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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Book of Kingdoms, Chapter 15

ΒΑΣΙΛΕΙΩΝ Β' ΙΕ'

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

Absalom steals Israel's heart, drives David from Jerusalem, and turns the kingdom into open rebellion.

Translation & textual notes

The Greek text of 2 Kingdoms 15 (= 2 Samuel 15) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates the rise of Absalom's revolt and David's flight from Jerusalem. Absalom procures chariots, horses, and fifty runners (v. 1), stations himself at the gate, and through false judicial sympathy 'steals the heart' (ἰδιοποιεῖτο ... τὴν καρδίαν, v. 6) of the men of Israel. After 'forty years' (ἀπὸ τέλους τεσσαράκοντα ἐτῶν, v. 7 — the LXX figure, where MT reads 'four') he obtains David's leave under cover of a vow at Hebron (vv. 7–9), then raises the standard of revolt by

trumpet-signal (vv. 10–12), drawing in even David's counsellor Ahithophel (Αχιτοφελ). At the report David orders immediate flight (vv. 13–14); his servants pledge loyalty (v. 15), and the king departs on foot with all his house, leaving ten concubines to keep the palace (vv. 16–17). The loyal foreign guard — the Cherethites, Pelethites, and the six hundred Gittites — pass before him (v. 18). David urges the Gittite Ittai (Εθθι) to turn back, but Ittai swears the chapter's central oath of fidelity: 'wherever my lord the king is, whether for death or for life, there will your servant be' (vv. 19–22). All the land weeps as the king crosses the Kidron (τὸν χειμάρρου Κεδρων, v. 23). The priests Zadok (Σαδωκ) and Abiathar (Αβιαθαρ) come with the Levites bearing the ark of the covenant, but David sends it back to the city, submitting himself to the LORD's will (vv. 24–29). David ascends the Mount of Olives weeping, barefoot, his head covered (v. 30), and prays that the counsel of Ahithophel be turned to folly (διασκέδασον δὴ τὴν βουλήν Αχιτοφελ, v. 31). At the summit he meets Hushai the Archite (Χουσι ὁ Αρχι), whom he sends back to Jerusalem as a counter-spy to defeat Ahithophel's counsel and relay intelligence through the priests' two sons (vv. 32–37).

Discourse structure of the chapter

A · 15:1–6

Absalom steals the heart of Israel

Absalom equips himself with the trappings of royalty — chariots, horses, and fifty runners (v. 1) — and stations himself at the city gate, intercepting every litigant on his way to the king's court (v. 2). By flattering the petitioners, lamenting that the king has appointed no one to hear them, and wishing aloud that he were judge (vv. 3–4), and by embracing rather than receiving homage from each man (v. 5), he 'appropriates to himself' (ἰδιοποιεῖτο) the heart of the men of Israel (v. 6). The unit establishes the populist, judicial pretext on which the coup is built.

B · 15:7–12

The revolt raised at Hebron

Under the pretext of paying a vow made in exile at Geshur (vv. 7–8), Absalom obtains David's blessing to go to Hebron (v. 9). There he plants spies through all the tribes to proclaim his kingship at the trumpet-blast (v. 10); two hundred unwitting guests from Jerusalem accompany him in their innocence (v. 11); and he summons David's own counsellor Ahithophel, so that the conspiracy grows strong and the people with Absalom increase (v. 12).

C · 15:13–23

David's flight and Ittai's oath of loyalty

Warned that the heart of Israel has gone after Absalom (v. 13), David orders immediate flight to escape the coming slaughter (v. 14); his servants pledge total obedience (v. 15). The king goes out on foot with all his household, leaving ten concubines to keep the house (vv. 16–17), and the loyal foreign guard passes before him (v. 18). David urges Ittai the Gittite, a recent immigrant, to turn back (vv. 19–20), but Ittai swears the great oath of fidelity — life or death, wherever the king is (v. 21) — and crosses over with all his men (v. 22). The whole land weeps as David crosses the Kidron toward the wilderness (v. 23).

D · 15:24–29

The ark sent back to the city

Zadok and the Levites come bearing the ark of the covenant, and Abiathar comes up until all the people have passed out of the city (v. 24). David refuses to make the ark a talisman of flight: he sends it back, submitting himself to the LORD's verdict — restoration if he finds favor, acceptance if not (vv. 25–26). He charges Zadok the priest to return in peace with the two sons, while David himself waits in the wilderness plains for word (vv. 27–28); so the priests return the ark to Jerusalem (v. 29).

E · 15:30–37

Olivet, the prayer against Ahithophel, and Hushai sent back

David ascends the Mount of Olives weeping, head covered and barefoot, the whole mourning company with him (v. 30). On learning that Ahithophel has joined the conspirators, he prays that the LORD turn Ahithophel's counsel to folly (v. 31). At the summit he meets Hushai the Archite, his companion, with torn garment and earth on his head (v. 32). David sends him back as a counter-agent (vv. 33–34): in the city Hushai is to feign allegiance to Absalom and so frustrate Ahithophel's counsel, relaying all he hears through the priests Zadok and Abiathar and their two sons (vv. 35–36). So Hushai enters the city just as Absalom enters Jerusalem (v. 37).

1 καὶ ἐγένετο μετὰ ταῦτα καὶ ἐποίησεν ἑαυτῷ Ἀβессαλωμ ἄρματα καὶ ἵππους καὶ πεντήκοντα ἄνδρας παρατρέχειν ἔμπροσθεν αὐτοῦ

And it came to pass after these things that Absalom made for himself chariots and horses and fifty men to run before him.

New narrative episode (temporal-formulaic opening)

καὶ ἐγένετο μετὰ ταῦτα

The formula καὶ ἐγένετο μετὰ ταῦτα ('and it came to pass after these things') is the standard LXX rendering of כִּן אַחֲרֵי יְהִי and marks a major narrative seam, opening the Absalom-revolt cycle. The redundant second καὶ before ἐποίησεν is a Hebraism reproducing the apodotic waw after the temporal protasis.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb of temporal formula (impersonal)

→ constative aorist (narrative onset)

γίνομαι: 'become / happen / come to pass'; the impersonal ἐγένετο renders Hebrew יְהִי, the conventional macro-syntactic marker introducing a new narrative block in LXX historiography.

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal).

ταῦτα

these things

Accusative

accusative object of μετά (temporal: 'after these things')

→ object specification

οὗτος: the demonstrative ταῦτα looks back to the reconciliation of Absalom and David in ch. 14; μετὰ ταῦτα is a standard LXX formula for narrative succession.

καὶ

and

apodotic conjunction (Hebraism: waw after temporal protasis)

→ discourse linkage or contrast

καί: the 'redundant' καί introducing the main clause after καὶ ἐγένετο is a calque of the Hebrew apodosis-waw; it is left untranslated in idiomatic English.

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb (Absalom's acquisition)

→ constative aorist (completed action)

ποιέω: 'make / do / provide'; here in the sense of procuring or acquiring royal equipage; the same self-aggrandizing 'making' marked Adonijah at 3 Kgdms 1:5 (ἐποίησεν ἑαυτῷ ἄρματα καὶ ἵππεῖς), a deliberate verbal parallel between the two usurping sons.

ἑαυτῷ

for himself

Dative

dative of advantage (reflexive)

→ sphere or reference

ἑαυτοῦ: reflexive pronoun; the dative of advantage ἑαυτῷ ('for himself') underscores Absalom's self-promotion — the apparatus of kingship is acquired for his own ambition.

Ἀβεσσαλωμ

Absalom

subject (indeclinable proper noun)

→ participant identification

Ἀβεσσαλωμ: transliteration of Hebrew אֲבִישָׁלֹם ('my father is peace'); indeclinable in the LXX; David's third son, whose name's irony pervades the chapter — the 'son of peace' raises war against his father.

ἄρματα

chariots

Accusative

direct object of ἐποίησεν

→ object specification

ἄρμα: 'chariot'; renders מִרְכָּבָה / מִרְכָּב; the chariot is a symbol of royal-military pretension; together with horses and runners it constitutes the visible claim to kingly state.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἵππους

horses

Accusative

direct object (coordinate with ἄρματα)

→ object specification

ἵππος: 'horse'; renders ἵπποι; horses for the chariot-team, completing the royal cavalcade.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πεντήκοντα

fifty

indeclinable numeral (modifying ἄνδρας)

→ **measure or count**

πεντήκοντα: 'fifty'; indeclinable cardinal numeral rendering 𐤏𐤍𐤔𐤏𐤁; the fifty runners are the royal escort that precedes the chariot, a mark of monarchic display (cf. 3 Kgdms 1:5).

ἄνδρας

men

Accusative

direct object (the fifty runners)

→ **object specification**

ἄνῆρ: 'man'; renders 𐤍𐤏𐤔; the men are the body of runners who go before the prince's chariot as a herald-escort.

παρατρέχειν

to run before

Pres Act Inf · παρατρέχω

infinitive of purpose (with ἄνδρας: 'men to run before him')

→ **purpose infinitive (function of the escort)**

παρατρέχω: 'run alongside / run before'; the compound παρα- denotes accompaniment; the present infinitive expresses the customary, ongoing function of the royal runners who clear the way before the prince.

ἔμπροσθεν

before

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

→ **spatial or relational framing**

ἔμπροσθεν: 'in front of / before'; an improper preposition taking the genitive (αὐτοῦ); locates the runners ahead of Absalom, the conventional position of a royal vanguard.

αὐτοῦ

him

Genitive

genitive object of ἔμπροσθεν

→ **relational specification**

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

2 καὶ ὥρθρισεν Αβεσσαλωμ καὶ ἔστη ἀνὰ χεῖρα τῆς ὁδοῦ τῆς πύλης καὶ ἐγένετο πᾶς ἀνὴρ ᾧ ἐγένετο κρίσις ἦλθεν πρὸς τὸν βασιλέα εἰς κρίσιν καὶ ἐβόησεν πρὸς αὐτὸν Αβεσσαλωμ καὶ ἔλεγεν αὐτῷ ἐκ ποίας πόλεως σὺ εἶ καὶ εἶπεν ὁ ἀνὴρ ἐκ μιᾶς φυλῶν Ἰσραὴλ ὁ δοῦλός σου

And Absalom would rise early and stand beside the way of the gate, and it would happen that every man who had a lawsuit came to the king for judgment; and Absalom would call out to him and say to him, 'From what city are you?' And the man would say, 'Your servant is from one of the tribes of Israel.'

Iterative scene-setting (Absalom's habitual practice at the gate)

καὶ ὥρθρισεν

The aorists ὥρθρισεν / ἔστη and the imperfect ἔλεγεν here describe a customary, repeated practice rather than a single event — the LXX uses the aorist iteratively in narrative summaries. The gate (πύλη) is the seat of judicial business in the ancient city, so Absalom intercepts litigants at the very threshold of royal justice.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὥρθρισεν

would rise early

Aor Act Indic 3 Sg · ὀρθρίζω

main verb (iterative custom)

→ iterative aorist (habitual rising)

ὀρθρίζω: 'rise early / do early in the morning'; renders ὀρθρῶ; the early rising signals diligent, calculated effort — Absalom's coup is methodical and persistent.

Αβεσσαλωμ

Absalom

subject (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔστη

would stand

Aor Act Indic 3 Sg · ἔστημι

main verb (iterative)

→ iterative aorist (habitual standing)

ἔστημι (intrans. aor. ἔστη): 'stand / take one's stand'; the intransitive second aorist denotes Absalom's taking up a fixed position beside the road to the gate.

ἀνὰ

along / beside

preposition + accusative (in the idiom ἀνὰ χεῖρα: 'beside')

→ spatial or relational framing

ἀνά + acc.: 'up / along'; in the idiom ἀνὰ χεῖρα ('at the side / beside'), a Hebraism rendering טַּחֲלֵץ ('by the hand of / beside'), denoting position alongside the road.

