, the child of restoration.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (birth)

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; Bathsheba bears a son — Solomon, David's heir.

υἱόν

a son

Accusative

direct object of ἔτεκεν

→ object specification

υἱός (acc. υἱόν): 'son'; the child born of the now-legitimate marriage, the future king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

he called

Aor Act Indic 3 Sg · καλέω

main verb (naming)

→ constative aorist

καλέω (aor. ἐκάλεσεν): 'call / name'; the idiom ἐκάλεσεν τὸ ὄνομα αὐτοῦ ('he called his name') renders מִשָּׁתָא קִרָּא; the subject is David (some traditions read 'she called').

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐκάλεσεν (idiom 'called his name')

→ object specification

ὄνομα: 'name'; in the naming idiom ἐκάλεσεν τὸ ὄνομα αὐτοῦ.

αὐτοῦ

his

Genitive

genitive of possession (= the child's name)

→ relational specification

αὐτός: 'his' = the child's.

Σαλωμων

Solomon

predicate / name (indeclinable proper noun, naming the child)

→ participant identification

Σαλωμων: transliteration of שְׁלֹמֹן ('Solomon'), connected with שָׁלוֹם ('peace'); indeclinable; the name signals the peace and restoration following judgment — Solomon will be David's successor.

καὶ

and

narrative conjunction (theological climax)

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject (of ἠγάπησεν)

→ participant prominence

κύριος: rendering of the Tetragrammaton יְהוָה; the LORD's love for Solomon is the theological key to the restoration — the child of judgment's aftermath is the beloved of God.

ἠγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

main verb (divine love for the child)

→ constative aorist (settled disposition)

ἀγαπάω (aor. ἠγάπησεν): 'love'; renders אָהַב; the LORD's love for Solomon anchors the renaming יְדַעִי ('beloved of the LORD') in v. 25 and frames Solomon's election.

αὐτόν

him

Accusative

direct object of ἠγάπησεν (= Solomon)

→ participant reference

αὐτός: 'him' = Solomon, the object of the LORD's love.

25 καὶ ἀπέστειλεν ἐν χειρὶ Ναθαν τοῦ προφήτου καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰδεδι ἕνεκεν κυρίου

And he sent by the hand of Nathan the prophet, and he called his name Jedidiah, for the LORD's sake.

Divine confirmation: the renaming of Solomon through Nathan

καὶ ἀπέστειλεν ἐν χειρὶ Ναθαν

The LORD sends word 'by the hand of' (ἐν χειρί, a Hebraism) Nathan — the same prophet who pronounced judgment now brings the word of grace, framing the chapter with his ministry. The name Ἰδεδι (Jedidiah, יְדִידִיָּהּ, 'beloved of the LORD') seals the declaration of v. 24 (κύριος ἠγάπησεν αὐτόν); ἕνεκεν κυρίου ('for the LORD's sake') grounds the name in divine election.

καὶ
and

narrative conjunction

→ 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 (the LORD sends word)

→ constative aorist

ἀποστέλλω: 'send'; the subject is the LORD (κύριος of v. 24), who sends a word of love by Nathan — the same verb that opened the chapter (v. 1), now in grace rather than judgment.

ἐν
by

preposition + dative (instrumental, in idiom ἐν χειρί: 'by the hand of')

→ spatial or relational framing

ἐν: in the Hebraism ἐν χειρί ('by the hand/agency of', rendering תַּיָּד) it denotes mediation through the prophet.

χειρὶ
hand

Dative

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

→ sphere or reference

χείρ (dat. χειρί): 'hand'; ἐν χειρὶ Ναθαν ('by the hand of Nathan') is the standard idiom for prophetic mediation of the divine word.

Ναθαν

Nathan

genitive of relationship (indeclinable: 'of Nathan')

→ participant identification

Ναθαν: indeclinable; the prophet who delivered both the judgment and now the word of grace — an inclusio framing the chapter.

τοῦ

the

Genitive

article (with προφήτου)

→ noun-phrase marking

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

προφήτου

prophet

Genitive

genitive in apposition to Ναθαν ('Nathan the prophet')

→ relational specification

προφήτης (gen. προφήτου): 'prophet'; the appositive title marks the official, divinely-authorized character of the message.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

he called

Aor Act Indic 3 Sg · καλέω

main verb (naming)

→ constative aorist

καλέω (aor. ἐκάλεσεν): 'call / name'; the subject is Nathan (or the LORD through him), who gives the child the additional, divinely-bestowed name.