χεῖρα

side (lit. hand)

Accusative

accusative in idiom ἀνὰ χεῖρα ('beside')

→ object specification

χεῖρ: 'hand'; in the Hebraism ἀνὰ χεῖρα the 'hand' means 'side / edge'; Absalom stations himself at the very edge of the road leading to the gate, to catch litigants before they reach the king.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ὁδοῦ

way

Genitive

genitive (the road of the gate)

→ relational specification

ὁδός: 'road / way'; renders דֶּרֶךְ; the road leading up to the city gate, where judicial petitioners passed.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πύλης

gate

Genitive

genitive (the gate, locus of judgment)

→ relational specification

πύλη: 'gate'; renders שַׁעַר; the city gate was the seat of legal proceedings and royal audience in ancient Israel (cf. Ruth 4:1; Amos 5:15); Absalom usurps the function of justice at its very threshold.

καὶ

and

narrative conjunction (introducing iterative clause)

→ discourse linkage or contrast

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

ἐγένετο

it would happen

Aor Mid Indic 3 Sg · γίνομαι

main verb (iterative formula introducing the case)

→ iterative aorist (recurring circumstance)

γίνομαι: here introduces a recurring circumstance ('it would happen that ...'), rendering the Hebrew frequentative הִיָּחַד.

πᾶς

every

Nominative

attributive adjective (modifying ἀνὴρ)

→ participant prominence

πᾶς: 'every / all'; the distributive πᾶς ἀνὴρ ('every man') stresses the comprehensiveness of Absalom's interception — no litigant escapes his attention.

ἀνὴρ

man

Nominative

subject of the relative construction

→ participant prominence

ἀνὴρ: 'man'; renders אִישׁ; here the individual litigant coming with a legal case to the royal court.

ᾧ

to whom

Dative

relative pronoun (dative of possession in relative clause)

→ participant reference or interest

ὅς; relative pronoun; the dative ᾧ ἐγένετο κρίσις is a dative of possession ('who had a lawsuit'), a Greek idiom rendering the Hebrew 'who had a dispute.'

ἐγένετο

there was

Aor Mid Indic 3 Sg · γίνομαι

verb of relative clause (possessive: 'who had a case')

→ constative aorist

γίνομαι: with dative of possession, 'there came to be (for him)' = 'he had'; the lawsuit that brought the man to the king.

κρίσις

lawsuit / judgment

Nominative

subject of ἐγένετο (the case the man had)

→ participant prominence

κρίσις: 'judgment / lawsuit / legal dispute'; renders נִשְׁפָּט / בִּי ; the legal cause for which the man sought royal adjudication.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (the litigant's coming)

→ iterative aorist (each came)

ἔρχομαι: 'come / go'; the litigant's habitual coming to the king for adjudication, which Absalom intercepts.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς (the king = David)

→ object specification

βασιλεύς: 'king'; renders לֶמֶלֶךְ ; David, to whom the litigants come for royal justice — the very office Absalom is undermining.

εἰς

for

preposition + accusative (purpose: 'for judgment')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose: 'for judgment').

κρίσιν

judgment

Accusative

accusative object of εἰς (purpose of coming)

→ object specification

κρίσις: 'judgment'; the purpose of the litigant's visit — to have his case adjudicated by the king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβόησεν

would call out

Aor Act Indic 3 Sg · βοάω

main verb (Absalom's hailing the litigant)

→ iterative aorist (habitual)

βοάω: 'cry out / call'; Absalom hails the litigant before he can reach the king, initiating his ingratiating interview.

πρός

to

preposition + accusative (direction of address)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

accusative object of πρὸς (the litigant)

→ participant reference

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

Αβεσσαλωμ

Absalom

subject (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔλεγεν

would say

Impf Act Indic 3 Sg · λέγω

main verb (iterative imperfect of habitual speech)

→ iterative imperfect (repeated address)

λέγω (impf.): the imperfect ἔλεγεν signals customary, repeated speech — Absalom's standard opening line to each petitioner.

αὐτῷ

to him

Dative

dative indirect object (the litigant addressed)

→ participant reference or interest

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

ἐκ

from

preposition + genitive (origin)

→ spatial or relational framing

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

ποίας

what / which

Genitive

interrogative adjective (modifying πόλεως)

→ relational specification

ποῖος: 'what kind of / which'; interrogative adjective; Absalom's question 'from what city are you?' is the opening of his calculated personal interest in each litigant.

πόλεως

city

Genitive

genitive object of ἐκ (origin)

→ relational specification

πόλις: 'city'; renders עִיר; the litigant's home city, the subject of Absalom's flattering inquiry.

σύ

you

Nominative

subject (emphatic 2nd person pronoun)

→ participant reference

σύ: emphatic personal pronoun, making the question pointedly personal: 'you — from what city are you?'

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula (predicate of origin)

→ stative present

εἰμί: 'be'; copula in the question of origin.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

would say

Aor Act Indic 3 Sg · λέγω

main verb (the litigant's reply)

→ iterative aorist (each man's reply)

λέγω: the litigant's customary answer to Absalom's opening question.

ὁ

the

Nominative

article (with ἀνὴρ)

→ noun-phrase marking

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

άνήρ man Nominative <i>subject (the litigant)</i> → participant prominence άνήρ: the petitioner who answers Absalom.	ἐκ from <i>preposition + genitive (origin)</i> → spatial or relational framing ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (origin).	μιάς one Genitive <i>numeral adjective (genitive: 'from one of the tribes')</i> → relational specification εἷς, μία, ἓν: 'one'; the feminine genitive μιάς agrees with the partitive φυλῶν ('from one of the tribes').	φυλῶν tribes Genitive <i>partitive genitive (with μιάς: 'one of the tribes')</i> → relational specification φυλή: 'tribe'; renders מְטָרָה / מְטָרָה; the litigant identifies himself as an Israelite, which Absalom exploits to pose as the people's champion against royal neglect.
Ισραηλ of Israel <i>genitive of relationship (indeclinable: 'tribes of Israel')</i> → participant identification Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; the covenant people whose loyalty Absalom seeks to capture.	ὁ the Nominative <i>article (with δοῦλος)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	δοῦλος servant Nominative <i>subject in apposition (self-deprecating 'your servant')</i> → participant prominence δοῦλος: 'servant / slave'; the litigant refers to himself in the deferential third person, ὁ δοῦλός σου ('your servant'), the courtly idiom of self-abasement before a superior.	σου your Genitive <i>genitive of possession ('your servant')</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('your servant').

3 καὶ εἶπεν πρὸς αὐτὸν Αβεσσαλωμ ἰδοὺ οἱ λόγοι σου ἀγαθοὶ καὶ εὐκόλοι καὶ ἀκούων οὐκ ἔστιν σοι παρὰ τοῦ βασιλέως

And Absalom would say to him, 'See, your words are good and straightforward, but there is no one to hear you from the king!'

Direct speech: Absalom's flattering verdict and insinuation

καὶ εἶπεν πρὸς αὐτὸν Αβεσσαλωμ

Absalom's two-part rhetoric: first he validates the petitioner's case (οἱ λόγοι σου ἀγαθοί), then he insinuates that royal justice has failed him (οὐκ ἔστιν ἀκούων ... παρὰ τοῦ βασιλέως). The strategy slanders David's administration without ever directly attacking the king — the subtle groundwork of sedition.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
would say

Aor Act Indic 3 Sg · λέγω

main verb (iterative speech)

→ iterative aorist (habitual reply)

λέγω: Absalom's customary response to each petitioner after hearing his city of origin.

πρὸς
to

preposition + accusative (direction of address)

→ spatial or relational framing

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

αὐτὸν
him

Accusative

accusative object of πρὸς (the petitioner)

→ participant reference

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

Ἀβεσσαλωμ
Absalom

subject (indeclinable proper noun)

→ participant identification

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

ἰδοὺ
behold

presentative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; frozen aorist imperative of εἶδον used as a presentative particle, rendering ἰδὲ; here it draws the litigant's attention to Absalom's flattering verdict on his case.

οἱ
the

Nominative

article (with λόγοι)

→ noun-phrase marking

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

λόγοι
words / cause

Nominative

subject (the litigant's case)

→ participant prominence

λόγος: 'word / matter / cause'; renders לִבְרָא; here 'your words' = the substance of the litigant's legal case, which Absalom pronounces sound.

σου
your

Genitive

genitive of possession

→ relational specification

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

ἀγαθοὶ
good

Nominative

predicate adjective ('your words are good')

→ participant prominence

ἀγαθός: 'good / valid'; renders טוֹב; Absalom's blanket endorsement of every case (regardless of merit) is the flattery by which he wins favor.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εὐκόλοι
straightforward / easy

Nominative

predicate adjective (coordinate with ἀγαθοί)

→ participant prominence

εὐκόλος: 'easy / straightforward / agreeable'; the case is 'easy' to decide in the litigant's favor — Absalom flatters him that his cause is self-evidently just, implying only royal negligence stands in the way.

καὶ but <i>adversative conjunction (contrastive καὶ)</i> → discourse linkage or contrast καί: here adversative ('but'), introducing the insinuation that the king provides no one to hear the case.	ἀκούων one who hears Pres Act Ptc Nom Masc Sg · ἀκούω <i>substantial participle (subject of οὐκ ἔστιν: 'there is no hearer')</i> → verbal action or state ἀκούω: 'hear' / 'give a hearing'; the substantial present participle ἀκούων ('one who hears') here means a judicial hearer — Absalom insinuates that the king has appointed no one to give the petitioner a hearing.	οὐκ not <i>negative particle</i> → discourse linkage or contrast οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.	ἔστιν there is Pres Act Indic 3 Sg · εἰμί <i>existential verb ('there is no hearer for you')</i> → verbal action or state εἰμί: existential 'there is'; οὐκ ἔστιν ἀκούων = 'there is no one to hear'; the slanderous claim that royal justice is unavailable.
σοι for you Dative <i>dative of advantage ('for you')</i> → participant reference or interest σοι: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage ('for you').	παρά from <i>preposition + genitive (source: 'from the king')</i> → spatial or relational framing παρά: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from the king').	τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	βασιλέως king Genitive <i>genitive object of παρά (source of the absent hearing)</i> → relational specification βασιλεύς: 'king' = David; Absalom subtly indicts the king's administration of justice without naming a fault in David himself.

4 καὶ εἶπεν Αβεσσαλωμ τίς με καταστήσει κριτὴν ἐν τῇ γῇ καὶ ἐπ' ἐμὲ ἐλεύσεται πᾶς ἀνὴρ ᾧ ἐὰν ᾗ ἀντιλογία καὶ κρίσις καὶ δικαιώσω αὐτόν

And Absalom would say, 'Who will make me a judge in the land, that every man who has a dispute and lawsuit might come to me, and I would do him justice?'

Direct speech: Absalom's wish to be judge (self-nomination) καὶ εἶπεν Αβεσσαλωμ

The rhetorical question τίς με καταστήσει κριτὴν ('who will make me judge?') is a transparent self-nomination; the wish expresses Absalom's ambition to displace the king's judicial role. The future-oriented ἐλεύσεται and δικαιώσω paint an idealized picture of accessible justice under his rule.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
would say

Aor Act Indic 3 Sg · λέγω

main verb (iterative speech)

→ iterative aorist (habitual lament)

λέγω: Absalom's recurring wish, spoken to each disappointed litigant.

Αβεσσαλωμ
Absalom

subject (indeclinable proper noun)

→ participant identification

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

τίς
who

Nominative

interrogative pronoun (subject of καταστήσει)

→ participant reference

τίς: interrogative pronoun; the question τίς με καταστήσει κριτὴν is an idiomatic expression of wish ('would that someone would make me judge!'), a self-promoting lament.

με
me

Accusative

direct object of καταστήσει

→ participant reference

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

καταστήσει
will appoint / make

Fut Act Indic 3 Sg · καθίστημι

main verb (interrogative-optative force)

→ future of wish (idiomatic optative)

καθίστημι: 'set / appoint / establish'; renders יָשַׁב / יָשִׁיב; the future in a rhetorical question ('who will appoint me?') functions as an expression of desire — Absalom covets the judicial office, and by extension the throne.

κριτὴν
judge

Accusative

predicate accusative (object complement: 'make me a judge')

→ object specification

κριτής: 'judge'; renders שֹׁפֵט; the office Absalom covets — the judge in the land, the role properly belonging to the king and his appointees.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

γῇ
land

Dative

dative of place (locative: 'in the land')

→ sphere or reference

γῇ: 'land / earth'; renders אֶרֶץ; 'in the land' = throughout Israel, the scope of the judgeship Absalom desires.

καὶ
that / and

consecutive conjunction ('and so that')

→ discourse linkage or contrast

καὶ: here consecutive, introducing the imagined result of his appointment ('and then every man would come to me').

ἐπὶ
to

preposition + accusative (direction, elided before vowel)

→ spatial or relational framing

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

ἐμέ

me

Accusative

accusative object of ἐπί (emphatic 'to me')

→ participant reference

ἐγώ: the emphatic accusative ἐμέ stresses the contrast — the litigants would come to me (Absalom), not to the neglectful royal court.

ἐλεύσεται

would come

Fut Mid Indic 3 Sg · ἔρχομαι

main verb (imagined result)

→ predictive future (idealized scenario)

ἔρχομαι: 'come'; the future ἐλεύσεται paints the imagined situation under Absalom's judgeship — universal recourse to him for justice.

πᾶς

every

Nominative

attributive adjective (modifying ἀνὴρ)

→ participant prominence

πᾶς: 'every'; the distributive πᾶς ἀνὴρ envisions all Israel resorting to Absalom for adjudication.

ἀνὴρ

man

Nominative

subject of ἐλεύσεται

→ participant prominence

ἀνὴρ: 'man'; the litigant of the imagined ideal — every man with a grievance.

ὃς

who

Dative

relative pronoun (dative of possession in relative clause)

→ participant reference or interest

ὃς: relative pronoun; ὃς ἐάν ᾧ = 'whoever has' (dative of possession), generalized by ἐάν + subjunctive.

ἐάν

ever

conditional particle (generalizing the relative)

→ discourse linkage or contrast

ἐάν: with the subjunctive ᾧ generalizes the relative clause ('whoever may have a dispute').

ἢ

might be

Pres Act Subj 3 Sg · εἰμί

verb of generalized relative clause (subjunctive with ἐάν)

→ stative present subjunctive

εἰμί (subj.): 'be'; with dative of possession, 'whoever may have' a dispute and a lawsuit.

ἀντιλογία

dispute / controversy

Nominative

subject of ᾧ (the controversy possessed)

→ participant prominence

ἀντιλογία: 'dispute / contradiction / controversy'; renders ἰγ; the legal contention that brings a man to court.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κρίσις

lawsuit

Nominative

subject of ᾧ (coordinate with ἀντιλογία)

→ participant prominence

κρίσις: 'judgment / lawsuit'; paired with ἀντιλογία as a hendiadys for a contested legal cause.

καὶ

and

consecutive conjunction ('and then')

→ discourse linkage or contrast

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

δικαιώσω

I would do justice

Fut Act Indic 1 Sg · δικαιώω

main verb (Absalom's promised verdict)

→ predictive future (self-promised justice)

δικαιώω: 'justify / vindicate / do justice to'; here in the forensic sense of 'give a favorable verdict / vindicate'; Absalom promises that he would vindicate each petitioner — a populist pledge of universal favorable judgment.

αὐτόν

him

Accusative

direct object of δικαιώσω (the litigant vindicated)

→ participant reference

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

5 καὶ ἐγένετο ἐν τῷ ἐγγίζειν ἄνδρα τοῦ προσκυνῆσαι αὐτῷ καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἐπελαμβάνετο αὐτοῦ καὶ κατεφίλησεν αὐτόν

And it would happen, when a man drew near to do him homage, that he would stretch out his hand and take hold of him and kiss him.

Iterative scene: Absalom's familiar embrace of the petitioners

καὶ ἐγένετο ἐν τῷ ἐγγίζειν

The articular infinitive ἐν τῷ ἐγγίζειν ('when [a man] drew near') is a standard LXX temporal construction rendering the Hebrew infinitive construct with כִּ . By refusing homage and instead embracing the petitioner as an equal, Absalom poses as the accessible, affectionate prince — the gesture that completes his theft of the people's affection.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it would happen

Aor Mid Indic 3 Sg · γίνομαι

main verb (iterative formula)

→ iterative aorist (recurring circumstance)

γίνομαι: introduces a recurring circumstance, rendering the Hebrew frequentative וַיְהִי .

ἐν

in / when

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

ἐν: with the articular infinitive (ἐν τῷ + inf.) forms a temporal clause ('when ...'), the LXX's standard rendering of Hebrew כִּ + infinitive construct.

τῷ

the

Dative

article (with infinitive ἐγγίζειν)

→ noun-phrase marking

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

ἐγγίζειν

to draw near

Pres Act Inf · ἐγγίζω

articular infinitive (temporal: 'when a man drew near')

→ verbal action or state

ἐγγίζω: 'draw near / approach'; renders $\text{וְגָלַל} / \text{וְגָלַל}$; the petitioner approaches to render homage to the prince.

ἄνδρα

a man

Accusative

accusative subject of the articular infinitive

→ object specification

ἄνθρωπος: 'man'; the accusative ἄνδρα is the subject of the infinitive ἐγγίζειν, a Greek idiom for 'when a man drew near.'

τοῦ

to

Genitive

article with genitive infinitive of purpose

→ noun-phrase marking

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

προσκυνῆσαι

to do homage

Aor Act Inf · προσκυνέω

genitive infinitive of purpose ('in order to do homage')

→ purpose infinitive

προσκυνέω: 'bow down / do obeisance / worship'; renders וְהִשְׁתַּחֲוָה ; the petitioner approaches to prostrate himself before the prince — the very homage Absalom refuses in order to appear humbly accessible.

αὐτῷ

to him

Dative

dative object of προσκυνῆσαι (Absalom)

→ participant reference or interest

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

καὶ

and

narrative conjunction (apodosis)

→ discourse linkage or contrast

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

ἐξέτεινεν

he would stretch out

Aor Act Indic 3 Sg · ἐκτείνω

main verb (Absalom's gesture)

→ iterative aorist (habitual gesture)

ἐκτείνω: 'stretch out / extend'; renders $(\text{וְ}) \text{וְגָלַל}$; Absalom extends his hand not to receive homage but to lift up and embrace the petitioner.

τὴν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐξέτεινεν

→ object specification

χεῖρ: 'hand'; the extended hand is the gesture of intimate welcome by which Absalom flatters each man.

αὐτοῦ

his

Genitive

genitive of possession (Absalom's hand)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπelaμβάνετο

would take hold of

Impf Mid Indic 3 Sg · ἐπιλαμβάνομαι

main verb (iterative imperfect of habitual grasp)

→ iterative imperfect (repeated embrace)

ἐπιλαμβάνομαι: 'take hold of / grasp'; the deponent takes the genitive (αὐτοῦ); Absalom grasps the petitioner familiarly, raising him from his bow — a calculated display of fellow-feeling.

αὐτοῦ

him

Genitive

genitive object of ἐπελαμβάνετο

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατεφίλησεν

would kiss

Aor Act Indic 3 Sg · καταφιλέω

main verb (climax of the familiar gesture)

→ iterative aorist (habitual kiss)

καταφιλέω: 'kiss warmly / kiss repeatedly'; the intensive κατα- compound; the kiss seals Absalom's pose of brotherly affection — an ironic foreshadowing of the kiss as a sign of treacherous intimacy elsewhere in Scripture.

αὐτόν

him

Accusative

direct object of κατεφίλησεν

→ participant reference

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

6 καὶ ἐποίησεν Αβессαλωμ κατὰ τὸ ῥῆμα τοῦτο παντὶ Ἰσραηλ τοῖς παραγινομένοις εἰς κρίσιν πρὸς τὸν βασιλέα καὶ ἰδιοποιεῖτο Αβессαλωμ τὴν καρδίαν ἀνδρῶν Ἰσραηλ

And Absalom did according to this manner to all Israel who came for judgment to the king; and Absalom appropriated to himself the heart of the men of Israel.

Summary statement: the cumulative effect of Absalom's practice

καὶ ἐποίησεν Αβессαλωμ

v. 6 summarizes and seals unit A: the repeated behavior (κατὰ τὸ ῥῆμα τοῦτο, 'according to this manner') has the cumulative effect captured by the imperfect ἰδιοποιεῖτο ('was appropriating to himself') — Absalom gradually 'steals the heart' of Israel, the LXX's vivid rendering of בָּלַתָּה ... בְּיָדְךָ.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (summary of habitual practice)

→ summary aorist (cumulative practice)

ποιέω: 'do / act'; here gathering up the whole iterative practice of vv. 2–5 into a single summarizing statement.

Αβессαλωμ

Absalom

subject (indeclinable proper noun)

→ participant identification

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

κατὰ

according to

preposition + accusative (standard / manner)

→ spatial or relational framing

κατά + acc.: 'according to'; introduces the standard of behavior — Absalom acted 'in this manner' toward everyone.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

manner / matter

Accusative

accusative object of κατά (the described practice)

→ object specification

ῥῆμα: 'word / matter / thing'; renders רָצָה; in the idiom κατὰ τὸ ῥῆμα τοῦτο ('according to this manner / in this way') it refers to the whole described mode of conduct, not a spoken word.

τοῦτο

this

Accusative

demonstrative adjective (modifying ῥῆμα)

→ participant reference

οὗτος: 'this'; points back to the described pattern of behavior in vv. 2–5.

παντὶ

to all

Dative

dative (indirect object: 'to all Israel')

→ sphere or reference

πᾶς: 'all'; the dative παντὶ Ἰσραὴλ ('to all Israel') marks the comprehensive scope of Absalom's manipulation.

Ἰσραὴλ

Israel

indeclinable noun in apposition to παντὶ (dative force)

→ participant identification

Ἰσραὴλ: the covenant people, here as the collective recipients of Absalom's flattery.

τοῖς

the ones

Dative

article (with participle παραγινόμενοις)

→ noun-phrase marking

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

παραγινόμενοις

who came

Pres Mid Ptc Dat Masc Pl · παραγίνομαι

attributive participle (modifying παντὶ Ἰσραὴλ: 'who came')

→ verbal action or state

παραγίνομαι: 'come / arrive / present oneself'; the attributive participle restricts 'all Israel' to those who came with cases to the royal court — the very people Absalom intercepted.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

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

κρίσιν

judgment

Accusative

accusative object of εἰς (purpose of coming)

→ object specification

κρίσις: 'judgment'; the litigants' purpose in coming — to obtain a royal verdict.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς (the king = David)

→ object specification

βασιλεύς: 'king' = David, the proper judge whom Absalom is supplanting in the people's affection.