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐκάλεσεν (naming idiom)

→ object specification

ὄνομα: 'name'; the naming idiom ἐκάλεσεν τὸ ὄνομα αὐτοῦ.

αὐτοῦ

his

Genitive

genitive of possession (= the child's name)

→ relational specification

αὐτός: 'his' = Solomon's.

Ιδεδι

Jedidiah

predicate / name (indeclinable proper noun)

→ participant identification

Ιδεδι: transliteration of יְדִידִי ('Jedidiah', 'beloved of the LORD'); indeclinable; the name given by divine word, confirming κύριος ἠγάπησεν αὐτόν (v. 24) — Solomon is marked from birth as the LORD's beloved and chosen heir.

ἔνεκεν

for the sake of

preposition + genitive (cause: 'for the LORD's sake')

→ spatial or relational framing

ἔνεκεν: 'on account of / for the sake of'; renders רַב־בְּרָכָה; the name was given 'because of / for the sake of the LORD' — grounding the child's identity in YHWH's love.

κυρίου

of the LORD

Genitive

genitive object of ἔνεκεν ('for the LORD's sake')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the name Jedidiah is given for YHWH's own sake — the divine love is the reason for the name.

26 καὶ ἐπολέμησεν Ἰωαβ ἐν Ραββαθ υἱῶν Ἀμμων καὶ κατέλαβεν τὴν πόλιν τῆς βασιλείας

And Joab fought against Rabbah of the sons of Ammon, and took the royal city.

New narrative unit: the Ammonite war resumed (Joab at Rabbah) καὶ ἐπολέμησεν Ἰωαβ

The chapter's final movement returns to the Ammonite campaign suspended at ch. 11 (during which the Bathsheba affair occurred). Joab besieges and takes Rabbah, the Ammonite capital, designated τὴν πόλιν τῆς βασιλείας ('the royal city') — likely the citadel or 'city of kingship'; v. 27 calls it 'the city of waters.' The shift to public military narrative closes the private drama of judgment and restoration.

καὶ
and

narrative conjunction (new unit)

→ discourse linkage or contrast

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

ἐπολέμησεν
fought / made war

Aor Act Indic 3 Sg · πολεμέω

main verb (Joab's campaign)

→ constative aorist

πολεμέω (aor. ἐπολέμησεν): 'wage war / fight'; renders ׀ַּ (Niphal); Joab continues the siege of Rabbah begun in ch. 11.

יואב
Joab

subject (indeclinable proper noun)

→ participant identification

יואב: transliteration of יוֹאָב ('Joab'); indeclinable; David's commander-in-chief, who had been the instrument of Uriah's death (ch. 11) and now completes the Ammonite conquest.

ἐν
against / at

preposition + dative (locative/hostile: 'against Rabbah')

→ spatial or relational framing

ἐν: with the dative here marks the place/object of the warfare — 'fought at/against Rabbah.'

Ραββαθ
Rabbah

object of ἐν (indeclinable place-name)

→ participant identification

Ραββαθ: transliteration of רַבְּבָה ('Rabbah'); indeclinable; the capital of Ammon (modern Amman); Ραββαθ υἱῶν Αμμων is its full designation.

υἱῶν
of the sons

Genitive

genitive of relationship (with Ραββαθ: 'Rabbah of the sons of Ammon')

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; 'Rabbah of the sons of Ammon' distinguishes the Ammonite capital.

Αμμων
of Ammon

genitive of relationship (indeclinable: 'of Ammon')

→ participant identification

Αμμων: transliteration of אַמּוֹן; indeclinable; the Ammonites, against whom David had been at war.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

κατέλαβεν
took / captured

Aor Act Indic 3 Sg · καταλαμβάνω

main verb (capture of the city)

→ constative aorist

καταλαμβάνω (aor. κατέλαβεν): 'seize / capture / take'; renders תָּכַח; the compound κατα- intensifies — Joab captures the key part of the city.

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 κατέλαβεν

→ object specification

πόλις (acc. πόλιν): 'city'; renders עִיר; the captured city of Rabbah.

τῆς
of the

Genitive

article (with βασιλείας)

→ noun-phrase marking

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

βασιλείας

kingdom / royalty

Genitive

genitive of quality (with πόλιν: 'the royal city')

→ relational specification

βασιλεία (gen. βασιλείας): 'kingdom / royalty / royal power'; renders *מְלִכְוּת*; 'the city of the kingdom' = the royal citadel/capital — the seat of Ammonite kingship (the parallel 'city of waters,' v. 27, denotes its water-source stronghold).