καὶ

and

narrative conjunction (result clause)

→ discourse linkage or contrast

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

ἰδιοποιεῖτο

would appropriate to himself

Impf Mid Indic 3 Sg · ἰδιοποιέομαι

main verb (climactic imperfect: the gradual theft of allegiance)

→ iterative/conative imperfect (was winning over)

ἰδιοποιέομαι: 'make one's own / appropriate to oneself'; a rare LXX verb rendering בָּחַץ־תֵּץ בָּגֵגִי ('stole the heart'); the imperfect captures the gradual, progressive capture of Israel's loyalty — Absalom 'was making the heart of Israel his own.'

Αβεσσαλωμ

Absalom

subject (indeclinable proper noun)

→ participant identification

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

τὴν

the

Accusative

article (with καρδίαν)

→ noun-phrase marking

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

καρδίαν

heart

Accusative

direct object of ἰδιοποιεῖτο

→ object specification

καρδία: 'heart'; renders בָּחַץ; the seat of loyalty, will, and allegiance; 'the heart of the men of Israel' is their corporate devotion, which Absalom appropriates from his father.

ἀνδρῶν

of the men

Genitive

genitive of possession (the heart belonging to the men)

→ relational specification

ἀνὴρ: 'man'; the genitive plural ἀνδρῶν Ἰσραὴλ ('of the men of Israel') specifies whose collective allegiance is stolen.

Ἰσραὴλ

of Israel

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

→ participant identification

Ἰσραὴλ: the covenant people; their heart is the prize of Absalom's long campaign of ingratiating.

7 καὶ ἐγένετο ἀπὸ τέλους τεσσαράκοντα ἐτῶν καὶ εἶπεν Ἀβεσσαλωμ πρὸς τὸν πατέρα αὐτοῦ πορεύσομαι
δὴ καὶ ἀποτείσω τὰς εὐχὰς μου ἃς ἠὺξάμην τῷ κυρίῳ ἐν Χεβρων

And it came to pass at the end of forty years that Absalom said to his father, 'Let me go and pay my vows which I vowed to the LORD in Hebron.'

Temporal transition: the moment the revolt is launched

καὶ ἐγένετο ἀπὸ τέλους τεσσαράκοντα ἐτῶν

The temporal formula opens unit B. The figure τεσσαράκοντα ('forty') is the reading of the LXX and several witnesses, where MT reads דַּיָּרְבָּנָה likewise (commonly emended/translated 'four' in English versions); the present text is rendered verbatim. Absalom cloaks his treasonous departure in the piety of paying a vow at Hebron, his own birthplace and David's first capital.

καὶ

and

narrative conjunction

→ 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 of temporal formula (impersonal)

→ constative aorist (narrative onset)

γίνομαι: impersonal 'it came to pass,' rendering ἦγεν; marks the transition to the launch of the revolt.

ἀπὸ

at / from

preposition + genitive (temporal: 'at the end of')

→ spatial or relational framing

ἀπὸ: 'from'; in the temporal idiom ἀπὸ τέλους ('at the end of'), rendering γρῶ ('at the end of').

τέλους

end

Genitive

genitive object of ἀπὸ (temporal point)

→ relational specification

τέλος: 'end / completion'; renders γρ; the phrase ἀπὸ τέλους ... ἐτῶν dates the launch of the conspiracy to the close of the stated period.

τεσσαράκοντα

forty

indeclinable numeral (modifying ἐτῶν)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable cardinal rendering דַּיָּרְבָּנָה; the LXX figure for the interval before the revolt (English versions often render 'four years').

ἐτῶν

years

Genitive

genitive (the period measured)

→ relational specification

ἔτος: 'year'; the genitive plural ἐτῶν measures the interval after which Absalom moves.

καὶ

that

apodotic conjunction (Hebraism after temporal protasis)

→ discourse linkage or contrast

καὶ: the apodotic waw-calque introducing the main clause after the temporal phrase.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Absalom's request)

→ constative aorist

λέγω: introduces Absalom's deceptive request to his father.

Ἀβεσσαλωμ

Absalom

subject (indeclinable proper noun)

→ participant identification

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

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).

τὸν

the

Accusative

article (with πατέρα)

→ noun-phrase marking

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

πατέρα

father

Accusative

accusative object of πρὸς (David)

→ object specification

πατήρ: 'father'; renders πατήρ; the designation 'his father' heightens the pathos of the coming betrayal — the son deceives the father to his face.

αὐτοῦ

his

Genitive

genitive of relationship (Absalom's father)

→ relational specification

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

πορεύσομαι

let me go

Fut Mid Indic 1 Sg · πορεύομαι

main verb (volitive future: request for leave)

→ volitive future (request: 'let me go')

πορεύομαι: 'go / journey'; the future with δῆ ('let me go now') functions as a polite request for permission to depart for Hebron.

δῆ

now / pray

entreaty particle (softening the request)

→ discourse linkage or contrast

δῆ: enclitic particle of entreaty/urgency, rendering δῆ; it lends the request a polite, deferential tone.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποτείσω

pay

Fut Act Indic 1 Sg · ἀποτίνω

main verb (the alleged purpose)

→ volitive future (purpose of the journey)

ἀποτίνω: 'pay back / discharge / render'; renders ἀποτίνω; the verb of discharging a vow — Absalom claims to be fulfilling a religious obligation, the pretext for his journey to Hebron.

τὰς

the

Accusative

article (with εὐχάς)

→ noun-phrase marking

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

εὐχάς

vows

Accusative

direct object of ἀποτείσω

→ object specification

εὐχή: 'vow / prayer'; renders εὐχάς; the vows Absalom claims to have made in exile, now offered as a pious cover for treason.

μου

my

Genitive

genitive of possession

→ relational specification

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

ὅς

which

Accusative

relative pronoun (object of ηὐξάμην)

→ participant reference

ὅς: relative pronoun, feminine accusative plural agreeing with εὐχάς.

ηὐξάμην

I vowed

Aor Mid Indic 1 Sg · εὔχομαι

verb of relative clause (the vow's making)

→ constative aorist

εὔχομαι: 'vow / pray'; renders רָצָה; cognate with εὐχή; Absalom alleges a past vow made during his Geshur exile (v. 8).

τῷ

to 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 indirect object (recipient of the vow)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative τῷ κυρίῳ marks YHWH as the addressee of the alleged vow — Absalom cynically invokes the divine name to mask his rebellion.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

Χεβρων

Hebron

dative of place (indeclinable place name: 'in Hebron')

→ participant identification

Χεβρων: transliteration of Hebrew חֶבְרֹן; indeclinable in the LXX; Hebron was Absalom's birthplace (3:2–3) and David's original capital (2:1–4), a strategically and symbolically charged site for launching the revolt.

8 ὅτι εὐχὴν ἠΐξατο ὁ δοῦλός σου ἐν τῷ οἰκεῖν με ἐν Γεδσουρ ἐν Συρίᾳ λέγων ἂν ἐπιστρέφων ἐπιστρέψῃ με κύριος εἰς Ἱερουσαλημ καὶ λατρεύσω τῷ κυρίῳ

For your servant vowed a vow while I dwelt in Geshur in Syria, saying, 'If the LORD will indeed bring me back to Jerusalem, then I will serve the LORD.'

Causal elaboration: the content of the alleged vow ὅτι εὐχὴν ἠΐξατο ὁ δοῦλός σου

ὅτι ('for / because') supplies the justifying detail behind the request of v. 7. Absalom speaks in the deferential third person (ὁ δοῦλός σου, 'your servant') and quotes the supposed vow with the Hebraizing emphatic construction ἐπιστρέφων ἐπιστρέψῃ ('if he will indeed bring back'), a calque of the Hebrew infinitive absolute that lends his lie the cadence of authentic piety.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the justification for Absalom's request — the alleged vow he must now discharge.

εὐχὴν

a vow

Accusative

cognate accusative (with ἠΐξατο: 'vowed a vow')

→ object specification

εὐχή: 'vow'; the cognate accusative εὐχὴν ἠΐξατο ('vowed a vow') is a Hebraism rendering עָשָׂה עָשָׂה, emphasizing the solemnity of the supposed undertaking.

ἠΐξατο

vowed

Aor Mid Indic 3 Sg · εὔχομαι

main verb (the act of vowing)

→ constative aorist

εὔχομαι: 'vow / pray'; Absalom refers to himself in the third person ('your servant vowed') before slipping into the first person ('while I dwelt') — courtly self-reference.

ὁ

the

Nominative

article (with δοῦλος)

→ noun-phrase marking

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

δοῦλός

servant

Nominative

subject (deferential self-reference: 'your servant')

→ participant prominence

δοῦλος: 'servant'; the courtly idiom ὁ δοῦλός σου ('your servant') by which Absalom addresses his father-king with feigned humility.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐν

while

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

ἐν: with the articular infinitive forms a temporal clause ('while ...').

τῷ

the

Dative

article (with infinitive οἰκεῖν)

→ noun-phrase marking

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

οἰκεῖν

to dwell

Pres Act Inf · οἰκέω

articular infinitive (temporal: 'while I dwell')

→ progressive / durative (ongoing residence)

οἰκέω: 'dwell / live'; renders **בָּשַׁבְתִּי**; refers to Absalom's exile in Geshur after killing Amnon (13:37–38).

με

I (acc.)

Accusative

accusative subject of the articular infinitive

→ participant reference

ἐγώ: the accusative με is the subject of the infinitive οἰκεῖν ('while I dwell'); Absalom shifts to first person here.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

Γεδσουρ

Geshur

dative of place (indeclinable place name)

→ participant identification

Γεδσουρ: transliteration of Hebrew **גֶּשׁוּר** (Geshur); indeclinable; the Aramean kingdom of Absalom's maternal grandfather Talmai (3:3), where Absalom took refuge after murdering Amnon.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

Συρία

Syria / Aram

Dative

dative of place ('in Syria')

→ sphere or reference

Συρία: 'Syria / Aram'; renders **אֲרָם**; locates Geshur within the broader Aramean region north-east of Israel.

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

participle of speech (introducing the quoted vow)

→ imperfective participle (Hebraizing speech-marker)

λέγω: the circumstantial participle λέγων introduces the direct quotation of the vow, a Hebraism rendering **אָמַר**.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the conditional protasis of the vow ('if the LORD brings me back').

ἐπιστρέφω

indeed (returning)

Pres Act Ptc Nom Masc Sg · ἐπιστρέφω

cognate participle (Hebraism: intensifying ἐπιστρέψῃ)

→ intensive (emphatic certainty)

ἐπιστρέφω: 'turn / return / bring back'; the cognate participle ἐπιστρέφων ἐπιστρέψῃ ('if he will surely bring back') renders the Hebrew infinitive absolute **וַיָּשִׁבְתִּי**, expressing emphatic certainty.

ἐπιστρέψῃ

will bring back

Aor Act Subj 3 Sg · ἐπιστρέφω

verb of conditional protasis (subjunctive with ἐάν)

→ verbal action or state

ἐπιστρέφω: here transitive 'bring back / restore'; the subjunctive with ἐάν states the condition; together with the cognate participle it forms the Hebraizing emphatic construction.

με

me

Accusative

direct object of ἐπιστρέψῃ

→ participant reference

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

κύριος

LORD

Nominative

subject of ἐπιστρέψῃ

→ participant prominence

κύριος: rendering of the Tetragrammaton **יהוה**; YHWH is named as the one who would (allegedly) restore Absalom — a name cynically invoked to legitimize the journey.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

accusative of direction (indeclinable place name)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable in the LXX; the city of David, the goal of the alleged return-vow.

καὶ

then

apodotic conjunction (introducing the vow's apodosis)

→ discourse linkage or contrast

καί: 'then'; introduces the apodosis of the vow ('then I will serve the LORD').

λατρεύσω

I will serve

Fut Act Indic 1 Sg · λατρεύω

main verb of the vow's apodosis

→ promissory future (vow content)

λατρεύω: 'serve / render cultic service / worship'; renders תַּבַּד; the vowed obligation — to render religious service to YHWH at Hebron — the pious mask over Absalom's treason.

τῷ

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 object of λατρεύσω (recipient of service)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; λατρεύω regularly takes the dative of the deity served.

9 καὶ εἶπεν αὐτῷ ὁ βασιλεὺς βάδιζε εἰς εἰρήνην καὶ ἀναστὰς ἐπορεύθη εἰς Χεβρων

And the king said to him, 'Go in peace.' And he arose and went to Hebron.

Resolution of the request: David grants leave καὶ εἶπεν αὐτῷ ὁ βασιλεὺς

David's unsuspecting benediction βάδιζε εἰς εἰρήνην ('go in peace') is laden with dramatic irony — the father blesses with 'peace' the son going out to make war. The participle ἀναστὰς + finite ἐπορεύθη ('having risen, he went') is a typical LXX serial-verb construction marking decisive departure.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (David's reply)

→ constative aorist

λέγω: introduces David's unwitting grant of permission.

αὐτῷ
to him

Dative

dative indirect object (Absalom)

→ participant reference or interest

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

ὁ
the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς
king

Nominative

subject (David)

→ participant prominence

βασιλεύς: 'king' = David; here named by his office, granting the request as sovereign and as father.

βάδιζε
go

Pres Act Impv 2 Sg · βαδίζω

main verb (imperative of dismissal)

→ imperative of permission (dismissal-blessing)

βαδίζω: 'go / walk'; the present imperative βάδιζε εἰς εἰρήνην ('go in peace') is the conventional formula of dismissal-blessing, rendering מְבַרְכֵּךְ לְפָנֶיךָ; bitterly ironic here.

εἰς
in

preposition + accusative (in the idiom 'in peace')

→ spatial or relational framing

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

εἰρήνην
peace

Accusative

accusative object of εἰς (idiomatic: 'go in peace')

→ object specification

εἰρήνη: 'peace / well-being'; renders מְבַרְכֵּךְ; the dismissal-blessing 'go in peace' is poignantly contradicted by the war Absalom is about to ignite.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀναστὰς
having arisen

Aor Act Ptc Nom Masc Sg · ἀνίστημι

circumstantial participle (attendant: 'having risen')

→ coincident/antecedent action

ἀνίστημι: 'rise / get up'; the aorist participle ἀναστὰς in the serial construction ἀναστὰς ἐπορεύθη ('arose and went') renders the Hebrew וַיָּקָם וַיֵּלֶךְ, marking decisive departure.

ἐπορεύθη
went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Absalom's departure)

→ constative aorist

πορεύομαι: 'go / journey'; the aorist passive (deponent) ἐπορεύθη marks Absalom's actual departure for Hebron, where the revolt will be proclaimed.

εἰς
to

preposition + accusative (direction)

→ spatial or relational framing

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

Χεβρων

Hebron

accusative of direction (indeclinable place name)

→ participant identification

Χεβρων: Hebron; the destination, soon to be the seat of the revolt.

10 καὶ ἀπέστειλεν Αβεσσαλωμ κατασκόπους ἐν πάσαις φυλαῖς Ἰσραηλ λέγων ἐν τῷ ἀκοῦσαι ὑμᾶς τὴν φωνὴν τῆς κερατίνης καὶ ἐρεῖτε βεβασίλευκεν βασιλεὺς Αβεσσαλωμ ἐν Χεβρων

And Absalom sent spies into all the tribes of Israel, saying, 'When you hear the sound of the horn, then you shall say, "Absalom has become king in Hebron."'

Action: the coordinated signal for the uprising

καὶ ἀπέστειλεν Αβεσσαλωμ κατασκόπους

Absalom's covert network of agents (κατασκόπους, 'spies/scouts') is to broadcast a single message at the trumpet-blast. The temporal articular infinitive ἐν τῷ ἀκοῦσαι ('when you hear') sets the trigger; the perfect βεβασίλευκεν ('has become king') proclaims an accomplished fact, presenting the coup as a fait accompli to seize momentum.

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 (dispatch of agents)

→ constative aorist

ἀποστέλλω: 'send / dispatch (with a commission)'; renders Πλψ; Absalom sends out his agents with a precise seditious message.

Αβεσσαλωμ

Absalom

subject (indeclinable proper noun)

→ participant identification

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

κατασκόπους

spies / scouts

Accusative

direct object of ἀπέστειλεν

→ object specification

κατάσκοπος: 'spy / scout / secret agent'; renders מַגִּלְתִּים; here the covert agents who coordinate the simultaneous proclamation of Absalom's kingship throughout the tribes.

ἐν

in / among

preposition + dative (distribution among the tribes)

→ spatial or relational framing

ἐν: 'in / among'; here marking distribution throughout the tribes.

πάσαις

all

Dative

attributive adjective (modifying φυλαῖς)

→ sphere or reference

παῖς: 'all'; the spies are sent into every tribe, ensuring nationwide coordination of the uprising.

φυλαῖς

tribes

Dative

dative (distribution: 'among all the tribes')

→ sphere or reference

φυλή: 'tribe'; renders בְּכָל ; the whole tribal confederation is targeted by the seditious signal.

Ἰσραὴλ

of Israel

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

→ participant identification

Ἰσραὴλ: the covenant people; 'all the tribes of Israel' marks the comprehensive reach of the conspiracy.

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

participle of speech (introducing the instructions)

→ imperfective participle (Hebraizing speech-marker)

λέγω: the participle introduces the commission given to the spies, rendering אָמַר .

ἐν

when

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

ἐν: with the articular infinitive forms a temporal clause ('when you hear ...').

τῷ

the

Dative

article (with infinitive ἀκοῦσαι)

→ noun-phrase marking

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

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

articular infinitive (temporal: 'when you hear')

→ verbal action or state

ἀκούω: 'hear'; renders שָׁמַע ; the hearing of the trumpet is the trigger for the proclamation.

ὑμᾶς

you

Accusative

accusative subject of the articular infinitive

→ participant reference

οὗ: the accusative ὑμᾶς is the subject of the infinitive ἀκοῦσαι ('when you hear').

τὴν

the

Accusative

article (with φωνήν)

→ noun-phrase marking

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

φωνήν

sound

Accusative

direct object of ἀκοῦσαι

→ object specification

φωνή: 'sound / voice'; renders קוֹל ; the 'sound of the horn' is the prearranged signal for the simultaneous acclamation.

τῆς

of the

Genitive

article (with κερατίνης)

→ noun-phrase marking

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

κερατίνης

horn / trumpet

Genitive

genitive (the source of the sound)

→ relational specification

κερατίνη: '(ram's) horn / trumpet'; renders קֶרֶן; the shofar-blast signals the proclamation of a new king (cf. 3 Kgdms 1:34, 39); its sound marks the public moment of the coup.

καὶ

then

apodotic conjunction (after temporal clause)

→ discourse linkage or contrast

καί: apodotic 'then,' introducing what the agents are to proclaim.

ἐρεῖτε

you shall say

Fut Act Indic 2 Pl · λέγω

main verb (commissioned proclamation)

→ imperatival future (command to proclaim)

λέγω (fut. ἐρῶ): the future with imperatival force ('you shall say') instructs the agents in the exact words of the acclamation.

βεβασίλευκεν

has become king

Perf Act Indic 3 Sg · βασιλεύω

main verb of the proclamation (accomplished-state perfect)

→ perfect of accomplished fact (kingship achieved)

βασιλεύω: 'be / become king / reign'; renders מָלַךְ; the perfect βεβασίλευκεν ('has become and now is king') presents Absalom's accession as an accomplished, settled fact — designed to create the impression of irreversible momentum.

βασιλεύς

king

Nominative

predicate nominative (in apposition to Αβεσσαλωμ)

→ participant prominence

βασιλεύς: 'king'; the title claimed for Absalom in the proclamation — 'King Absalom has begun to reign.'

Αβεσσαλωμ

Absalom

subject of βεβασίλευκεν (indeclinable proper noun)

→ participant identification

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

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

Χεβρων

Hebron

dative of place (indeclinable place name)

→ participant identification

Χεβρων: Hebron; the seat of the proclaimed kingship, deliberately echoing David's own beginning there (2:1–4).

11 καὶ μετὰ Αβεσσαλωμ ἐπορεύθησαν διακόσιοι ἄνδρες ἐξ Ιερουσαλημ κλητοὶ καὶ πορευόμενοι τῇ ἀπλότητι αὐτῶν καὶ οὐκ ἔγνωσαν πᾶν ῥῆμα

And with Absalom there went two hundred men out of Jerusalem, invited guests, and going in their innocence; and they knew nothing of the matter.

Parenthetical detail: the unwitting two hundred καὶ μετὰ Αβεσσαλωμ ἐπορεύθησαν

A narratorial note on the two hundred Jerusalemites who accompany Absalom as innocent guests (κλητοί, 'invited ones'), going 'in their simplicity' (τῇ ἀπλότητι). Their ignorance (οὐκ ἔγνωσαν πᾶν ῥῆμα, 'they knew nothing') underlines Absalom's duplicity — even his retinue is deceived, lending the appearance of legitimacy to his procession.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

μετὰ
with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; marks the two hundred as Absalom's companions on the journey to Hebron.

Αβεσσαλωμ
Absalom

genitive object of μετά (indeclinable proper noun)

→ participant identification

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

ἐπορεύθησαν
went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (the two hundred's departure)

→ constative aorist

πορεύομαι: 'go'; the aorist passive (deponent) describes the two hundred accompanying Absalom to Hebron.

διακόσιοι
two hundred

Nominative

numeral adjective (modifying ἄνδρες)

→ participant prominence

διακόσιοι: 'two hundred'; a declinable cardinal (nom. masc. pl.) agreeing with ἄνδρες; the substantial company lends Absalom's procession an air of dignified legitimacy.

ἄνδρες
men

Nominative

subject of ἐπορεύθησαν

→ participant prominence

άνήρ: 'man'; the two hundred prominent Jerusalemites invited as guests.

ἐξ
out of

preposition + genitive (origin)

→ spatial or relational framing

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

Ιερουσαλημ
Jerusalem

genitive object of ἐξ (indeclinable place name)

→ participant identification

Ιερουσαλημ: Jerusalem; the men are drawn from the capital, so their presence suggests the city's endorsement of Absalom.

κλητοὶ

invited ones / guests

Aor Pass Ptc/Adj Nom Masc Pl · καλέω

predicate adjective (verbal adjective: 'as invited guests')

→ verbal action or state

κλητός: 'called / invited'; the verbal adjective from καλέω; they are 'invited guests,' summoned by Absalom on the pretext of the sacrificial feast (cf. v. 12), unaware of the political design.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πορεύόμενοι

going

Pres Mid Ptc Nom Masc Pl · πορεύομαι

circumstantial participle (manner: 'going in their innocence')

→ durative present participle (the ongoing march)

πορεύομαι: 'go'; the present participle πορεύόμενοι τῇ ἀπλότητι ('going in their simplicity') describes the manner of their journey — unsuspecting and sincere.

τῇ

in the

Dative

article (with ἀπλότητι)

→ noun-phrase marking

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

ἀπλότητι

innocence / simplicity

Dative

dative of manner ('in their simplicity')

→ sphere or reference

ἀπλότης: 'singleness / simplicity / sincerity'; renders $\square\aleph$ ('integrity / innocence'); the dative of manner stresses the guests' guileless ignorance — they have no part in the conspiracy.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἔγνωσαν

they knew

Aor Act Indic 3 Pl · γινώσκω

main verb (the guests' ignorance)

→ constative aorist (state of ignorance)

γινώσκω: 'know / recognize'; renders $\aleph\tau$; οὐκ ἔγνωσαν πᾶν ῥῆμα ('they knew nothing of the matter') underscores the total innocence of the two hundred — they are unwitting dupes.