27 καὶ ἀπέστειλεν Ἰωαβ ἄγγέλους πρὸς Δαυιδ καὶ εἶπεν ἐπολέμησα ἐν Ραββαθ καὶ κατελαβόμεν τὴν πόλιν τῶν ὑδάτων

And Joab sent messengers to David and said, 'I have fought against Rabbah, and I have taken the city of waters.'

Joab's report and summons to David

καὶ ἀπέστειλεν Ἰωαβ ἄγγέλους

Joab reports his success to David through messengers, naming his capture 'the city of waters' (τὴν πόλιν τῶν ὑδάτων) — the lower city controlling Rabbah's water-supply, whose fall doomed the citadel. The report sets up the deferential summons of v. 28, in which Joab, ever the politic commander, invites David to complete the conquest and claim its glory.

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 (Joab dispatches messengers)

→ constative aorist

ἀποστέλλω: 'send'; Joab sends word of his victory to the king.

Ἰωαβ

Joab

subject (indeclinable proper noun)

→ participant identification

Ἰωαβ: indeclinable; David's commander.

ἄγγέλους

messengers

Accusative

direct object of ἀπέστειλεν

→ object specification

ἄγγελος (acc. pl. ἄγγέλους): 'messenger / envoy'; renders *אֲנָשִׁים*; here human messengers carrying Joab's report to David.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the recipient of Joab's report.

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; Joab's message)

→ constative aorist

λέγω: introduces Joab's report (conveyed via the messengers).

ἐπολέμησα

I have fought

Aor Act Indic 1 Sg · πολεμέω

main verb (Joab's first-person report)

→ constative aorist (completed campaign)

πολεμέω (aor. ἐπολέμησα): 'wage war'; Joab reports his successful assault on Rabbah.

ἐν

against / at

preposition + dative (locative/hostile: 'against Rabbah')

→ spatial or relational framing

ἐν: meaning 'against'; here it marks the relation signaled by preposition + dative (locative/hostile: 'against Rabbah').

Ραββαθ

Rabbah

object of ἐν (indeclinable place-name)

→ participant identification

Ραββαθ: indeclinable; the Ammonite capital.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατελαβόμην

I have taken

Aor Mid Indic 1 Sg · καταλαμβάνω

main verb (Joab's capture)

→ constative aorist

καταλαμβάνω (aor. mid. κατελαβόμην): 'seize / capture'; the middle voice here (with active sense) — Joab reports taking the city's water-stronghold.

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 κατελαβόμην

→ object specification

πόλις (acc. πόλιν): 'city'; the captured part of Rabbah.

τῶν

of the

Genitive

article (with ὑδάτων)

→ noun-phrase marking

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

ὕδατων

waters

Genitive

genitive of quality (with πόλιν: 'the city of waters')

→ relational specification

ὕδωρ (gen. pl. ὕδατων): 'water'; renders
קִיָּנָה; 'the city of waters' is the lower town
controlling Rabbah's water-supply; its
capture made the citadel's fall inevitable.

28 καὶ νῦν συνάγαγε τὸ κατάλοιπον τοῦ λαοῦ καὶ παρέμβαλε ἐπὶ τὴν πόλιν καὶ προκαταλαβοῦ αὐτήν ἵνα μὴ προκαταλάβωμαι ἐγὼ τὴν πόλιν καὶ κληθῇ τὸ ὄνομά μου ἐπ' αὐτήν

Now therefore gather the rest of the people and encamp against the city and capture it first, lest I myself capture the city first, and my name be called upon it.

Joab's deferential summons to David (the politic conclusion) καὶ νῦν συνάγαγε

Joab's καὶ νῦν ('now therefore') turns from report to summons: a chain of imperatives (συνάγαγε, παρέμβαλε, προκαταλαβοῦ) invites David to lead the final assault. The purpose clause ἵνα μὴ ... κληθῇ τὸ ὄνομά μου ἐπ' αὐτήν ('lest my name be called upon it') reveals Joab's political tact: the honor of taking the capital must belong to the king, not the general — a courtier's deference that also shields Joab from suspicion of rivalry.

καὶ

and

narrative conjunction (transition to summons)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (logical transition: 'now therefore')

→ adverbial qualification

νῦν: 'now'; καὶ νῦν ('now therefore') marks the shift from report to exhortation.

συνάγαγε

gather

Aor Act Impv 2 Sg · συνάγω

main verb (imperative to David)

→ aorist imperative (decisive command)

συνάγω (aor. impv. συνάγαγε): 'gather / assemble'; renders ἦρχ; Joab urges David to muster the remaining forces for the final assault.

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 συνάγαγε ('the rest of the people')

→ object specification

κατάλοιπος (n. κατάλοιπον): 'remaining / the rest'; renders ἡῖ; 'the rest of the people' = the forces not already engaged in the siege.

τοῦ

of 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

genitive (partitive/possessive: 'rest of the people')

→ relational specification

λαός (gen. λαοῦ): 'people'; here the people under arms — the army; renders οἱ.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παρέμβαλε

encamp

Aor Act Impv 2 Sg · παρεμβάλλω

main verb (second imperative)

→ aorist imperative

παρεμβάλλω (aor. impv. παρέμβαλε): 'encamp / lay siege'; renders ἦρχ; Joab directs David to lay siege against the city for the final blow.

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ: 'against'; with the accusative, hostile encampment against the city.

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 ἐπὶ ('against the city')

→ object specification

πόλις (acc. πόλιν): 'city'; Rabbah, to be finally taken by the king.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

προκαταλαβοῦ
capture it first

Aor Mid Impv 2 Sg · προκαταλαμβάνω

main verb (third imperative)

→ aorist imperative

προκαταλαμβάνω (aor. mid. impv. προκαταλαβοῦ): 'seize beforehand / capture first'; the double compound προκατα- stresses being the first to take the city — Joab wants David to have priority.

αὐτήν
it

Accusative

direct object of προκαταλαβοῦ (= the city)

→ participant reference

αὐτός (f. αὐτήν): 'it' = the city.

ἵνα
lest / so that

conjunction (negative purpose: ἵνα μή 'lest')

→ discourse linkage or contrast

ἵνα: 'in order that!'; with μή it forms a negative purpose clause ('lest'), introducing Joab's politic concern.

μή
not

negative particle (with ἵνα: 'lest')

→ discourse linkage or contrast

μή: 'not!'; with ἵνα forms the negative purpose.

προκαταλάβωμαι
I should capture first

Aor Mid Subj 1 Sg · προκαταλαμβάνω

verb of negative purpose clause (subjunctive)

→ aorist subjunctive (in purpose clause)

προκαταλαμβάνω (aor. mid. subj. προκαταλάβωμαι): 'capture first'; Joab fears that if he takes the capital, the glory (and the city's naming) would attach to him rather than the king.

ἐγώ
I

Nominative

subject (emphatic: 'I myself')

→ participant reference

ἐγώ: emphatic 'I' = Joab; he emphasizes that the honor should not fall to him.

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 προκαταλάβωμαι

→ object specification

πόλις (acc. πόλιν): 'city'; the city Joab refrains from taking himself.

καὶ
and

coordinate conjunction (continuing the purpose clause)

→ discourse linkage or contrast

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

κληθῇ
be called

Aor Pass Subj 3 Sg · καλέω

verb of negative purpose clause (subjunctive)

→ aorist passive subjunctive (in purpose clause)

καλέω (aor. pass. subj. κληθῇ): 'be called / named'; the idiom 'my name be called upon it' (rendering $\text{הַיָּמִי שֶׁנִּקְרָא}$) denotes ownership/claim — to capture a city was to have one's name attached to it as conqueror; Joab cedes that honor to David.

τὸ
the

Nominative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομά

name

Nominative

subject (of κληθῆ)

→ participant prominence

ὄνομα: 'name'; in the idiom 'my name be called upon it' — Joab's name, which he does not wish attached to the conquest.

μου

my

Genitive

genitive of possession (with ὄνομα: 'my name')

→ relational specification

ἐγώ (gen. μου): 'my'; Joab's own name.

ἐπὶ

upon

preposition + accusative (idiom 'called upon it'; elided before vowel)

→ spatial or relational framing

ἐπί: 'upon'; in the idiom 'the name called upon it' denoting claim/ownership of the conquered city.

αὐτήν

it

Accusative

accusative object of ἐπί (= the city)

→ participant reference

αὐτός (f. αὐτήν): 'it' = the city, upon which a name would be called.