πᾶν

any / nothing

Accusative

adjective (with negative: 'not ... anything')

→ object specification

πᾶς: 'all / any'; οὐκ ... πᾶν is a Hebraism ($\aleph\aleph$... $\aleph\aleph$) for 'not ... anything' = 'nothing at all.'

ῥῆμα

matter / thing

Accusative

direct object of ἔγνωσαν (the secret plan)

→ object specification

ῥῆμα: 'word / matter / thing'; renders $\aleph\tau$; here 'the matter' = the conspiracy; the guests knew nothing of the plot they were unwittingly adorning.

12 καὶ ἀπέστειλεν Ἀβεσσαλωμ καὶ ἐκάλεσεν τὸν Ἀχιτοφελ τὸν Γελμωναῖον τὸν σύμβουλον Δαυιδ ἐκ τῆς πόλεως αὐτοῦ ἐκ Γωλα ἐν τῷ θυσιάζειν αὐτόν καὶ ἐγένετο σύστρεμμα ἰσχυρόν καὶ ὁ λαὸς πορευόμενος καὶ πολὺς μετὰ Ἀβεσσαλωμ

And Absalom sent and summoned Ahithophel the Gilonite, David's counsellor, from his city, from Giloh, while he was sacrificing; and the conspiracy became strong, and the people going with Absalom grew many.

Climax of unit B: the conspiracy gains strength

καὶ ἀπέστειλεν Ἀβεσσαλωμ καὶ ἐκάλεσεν

The recruitment of Ahithophel, David's own famed counsellor, is the decisive escalation — his defection turns a popular movement into a credible coup. The closing clause (σύστρεμμα ἰσχυρόν, 'a strong conspiracy'; ὁ λαὸς ... πολὺς, 'the people ... many') reports the snowballing of support, setting up the alarm that reaches David in v. 13.

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 (Absalom dispatches a summons)

→ constative aorist

ἀποστέλλω: 'send'; here in the serial idiom ἀπέστειλεν ... καὶ ἐκάλεσεν ('sent and summoned'), rendering אָרְשָׁה וְאֶחֱיָתוֹפֶל.

Ἀβεσσαλωμ

Absalom

subject (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinate conjunction (serial verb)

→ discourse linkage or contrast

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

ἐκάλεσεν

summoned

Aor Act Indic 3 Sg · καλέω

main verb (the summoning of Ahithophel)

→ constative aorist

καλέω: 'call / summon / invite'; renders Ἀχίθ; Absalom summons David's counsellor to lend the revolt strategic weight.

τὸν

the

Accusative

article (with Ἀχίθ)

→ noun-phrase marking

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

Ἀχίθ

Ahithophel

direct object of ἐκάλεσεν (indeclinable proper noun, articular)

→ participant identification

Ἀχίθ: transliteration of Hebrew אֲחִיטוֹפֶל; indeclinable, but here marked accusative by the article τὸν; David's renowned counsellor whose advice was 'as if one inquired of God' (16:23); his defection is the pivot of the conspiracy.

τὸν

the

Accusative

article (with Γελμωνάιον)

→ noun-phrase marking

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

Γελμωνάιον

Gilonite

Accusative

apposition to Ἀχίθ (gentilic)

→ object specification

Γελμωνάιος: 'Gilonite,' the gentilic from Giloh (Γωλα); a declinable gentilic adjective in the accusative agreeing with the articular Ἀχίθ; identifies Ahithophel by his hometown.

τὸν

the

Accusative

article (with σύμβουλον)

→ noun-phrase marking

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

σύμβουλον

counsellor

Accusative

apposition to Ἀχίθ (his office)

→ object specification

σύμβουλος: 'counsellor / adviser'; renders γγ; the title underscores the gravity of the betrayal — David's own chief adviser joins the rebellion.

Δαυιδ

of David

genitive of relationship (indeclinable: 'David's counsellor')

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; here in genitive force — Ahithophel was David's counsellor, making his defection the more devastating.

ἐκ

from

preposition + genitive (origin)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with πόλεις)

→ noun-phrase marking

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

πόλεις

city

Genitive

genitive object of ἐκ (Ahithophel's hometown)

→ relational specification

πόλις: 'city'; Ahithophel's hometown, named in the next phrase as Giloh.

αὐτοῦ

his

Genitive

genitive of possession (Ahithophel's city)

→ relational specification

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

ἐκ

from

preposition + genitive (origin, in apposition)

→ spatial or relational framing

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

Γωλα

Giloh

genitive in apposition to πόλεως (indeclinable place name)

→ participant identification

Γωλα: transliteration of Hebrew גִּלּוֹה (Giloh); indeclinable; a town in the Judean hill country, Ahithophel's home, specified in apposition to 'his city'.

ἐν

while

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

ἐν: with the articular infinitive forms a temporal clause ('while he was sacrificing').

τῷ

the

Dative

article (with infinitive θυσιάζειν)

→ noun-phrase marking

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

θυσιάζειν

sacrificing

Pres Act Inf · θυσιάζω

articular infinitive (temporal: 'while sacrificing')

→ verbal action or state

θυσιάζω: 'sacrifice / offer'; renders תָּזֵבֶחַ; Absalom's sacrificial feast at Hebron is the religious cover under which the summons and conspiracy proceed.

αὐτόν

he

Accusative

accusative subject of the articular infinitive (Absalom)

→ participant reference

αὐτός: the accusative αὐτόν is the subject of θυσιάζειν ('while he was sacrificing'), referring to Absalom.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (the growth of the conspiracy)

→ ingressive aorist (came to be)

γίνομαι: 'become / come to be'; here the conspiracy 'became strong,' marking the decisive consolidation of the revolt.

σύστρομμα

conspiracy

Nominative

subject of ἐγένετο

→ participant prominence

σύστρομμα: 'band / conspiracy / faction'; renders קִשְׁרָה ('conspiracy'); from συστρέφω ('band together'); the organized faction of rebels gathered around Absalom.

ἰσχυρόν

strong

Nominative

predicate adjective (modifying σύστρομμα)

→ participant prominence

ἰσχυρός: 'strong / mighty'; renders יָגֵבֵר; the conspiracy grows formidable — strong enough to drive the king from his capital.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαὸς

people

Nominative

subject (the people joining Absalom)

→ participant prominence

λαὸς: 'people'; renders לָאֹד ; here the growing body of supporters rallying to Absalom's cause.

πορευόμενος

going

Pres Mid Ptc Nom Masc Sg · πορεύομαι

attributive participle (modifying λαὸς: 'the people going')

→ verbal action or state

πορεύομαι: 'go'; the participle describes the people continually streaming to join Absalom — a movement gathering momentum.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πολύς

many / numerous

Nominative

predicate adjective (modifying λαὸς: 'grew numerous')

→ participant prominence

πολύς: 'much / many'; renders רַב ; the people with Absalom continually increased in number, dramatizing the swelling tide of rebellion.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

Αβεσσαλωμ

Absalom

genitive object of μετά (indeclinable proper noun)

→ participant identification

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

13 καὶ παρεγένετο ὁ ἀπαγγέλλων πρὸς Δαυὶδ λέγων ἐγενήθη ἡ καρδία ἀνδρῶν Ἰσραὴλ ὀπίσω Αβεσσαλωμ

And the messenger came to David, saying, 'The heart of the men of Israel has gone after Absalom.'

Turning point: the report reaches David (opening unit C) καὶ παρεγένετο ὁ ἀπαγγέλλων

The arrival of the messenger opens unit C and the flight narrative. The report ἐγενήθη ἡ καρδία ... ὀπίσω Αβεσσαλωμ ('the heart ... has gone after Absalom') deliberately echoes ἰδιοποιεῖτο ... τὴν καρδίαν of v. 6 — the theft of the heart is now an accomplished defection.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρεγένετο

came

Aor Mid Indic 3 Sg · παραγίνομαι

main verb (the messenger's arrival)

→ constative aorist

παραγίνομαι: 'come / arrive / be present'; renders נִבֵּן; marks the arrival of the alarming report at David's court.

ὁ

the

Nominative

article (with participle ἀπαγγέλλων)

→ noun-phrase marking

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

ἀπαγγέλλων

messenger / one reporting

Pres Act Ptc Nom Masc Sg · ἀπαγγέλλω

substantial participle (subject: 'the one reporting')

→ verbal action or state

ἀπαγγέλλω: 'report / announce / bring word'; the substantial participle ὁ ἀπαγγέλλων ('the reporter / messenger') renders the Hebrew תִּלְבֵּן; the bearer of the news that triggers David's flight.

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: David; the king, now the recipient of the dire news.

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

participle of speech (introducing the report)

→ imperfective participle (Hebraizing speech-marker)

λέγω: introduces the content of the report, rendering מֵאָמַר.

ἐγενήθη

has gone / become

Aor Pass Indic 3 Sg · γίνομαι

main verb of the report

→ resultative aorist (settled state)

γίνομαι (aor. pass.): 'become / come to be'; ἐγενήθη ... ὀπίσω Ἀβессαλωμ ('the heart has come to be after Absalom') = Israel's allegiance has shifted decisively to the usurper.

ἡ

the

Nominative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of ἐγενήθη

→ participant prominence

καρδία: 'heart'; renders לֵב; the corporate allegiance of Israel, now lost to David — the fulfillment of the heart-theft of v. 6.

ἀνδρῶν

of the men

Genitive

genitive of possession (whose heart)

→ relational specification

ἀνὴρ: 'man'; the genitive plural specifies whose loyalty has turned — the men of Israel.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: the covenant people, here the body of Israelites whose hearts have followed Absalom.

ὀπίσω

after

improper preposition + genitive (allegiance: 'after Absalom')

→ spatial or relational framing

ὀπίσω: 'behind / after'; an improper preposition taking the genitive; the idiom 'the heart is after X' (rendering יָרֵךְ) denotes following / allegiance — Israel now follows Absalom.

Αβεσσαλωμ

Absalom

genitive object of ὀπίσω (indeclinable proper noun)

→ participant identification

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

14 καὶ εἶπεν Δαυιδ πᾶσιν τοῖς παισὶν αὐτοῦ τοῖς μετ' αὐτοῦ τοῖς ἐν Ἱερουσαλημ ἀνάστητε καὶ φύγωμεν ὅτι οὐκ ἔστιν ἡμῖν σωτηρία ἀπὸ προσώπου Αβεσσαλωμ ταχύνατε τοῦ πορευθῆναι ἵνα μὴ ταχύνη καὶ καταλάβῃ ἡμᾶς καὶ ἐξώσῃ ἐφ' ἡμᾶς τὴν κακίαν καὶ πατάξῃ τὴν πόλιν στόματι μαχαίρης

And David said to all his servants who were with him in Jerusalem, 'Arise, and let us flee, for there is no deliverance for us from before Absalom. Make haste to go, lest he make haste and overtake us and thrust the evil upon us and strike the city with the edge of the sword.'

Direct command: David orders immediate flight καὶ εἶπεν Δαυιδ

David's urgent triple imperative (ἀνάστητε ... φύγωμεν ... ταχύνατε) is governed by a strategic calculation: flight will spare both the royal party and Jerusalem from a massacre (στόματι μαχαίρης, 'with the edge of the sword'). The ἵνα μὴ purpose clause stacks four subjunctives (ταχύνη, καταλάβῃ, ἐξώσῃ, πατάξῃ) to convey the cascading danger of delay.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (David's command)

→ constative aorist

λέγω: introduces David's urgent order to flee.