29 καὶ συνήγαγεν Δαυιδ πάντα τὸν λαὸν καὶ ἐπορεύθη εἰς Ραββαθ καὶ ἐπολέμησεν ἐν αὐτῇ καὶ κατελάβετο αὐτήν

And David gathered all the people and went to Rabbah, and fought against it and captured it.

Narrative fulfillment: David completes the conquest

καὶ συνήγαγεν Δαυιδ

David acts on Joab's summons: a swift chain of aorists (gathered, went, fought, captured) records his personal completion of the conquest. The verbs answer Joab's imperatives of v. 28 point for point (συνάγαγε → συνήγαγεν, παρέμβαλε / προκαταλαβοῦ → ἐπολέμησεν / κατελάβετο), so that the honor of taking Rabbah belongs to the king.

καὶ

and

narrative conjunction

→ 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 musters the army)

→ constative aorist

συνάγω (aor. συνήγαγεν): 'gather / assemble'; David obeys Joab's command (συνάγαγε, v. 28), mustering all the people for the final assault.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the king now personally leads the campaign.

πάντα

all

Accusative

attributive adjective (with λαόν: 'all the people')

→ object specification

πᾶς (acc. πάντα): 'all'; David gathers the whole army, not just the remnant.

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαόν

people / army

Accusative

direct object of συνήγαγεν

→ object specification

λαός (acc. λαόν): 'people'; here the army; renders $\square\gamma$.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (David marches to Rabbah)

→ constative aorist

πορεύομαι (aor. pass. ἐπορεύθη): 'go / journey / march'; David marches to the front.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Ραββαθ

Rabbah

accusative object of εἰς (indeclinable place-name)

→ participant identification

Ραββαθ: indeclinable; the Ammonite capital, David's destination.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπολέμησεν

fought

Aor Act Indic 3 Sg · πολεμέω

main verb (David's assault)

→ constative aorist

πολεμέω (aor. ἐπολέμησεν): 'wage war / fight'; David personally engages the city.

ἐν

against / at

preposition + dative (locative/hostile: 'against it')

→ spatial or relational framing

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

αὐτῇ

it

Dative

dative object of ἐν (= the city)

→ participant reference or interest

αὐτός (f. dat. αὐτῇ): 'it' = Rabbah.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατελάβετο

captured

Aor Mid Indic 3 Sg · καταλαμβάνω

main verb (capture of the city)

→ constative aorist (decisive conquest)

καταλαμβάνω (aor. mid. κατελάβετο): 'seize / capture'; David takes the city — the honor falls to the king, as Joab intended (v. 28).

αὐτήν

it

Accusative

direct object of κατελάβετο (= the city)

→ participant reference

αὐτός (f. αὐτήν): 'it' = Rabbah, now captured.

30 καὶ ἔλαβεν τὸν στέφανον Μελχολ τοῦ βασιλέως αὐτῶν ἀπὸ τῆς κεφαλῆς αὐτοῦ καὶ ὁ σταθμὸς αὐτοῦ
τάλαντον χρυσίου καὶ λίθου τιμίου καὶ ἦν ἐπὶ τῆς κεφαλῆς Δαυιδ καὶ σκυῖλα τῆς πόλεως ἐξήνεγκεν
πολλὰ σφόδρα

And he took the crown of Milcom their king from his head — its weight was a talent of gold, with precious stone — and it was set on David's head; and he carried off the spoil of the city, exceedingly much.

Narrative climax of the conquest: the crown and the spoil

καὶ ἔλαβεν τὸν στέφανον

David takes the royal crown — Μελχολ here renders the Hebrew מלכּוֹל (Milcom, the Ammonite god, or 'their king') — a massive ornament weighing a talent of gold, set with precious stone, and places it on his own head, symbolizing the transfer of sovereignty. The verb ἔλαβεν ('took') quietly recalls David's earlier sinful 'takings' (vv. 4, 9–10), but here it is legitimate royal conquest. The chapter that began with theft and judgment ends with the king crowned and laden with spoil — yet the reader knows the sword remains in his house.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν
took

Aor Act Indic 3 Sg · λαμβάνω

main verb (David takes the crown)

→ constative aorist

λαμβάνω (aor. ἔλαβεν): 'take'; here legitimate royal seizure of the enemy crown — a quiet echo of the sinful 'takings' earlier in the chapter (vv. 4, 9), now redeemed as rightful conquest.

τὸν
the

Accusative

article (with στέφανον)

→ noun-phrase marking

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

στέφανον
crown

Accusative

direct object of ἔλαβεν

→ object specification

στέφανος (acc. στέφανον): 'crown / wreath'; renders כִּרְצָע; the royal crown of Ammon, a symbol of sovereignty now transferred to David.

Μελχολ

Milcom / their king

genitive of possession (indeclinable; in apposition to τοῦ βασιλέως)

→ participant identification

Μελχολ: transliteration of Hebrew מֶלְכֹם ('Milcom', the Ammonite national god, or read as malkām, 'their king'); indeclinable; the LXX takes it as a name in apposition to 'their king' — the crown belonged to Milcom/the Ammonite king.

τοῦ
the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως
king

Genitive

genitive of possession (with στέφανον: 'crown of their king')

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; renders כִּנִּיז; the Ammonite king (or Milcom as divine 'king'), whose crown David takes.

αὐτῶν
their

Genitive

genitive of relationship (with βασιλέως: 'their king')

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'their' = the Ammonites'; the king/god belonging to them.

ἀπὸ
from

preposition + genitive (separation: 'from his head')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation: 'from his head').

τῆς
the

Genitive

article (with κεφαλῆς)

→ noun-phrase marking

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

κεφαλῆς
head

Genitive

genitive of separation (with ἀπὸ: 'from his head')

→ relational specification

κεφαλή (gen. κεφαλῆς): 'head'; renders שָׂרֵף; the crown is taken from the head of the Ammonite king/idol.

αὐτοῦ
his

Genitive

genitive of possession (= the king's head)

→ relational specification

αὐτός: 'his' = the Ammonite king's (or Milcom's).

καὶ

and

narrative conjunction (parenthetical: the crown's weight)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with σταθμός)

→ noun-phrase marking

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

σταθμός

weight

Nominative

subject (of implied ἦν: 'its weight was')

→ participant prominence

σταθμός: 'weight'; renders *לָקֵשׁ*; introduces the parenthetical note on the crown's massive weight — a talent of gold.

αὐτοῦ

its

Genitive

genitive of possession (= the crown's weight)

→ relational specification

αὐτός: 'its' = the crown's.

τάλαντον

a talent

Nominative

predicate nominative (with implied ἦν: 'was a talent')

→ participant prominence

τάλαντον: 'talent (a large unit of weight, c. 34 kg)'; renders *לָקֵשׁ*; a talent of gold is an enormous weight — likely the crown was suspended above rather than worn, signaling immense value.

χρυσίου

of gold

Genitive

genitive of material (with τάλαντον: 'talent of gold')

→ relational specification

χρυσίον (gen. χρυσίου): 'gold'; renders *בָּרָז*; the material of the crown's weight.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λίθου

stone

Genitive

genitive of material (coordinate with χρυσίου: 'and precious stone')

→ relational specification

λίθος (gen. λίθου): 'stone'; with τιμίου, 'precious stone'; renders *בָּרָז יָקָר*; the crown was set with a costly gem.

τιμίου

precious

Genitive

attributive adjective (with λίθου: 'precious stone')

→ relational specification

τίμιος (gen. τιμίου): 'precious / costly / of great value'; renders *בָּרָז יָקָר*; describes the gemstone adorning the crown.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

main verb (the crown set on David's head)

→ descriptive imperfect (resultant state)

εἰμί (impf. ἦν): 'be'; 'it was upon David's head' — the crown, symbol of sovereignty, now rests on the head of the king of Israel.

ἐπὶ

upon / on

preposition + genitive (position: 'on the head')

→ spatial or relational framing

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

τῆς

the

Genitive

article (with κεφαλῆς)

→ noun-phrase marking

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

κεφαλῆς

head

Genitive

genitive object of ἐπὶ ('on the head of David')

→ relational specification

κεφαλή (gen. κεφαλῆς): 'head'; the crown passes from the Ammonite king's head to David's — a vivid image of conquest and transferred dominion.

Δαυιδ

of David

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

→ participant identification

Δαυιδ: indeclinable; the crown now rests on David's head.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

σκῦλα

spoil / plunder

Accusative

direct object of ἐξήνεγκεν (fronted)

→ object specification

σκῦλον (pl. σκῦλα): 'spoil / plunder / booty'; renders לָבָשׁ; the plunder David carried off from the city.

τῆς

of the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of source (with σκῦλα: 'spoil of the city')

→ relational specification

πόλις (gen. πόλεως): 'city'; the conquered Rabbah, source of the spoil.