Δαυιδ
David

subject (indeclinable proper noun)

→ participant identification

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

πᾶσιν
to all

Dative

attributive adjective (modifying παισίν)

→ sphere or reference

πᾶς: 'all'; David addresses his entire retinue still loyal in Jerusalem.

τοῖς
the

Dative

article (with παισίν)

→ noun-phrase marking

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

παισίν
servants

Dative

dative indirect object (the addressees)

→ sphere or reference

παῖς: 'servant / attendant / official'; renders דָּבָר; the royal household servants and officials who remain loyal to David.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

τοῖς
the ones

Dative

article (attributive: 'those with him')

→ noun-phrase marking

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

μετ'
with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

αὐτοῦ
him

Genitive

genitive object of μετὰ

→ relational specification

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

τοῖς
the ones

Dative

article (attributive: 'those in Jerusalem')

→ noun-phrase marking

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

ἐν
in

preposition + dative (place)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

dative of place (indeclinable place name)

→ participant identification

Ιερουσαλημ: Jerusalem; the royal city David is about to abandon.

ἀνάστητε

arise

Aor Act Impv 2 Pl · ἀνίστημι

main verb (imperative of urgency)

→ ingressive aorist imperative (rouse to action)

ἀνίστημι: 'rise / get up'; the aorist imperative ἀνάστητε ('arise!') calls the household to immediate, decisive action — the conventional summons to set out (cf. Hebrew **וּמִקֵּץ**).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φύγωμεν

let us flee

Aor Act Subj 1 Pl · φεύγω

hortatory subjunctive ('let us flee')

→ hortatory subjunctive (urgent exhortation)

φεύγω: 'flee / escape'; renders **נוֹדַךְ** / **נָדַךְ**; the hortatory subjunctive φύγωμεν ('let us flee') frames the flight as a shared, urgent necessity for the whole household.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the reason for flight — there is no safety in remaining.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb ('there is no deliverance')

→ verbal action or state

εἰμί: existential 'there is'; οὐκ ἔστιν ... σωτηρία = 'there is no deliverance' if they stay to face Absalom.

ἡμῖν

for us

Dative

dative of advantage ('for us')

→ participant reference or interest

ἡμῖν: meaning 'for us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage ('for us').

σωτηρία

deliverance / safety

Nominative

subject of ἔστιν

→ participant prominence

σωτηρία: 'deliverance / safety / salvation'; renders **פְּלִיטָה** / **יְשׁוּעָה**; here 'escape / safety' — there is no way to survive a siege, so flight is the only option.

ἀπὸ

from

preposition + genitive (in the idiom ἀπὸ προσώπου)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (in the idiom ἀπὸ προσώπου).

προσώπου

face / presence

Genitive

genitive in idiom ἀπὸ προσώπου ('from before')

→ relational specification

πρόσωπον: 'face / presence'; the Hebraism ἀπὸ προσώπου ('from before / from the face of') renders **יְנִיבִי**; 'from before Absalom' = away from his advancing power.

Αβεσσαλωμ

Absalom

genitive object of προσώπου (indeclinable proper noun)

→ participant identification

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

ταχύνετε

make haste

Aor Act Impv 2 Pl · ταχύνω

main verb (imperative of urgency)

→ **ingressive aorist imperative**

ταχύνω: 'hasten / hurry'; renders רָחַץ; the imperative ταχύνετε ('hurry!') intensifies the urgency — every moment of delay increases the danger.

τοῦ

to

Genitive

article with genitive infinitive (complementary/purpose)

→ **noun-phrase marking**

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

πορευθῆναι

to go

Aor Pass Inf · πορεύομαι

complementary genitive infinitive (with ταχύνετε)

→ **telic aorist infinitive**

πορεύομαι: 'go / depart'; the articular genitive infinitive τοῦ πορευθῆναι complements ταχύνετε ('hasten to go'), a common LXX construction.

ἵνα

lest

purpose conjunction (negative, with μή)

→ **discourse linkage or contrast**

ἵνα: 'in order that!'; with μή ('lest') introduces the negative purpose clause spelling out the danger to be averted.

μή

not

negative particle (with ἵνα)

→ **discourse linkage or contrast**

μή: meaning 'not!'; conjunction or particle linking this unit with the surrounding discourse.

ταχύνη

he make haste

Aor Act Subj 3 Sg · ταχύνω

verb of negative purpose clause (subjunctive)

→ **verbal action or state**

ταχύνω: 'hasten!'; the subjunctive in the ἵνα μή clause — David fears Absalom will move quickly and trap them.

καὶ

and

coordinate conjunction (within purpose clause)

→ **discourse linkage or contrast**

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

καταλάβη

overtake

Aor Act Subj 3 Sg · καταλαμβάνω

verb of negative purpose clause (subjunctive)

→ **aorist subjunctive (feared outcome)**

καταλαμβάνω: 'seize / overtake / catch!'; renders לַשְׁׁלֹךְ / לִשְׁׁלֹךְ; the danger that Absalom will catch up with the slow-moving column.

ἡμᾶς

us

Accusative

direct object of καταλάβη

→ **participant reference**

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

καὶ

and

coordinate conjunction (within purpose clause)

→ **discourse linkage or contrast**

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

ἐξώση

thrust / bring

Aor Act Subj 3 Sg · ἐξωθέω

verb of negative purpose clause (subjunctive)

→ **verbal action or state**

ἐξωθέω: 'thrust out / drive / force!'; here 'force / bring down (evil) upon!'; the verb pictures Absalom forcibly imposing calamity upon David's party.

ἐφ'

upon

preposition + accusative (direction, elided)

→ **spatial or relational framing**

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

ἡμᾶς

us

Accusative

accusative object of ἐπί

→ participant reference

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

τὴν

the

Accusative

article (with κακίαν)

→ noun-phrase marking

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

κακίαν

evil / calamity

Accusative

direct object of ἐξώση

→ object specification

κακία: 'evil / harm / calamity'; renders הַצָּר; the disaster Absalom would inflict — bloodshed and destruction — if he overtakes the fleeing party.

καὶ

and

coordinate conjunction (within purpose clause)

→ discourse linkage or contrast

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

πατάξῃ

strike

Aor Act Subj 3 Sg · πατάσσω

verb of negative purpose clause (subjunctive)

→ constative aorist subjunctive (the act of striking)

πατάσσω: 'strike / smite'; renders הַכָּה; the verb of military slaughter; David fears Absalom would put the city to the sword.

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 πατάξῃ

→ object specification

πόλις: 'city' = Jerusalem; David's flight is partly to spare the capital from a bloody assault.

στόματι

with the edge (lit. mouth)

Dative

dative of instrument (idiom: 'with the edge of the sword')

→ sphere or reference

στόμα: 'mouth'; the Hebraism στόματι μαχαίρης ('with the mouth of the sword') renders הַכָּהֲרֵף, meaning 'with the edge of the sword' — total military slaughter.

μαχαίρης

of the sword

Genitive

genitive (with στόματι: 'edge of the sword')

→ relational specification

μάχαιρα: 'sword / dagger'; renders הַרֶבֶעַ; the instrument of the feared massacre of the city.

15 καὶ εἶπον οἱ παῖδες τοῦ βασιλέως πρὸς τὸν βασιλέα κατὰ πάντα ὅσα αἰρεῖται ὁ κύριος ἡμῶν ὁ βασιλεὺς ἰδοὺ οἱ παῖδες σου

And the servants of the king said to the king, 'According to all that our lord the king chooses, behold, your servants are ready.'

Response: the servants' pledge of total obedience καὶ εἶπον οἱ παῖδες

The servants answer with a formula of complete submission. The phrase ὁ κύριος ἡμῶν ὁ βασιλεὺς ('our lord the king') is a courtly human-master usage — κύριος here is David, not the Tetragrammaton. The verbless ἰδοὺ οἱ παῖδες σου ('behold, your servants') is an idiom of readiness ('we are at your command').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (the servants' reply)

→ constative aorist

λέγω: the aorist εἶπον (3rd pl.) introduces the servants' collective pledge of obedience.

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 (the king's servants)

→ participant prominence

παῖς: 'servant / attendant'; renders טַבָּח; the loyal royal household who declare their readiness to obey.

τοῦ

of 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 relationship (servants of the king)

→ relational specification

βασιλεὺς: 'king' = David; the servants are identified by their loyalty to the king.

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).

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς (David addressed)

→ object specification

βασιλεύς: David, addressed by his servants.

κατὰ

according to

preposition + accusative (standard)

→ spatial or relational framing

κατά + acc.: 'according to'; introduces the standard of the servants' obedience — the king's own choice.

πάντα

all

Accusative

accusative object of κατὰ ('all that')

→ object specification

πᾶς: 'all'; κατὰ πάντα ὅσα ('according to all that') marks the unconditional scope of their submission.

ὅσα

whatever

Accusative

relative pronoun (object of αἰρεῖται)

→ participant reference

ὅσος: 'as much/many as / whatever'; the relative ὅσα generalizes — 'whatever the king chooses.'

αἰρεῖται

chooses

Pres Mid Indic 3 Sg · αἰρέω

verb of relative clause (the king's choosing)

→ customary present

αἰρέω (mid. αἰρέομαι): 'choose / prefer / decide'; renders ἠΠΞ; the middle voice means 'choose for oneself'; the servants defer entirely to the king's decision.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

lord

Nominative

subject of αἰρεῖται (human master: David)

→ participant prominence

κύριος: 'lord / master'; here a human honorific for David, not the Tetragrammaton — the servants address their earthly sovereign as ὁ κύριος ἡμῶν ὁ βασιλεύς ('our lord the king'), the standard courtly formula.

ἡμῶν

our

Genitive

genitive of possession ('our lord')

→ relational specification

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

ὁ

the

Nominative

article (with βασιλεύς, in apposition)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

nominative in apposition to ὁ κύριος ἡμῶν

→ participant prominence

βασιλεύς: 'king'; in apposition, clarifying that 'our lord' is the king himself, David.

ἰδοὺ

behold

presentative particle (idiom of readiness)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; in the idiom ἰδοὺ οἱ παῖδες σου ('behold, your servants') it expresses readiness and availability — 'here we are at your service.'

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

predicate nominative (verbless: 'your servants [are ready]')

→ participant prominence

παῖς: 'servant'; the verbless clause ἰδοὺ οἱ παῖδες σου declares the servants' total availability to do the king's will.

σου

your

Genitive

genitive of possession ('your servants')

→ relational specification

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

16 καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πᾶς ὁ οἶκος αὐτοῦ τοῖς ποσὶν αὐτῶν καὶ ἀφῆκεν ὁ βασιλεὺς δέκα γυναῖκας τῶν παλλακῶν αὐτοῦ φυλάσσειν τὸν οἶκον

And the king went out, and all his household on foot; and the king left ten women of his concubines to keep the house.

Action: the king's departure and the concubines left behind

καὶ ἐξῆλθεν ὁ βασιλεὺς

The exodus 'on foot' (τοῖς ποσὶν αὐτῶν) marks the humiliation of a fleeing monarch. The ten concubines left to keep the house (φυλάσσειν τὸν οἶκον) is a fateful detail: Absalom will publicly violate them (16:21–22), fulfilling Nathan's oracle of 12:11–12.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the king's departure)

→ constative aorist

ἐξέρχομαι: 'go out / depart'; renders נָצַח; the king's 'going out' from the palace begins the flight from Jerusalem.

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (David)

→ participant prominence

βασιλεὺς: David, here departing his capital in humiliation.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς
all

Nominative

attributive adjective (modifying οἶκος)

→ participant prominence

πᾶς: 'all / whole'; πᾶς ὁ οἶκος = 'the whole household,' the entire royal family and domestic establishment.