ἐξήνεγκεν

he carried off / brought out

Aor Act Indic 3 Sg · ἐκφέρω

main verb (David takes the plunder)

→ constative aorist

ἐκφέρω (aor. ἐξήνεγκεν): 'carry out / bring forth'; renders נָשָׂא; David brought out the city's plunder.

πολλά

much

Accusative

attributive adjective (with σκῦλα: 'much spoil')

→ object specification

πολύς (n. pl. πολλά): 'much / many'; the spoil was abundant.

σφόδρα

exceedingly

adverb of degree (intensifying πολλά)

→ clausal contribution

σφόδρα: 'exceedingly'; renders תַּהֲרִיב; πολλά σφόδρα ('exceedingly much') — the same intensifier used of the rich man's flocks in v. 2, an ironic frame: the chapter that opened with overabundance and theft closes with abundant rightful spoil.

31 καὶ τὸν λαὸν τὸν ὄντα ἐν αὐτῇ ἐξήγαγεν καὶ ἔθηκεν ἐν τῷ πρίονι καὶ ἐν τοῖς τριβόλοις τοῖς σιδηροῖς καὶ διήγαγεν αὐτοὺς διὰ τοῦ πλινθείου καὶ οὕτως ἐποίησεν πάσαις ταῖς πόλεσιν υἱῶν Αμμων καὶ ἐπέστρεψεν Δαυιδ καὶ πᾶς ὁ λαὸς εἰς Ἱερουσαλημ

And the people who were in it he brought out and put to the saw and to iron threshing-sledges, and made them pass through the brick-kiln; and so he did to all the cities of the sons of Ammon. And David and all the people returned to Jerusalem.

Narrative conclusion: subjugation of Ammon and return to Jerusalem

καὶ τὸν λαὸν τὸν ὄντα ἐν αὐτῇ ἐξήγαγεν

The chapter ends with the harsh fate of the Ammonite populace — set to forced labor (or, on a harsher reading, brutal execution) with saws, iron sledges, and brick-kilns — and the extension of this treatment to all the Ammonite cities. The summary οὕτως ἐποίησεν ('so he did') and the final return εἰς Ἱερουσαλημ close both the war-narrative and the whole chapter, returning the king and the people home — the public triumph balancing the private judgment with which the chapter began.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαὸν

people

Accusative

direct object of ἐξήγαγεν (fronted)

→ object specification

λαός (acc. λαόν): 'people'; here the Ammonite populace of the conquered city.

τὸν

the (who)

Accusative

article (with attributive participle ὄντα)

→ noun-phrase marking

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

ὄντα

being / who were

Pres Act Ptc Acc Masc Sg · εἰμί

attributive participle (modifying λαόν: 'who were in it')

→ verbal action or state

εἰμί (pres. ptc. ὄντα): 'being'; the attributive participle 'the people who were in it' specifies the inhabitants of the captured city.

ἐν

in

preposition + dative (locative: 'in it')

→ spatial or relational framing

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

αὐτῇ

it

Dative

dative object of ἐν (= the city)

→ participant reference or interest

αὐτός (f. dat. αὐτῇ): 'it' = the city.

ἐξήγαγεν

brought out

Aor Act Indic 3 Sg · ἐξάγω

main verb (David removes the populace)

→ constative aorist

ἐξάγω (aor. ἐξήγαγεν): 'lead out / bring out'; renders מוציא; David brought the people out of the city for forced labor.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθηκεν

put / set

Aor Act Indic 3 Sg · τίθημι

main verb (set them to labor)

→ constative aorist

τίθημι (aor. ἔθηκεν): 'put / place / set'; renders מִשָּׁב; David 'put them to' the saw and threshing-tools — i.e., set them to hard labor (or, on a harsher reading, subjected them to it as instruments of execution).

ἐν

to / at

preposition + dative (instrument/assignment: 'to the saw')

→ spatial or relational framing

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

τῷ

the

Dative

article (with πρίονι)

→ noun-phrase marking

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

πρίονι

saw

Dative

dative of instrument/assignment ('to the saw')

→ sphere or reference

πρίων (dat. πρίονι): 'saw'; renders מִגְרָן; the saw is the first of the labor-implements (or instruments of punishment) to which the Ammonites were assigned.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

to / at

preposition + dative (instrument/assignment)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with τριβόλοις)

→ noun-phrase marking

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

τριβόλους

threshing-sledges

Dative

dative of instrument/assignment ('to the threshing-sledges')

→ sphere or reference

τριβόλος (dat. pl. τριβόλοις): 'threshing-sledge / threshing-instrument' (lit. 'three-pronged' implement); renders תְּרִיבָּלִים; the iron threshing-sledges used in agricultural labor (or as instruments of harsh treatment).

τοῖς

the

Dative

article (with σιδηροῖς, attributive)

→ noun-phrase marking

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

σιδηροῖς

iron

Dative

attributive adjective (with τριβόλοις: 'iron threshing-sledges')

→ sphere or reference

σιδηροῖς (dat. pl. σιδηροῖς): 'made of iron'; renders לְרִיבָּלִים; describes the threshing-sledges as iron-toothed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διήγαγεν

made them pass through

Aor Act Indic 3 Sg · διάγω

main verb (passing them through the brick-kiln)

→ constative aorist

διάγω (aor. διήγαγεν): 'lead through / make pass through'; renders הֵגַדְתָּ; David made the Ammonites pass through / labor at the brick-kiln (the MT's 'brick-kiln' מִלְכָּה); the phrase has been variously understood as forced brick-making labor or harsh punishment.

αὐτούς

them

Accusative

direct object of διήγαγεν (= the Ammonites)

→ participant reference

αὐτούς (acc. pl. αὐτούς): 'them' = the Ammonite people.

διὰ

through

preposition + genitive (passage: 'through the kiln')

→ spatial or relational framing

διὰ: meaning 'through'; here it marks the relation signaled by preposition + genitive (passage: 'through the kiln').

τοῦ

the

Genitive

article (with πλινθείου)

→ noun-phrase marking

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

πλινθείου

brick-kiln / brickworks

Genitive

genitive object of διὰ ('through the brick-kiln')

→ relational specification

πλινθεῖον (gen. πλινθείου): 'brick-kiln / brick-mould / brickworks'; renders **יִבְנֶה**; the place of brick-making — David subjected the Ammonites to brick-labor (or harsh treatment there).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὕτως

thus / so

adverb of manner ('in this way')

→ adverbial qualification

οὕτως: 'thus / so / in this manner'; renders **יַד**; summarizes that David treated all Ammonite cities the same way.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (summary of David's treatment)

→ constative aorist (summarizing)

ποιέω (aor. ἐποίησεν): 'do'; οὕτως ἐποίησεν ('so he did') generalizes David's treatment to all the Ammonite cities.

πάσαις

all

Dative

attributive adjective (with πόλεσιν: 'all the cities')

→ sphere or reference

πᾶς (f. dat. pl. πάσαις): 'all'; David's treatment extended to every Ammonite city.

ταῖς

the

Dative

article (with πόλεσιν)

→ noun-phrase marking

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

πόλεσιν

cities

Dative

dative (with ἐποίησεν: 'did to the cities')

→ sphere or reference

πόλις (dat. pl. πόλεσιν): 'cities'; the Ammonite cities, all subjected to the same conquest and labor.

υἱῶν

of the sons

Genitive

genitive of relationship (with πόλεσιν: 'cities of the sons of Ammon')

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; 'cities of the sons of Ammon' = all the Ammonite towns.

Αμμων

of Ammon

genitive of relationship (indeclinable: 'of Ammon')

→ participant identification

Αμμων: indeclinable; the Ammonites, whose subjugation completes the campaign.

καὶ

and

narrative conjunction (final clause)

→ discourse linkage or contrast

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

ἐπέστρεψεν

returned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (David's return home)

→ constative aorist (narrative closure)

ἐπιστρέφω (aor. ἐπέστρεψεν): 'turn back / return'; renders **בָּיַשׁ**; the chapter closes with David's return to Jerusalem — the campaign and the whole narrative arc resolved.

Δαυיד

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the king returns home victorious.

καὶ

and

coordinate conjunction (compound subject)

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (with λαός: 'all the people')

→ participant prominence

πᾶς: 'all'; the whole army returns with the king.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people / army

Nominative

subject (compound with Δαυιδ: 'David and all the people')

→ participant prominence

λαός: 'people'; here the army, returning with David — the public, communal resolution closing the chapter.

εἰς

to

preposition + accusative (direction: 'to Jerusalem')

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

accusative object of εἰς (indeclinable place-name)

→ participant identification

Ιερουσαλημ: transliteration of ἱερουσαλὴμ; indeclinable; the City of David, the destination that closes the chapter — the king restored, victorious, and home, though under the abiding shadow of the sword pronounced in v. 10.

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.