ὁ
the

Nominative

article (with οἶκος)

→ noun-phrase marking

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

οἶκος
household

Nominative

subject (coordinate with βασιλεύς)

→ participant prominence

οἶκος: 'house / household'; renders תִּבְּיָהּ; here the royal family and domestic retinue who flee with David.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

τοῖς
on the

Dative

article (with ποσίν)

→ noun-phrase marking

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

ποσίν
feet

Dative

dative of manner ('on foot')

→ sphere or reference

πούς (dat. pl. ποσίν): 'foot'; the idiom τοῖς ποσίν αὐτῶν ('on their feet') = 'on foot,' rendering יִצְיָאָה; the king and his house go out humbly afoot, not in royal state.

αὐτῶν
their

Genitive

genitive of possession

→ relational specification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀφῆκεν
left

Aor Act Indic 3 Sg · ἀφίημι

main verb (the king leaves behind the concubines)

→ constative aorist

ἀφίημι: 'leave / let go / forsake'; renders הִנְיָח / הִנְיָחָהּ; David leaves the ten concubines behind — a detail pregnant with the coming fulfillment of Nathan's prophecy.

ὁ
the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς
king

Nominative

subject (David)

→ participant prominence

βασιλεύς: meaning 'king'; it serves as subject (David).

δέκα ten <i>indeclinable numeral (modifying γυναῖκας)</i> → measure or count δέκα: 'ten'; indeclinable cardinal rendering ἑπτὰ; the ten concubines left to keep the house.	γυναῖκας women Accusative <i>direct object of ἀφῆκεν</i> → object specification γυνή: 'woman / wife'; renders ἑπτὰ; here the concubines, specified in the next phrase.	τῶν of the Genitive <i>article (with παλλακῶν, partitive)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	παλλακῶν concubines Genitive <i>partitive genitive (ten of his concubines)</i> → relational specification παλλακή: 'concubine'; renders ἑπτὰ; secondary wives of the royal harem; their being left behind sets up Absalom's public outrage in 16:21–22.
αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	φυλάσσειν to keep Pres Act Inf · φυλάσσω <i>infinitive of purpose ('to keep the house')</i> → purpose infinitive φυλάσσω: 'guard / keep / watch over'; renders ἑπτὰ; the concubines are left to maintain the palace in the king's absence.	τὸν the Accusative <i>article (with οἶκον)</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	οἶκον house Accusative <i>direct object of φυλάσσειν</i> → object specification οἶκος: 'house / palace'; here the royal residence left in the concubines' care.

17 καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πάντες οἱ παῖδες αὐτοῦ πεζῇ καὶ ἔστησαν ἐν οἴκῳ τῷ μακρᾷ

And the king went out, and all his servants on foot, and they halted at the house that was far off.

Action: the procession halts at the last house καὶ ἐξῆλθεν ὁ βασιλεὺς

A resumptive notice of the departure (ἐξῆλθεν ... πεζῇ, 'went out ... on foot') followed by the first halt 'at the house that was far off' (ἐν οἴκῳ τῷ μακρᾷ) — the last building on the city's edge, where David musters the column before the loyal guard passes in review (v. 18).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (departure resumed)

→ constative aorist

ἐξέρχομαι: 'go out'; resumes the departure of v. 16, now focusing on the king and his servants.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (David)

→ participant prominence

βασιλεύς: David.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (modifying παῖδες)

→ participant prominence

παῖς: 'all'; the entire body of the king's servants accompanies him.

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 (coordinate with βασιλεύς)

→ participant prominence

παῖς: 'servant / attendant'; the king's loyal retinue.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

πεζῇ

on foot

adverb of manner ('on foot')

→ clausal contribution

πεζῇ: 'on foot / by land'; an adverbial dative used as a fixed adverb; reinforces the humiliation of v. 16 — the royal household travels afoot like refugees.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστησαν

they halted

Aor Act Indic 3 Pl · ἵστημι

main verb (the procession's halt)

→ constative aorist (intransitive)

ἵστημι (intrans. aor.): 'stand / halt / take a stand'; renders Πλγ; the column pauses at the outskirts to organize before the guard passes in review.

ἐν

at

preposition + dative (place)

→ spatial or relational framing

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

οἶκω

house

Dative

dative of place ('at the house')

→ sphere or reference

οἶκος: 'house / building'; here a specific building, 'the far house,' marking the edge of the inhabited area — the last halt before the wilderness road.

τῷ

the

Dative

article (with adverb μακράν, attributive)

→ noun-phrase marking

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

μακράν

far off

adverb (attributive with article: 'that was far off')

→ clausal contribution

μακράν: 'far / at a distance'; an adverb here used attributively with the article (τῷ μακράν, 'the [house] far off'), rendering בֵּית הַמִּדְבָּר ('the far house'), the last dwelling at the city's edge.

18 καὶ πάντες οἱ παῖδες αὐτοῦ ἀνὰ χεῖρα αὐτοῦ παρήγον καὶ πᾶς ὁ Χεττι καὶ πᾶς ὁ Φελεθι καὶ ἔστησαν ἐπὶ τῆς ἐλαίας ἐν τῇ ἐρήμῳ καὶ πᾶς ὁ λαὸς παρεπορεύετο ἐχόμενος αὐτοῦ καὶ πάντες οἱ περὶ αὐτὸν καὶ πάντες οἱ ἄδροι καὶ πάντες οἱ μαχηταὶ ἑξακόσιοι ἄνδρες καὶ παρήσαν ἐπὶ χεῖρα αὐτοῦ καὶ πᾶς ὁ Χερεθθι καὶ πᾶς ὁ Φελεθθι καὶ πάντες οἱ Γεθθαῖοι ἑξακόσιοι ἄνδρες οἱ ἐλθόντες τοῖς ποσὶν αὐτῶν ἐκ Γεθ πορευόμενοι ἐπὶ πρόσωπον τοῦ βασιλέως

And all his servants passed on beside him, and all the Cherethites and all the Pelethites; and they halted by the olive tree in the wilderness; and all the people marched along close beside him, and all those about him, and all the mighty men, and all the warriors, six hundred men; and they were present beside him, and all the Cherethites and all the Pelethites and all the Gittites, six hundred men who had come on foot from Gath, marching before the king.

Muster: the loyal guard passes in review before the king

καὶ πάντες οἱ παῖδες αὐτοῦ ἀνὰ χεῖρα αὐτοῦ παρήγον

A muster-scene reviewing David's loyal forces as they file past (παρήγον ... παρεπορεύετο). The verse is textually overloaded in the Greek tradition, doubling the foreign guard: the Cherethites (Χεττι / Χερεθθι), Pelethites (Φελεθθι / Φελεθθι), and the six hundred Gittites who 'came on foot from Gath.' This is the bodyguard of professional soldiers — the foreign mercenaries whose loyalty contrasts pointedly with Israel's defection.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (modifying παῖδες)

→ participant prominence

παῖς: 'all'; the whole body of the king's servants passing in review.

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 παρῆγον

→ participant prominence

παῖς: 'servant / attendant'; the royal retinue marching past the king.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἀνὰ

beside

preposition + accusative (idiom ἀνὰ χεῖρα: 'beside')

→ spatial or relational framing

ἀνά + acc.: in the Hebraism ἀνὰ χεῖρα ('at the side of'), rendering טַ־לַּע; the servants pass close by the king's side.

χεῖρα

side (lit. hand)

Accusative

accusative in idiom ἀνὰ χεῖρα ('beside')

→ object specification

χεῖρ: 'hand'; in the Hebraism 'hand' = 'side'; the troops file past at the king's side as he reviews them.

αὐτοῦ

him

Genitive

genitive (in idiom: 'beside him')

→ relational specification

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

παρῆγον

passed on

Impf Act Indic 3 Pl · παράγω

main verb (the troops file past)

→ descriptive imperfect (procession in progress)

παράγω: 'pass by / lead past / march past'; the imperfect παρῆγον depicts the continuous filing-past of the troops in the review — the king's forces marching by in order.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying ὁ Χεττι)

→ participant prominence

πᾶς: 'all'; the entire corps of the Cherethite guard.

ὁ

the

Nominative

article (collective with gentilic Χεττι)

→ noun-phrase marking

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

Χεττι

Cherethite(s)

collective gentilic (indeclinable, subject)

→ participant identification

Χεττι: transliteration (here for the Cherethites, **יְחֻדִּים**); indeclinable gentilic with collective article **πᾶς** ὁ ('all the Cherethite [corps]'); a foreign guard unit, part of David's professional bodyguard (cf. 8:18; 20:23).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying ὁ Φελεθι)

→ participant prominence

πᾶς: 'all'; the entire corps of the Pelethite guard.

ὁ

the

Nominative

article (collective with gentilic Φελεθι)

→ noun-phrase marking

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

Φελεθι

Pelethite(s)

collective gentilic (indeclinable, subject)

→ participant identification

Φελεθι: transliteration of the Pelethites (**יְחֻדִּים**); indeclinable gentilic; with the Cherethites they form David's elite foreign bodyguard.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστησαν

they halted

Aor Act Indic 3 Pl · ἵστημι

main verb (the guard halts)

→ constative aorist (intransitive)

ἵστημι (intrans.): 'halt / take position'; the guard halts by the olive tree at the desert's edge.

ἐπὶ

by

preposition + genitive (position: 'by / at')

→ spatial or relational framing

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

τῆς

the

Genitive

article (with ἐλαίας)

→ noun-phrase marking

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

ἐλαίας

olive tree

Genitive

genitive object of ἐπὶ (landmark)

→ relational specification

ἐλαία: 'olive tree / olive'; here a landmark olive tree at the edge of the wilderness where the column pauses; possibly read in some traditions as a place-name.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἐρήμῳ)

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

dative of place ('in the wilderness')

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders
רָדְמָה; the wild country east of Jerusalem
toward the Jordan, David's route of flight.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying λαός)

→ participant prominence

πᾶς: 'all'; the whole body of the people
accompanying David.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of παρεπορεύετο

→ participant prominence

λαός: 'people'; here the loyal company and
troops marching with the king.

παρεπορεύετο

marched along

Impf Mid Indic 3 Sg · παρεπορεύομαι

main verb (the people's passing by)

→ descriptive imperfect (ongoing march)

παρεπορεύομαι: 'pass by / march along';
the imperfect depicts the continuous
movement of the people filing past the
king.

ἐχόμενος

close beside

Pres Mid Ptc Nom Masc Sg · ἔχω

participle (idiom ἐχόμενος + gen.: 'next to / close beside')

→ verbal action or state

ἔχω (mid. ptc. ἐχόμενος): with the genitive,
'holding to / next to / close beside'; the
idiom ἐχόμενος αὐτοῦ means 'right beside
him,' marking the people's nearness to the
king.

αὐτοῦ

him

Genitive

genitive with ἐχόμενος ('beside him')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

substantival adjective ('all those')

→ participant prominence

πᾶς: 'all'; 'all those around him' = the king's
close attendants.

οἱ

the ones

Nominative

article (substantival with περὶ αὐτόν)

→ noun-phrase marking

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

περὶ

around

preposition + accusative (those 'around him')

→ spatial or relational framing

περί + acc.: 'around / about'; οἱ περὶ αὐτόν =
'those around him,' his immediate
entourage.

αὐτόν

him

Accusative

accusative object of περί

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (modifying ἄδρoι)

→ participant prominence

παῖς: 'all'; the whole body of the chief men / mighty ones.

οἱ

the

Nominative

article (with ἄδρoι)

→ noun-phrase marking

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

ἄδρoι

mighty / chief men

Nominative

substantival adjective (subject)

→ participant prominence

ἄδρoς: 'stout / strong / important'; substantivized 'the great/mighty men'; here the leading warriors or notables among David's followers.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (modifying μαχηταί)

→ participant prominence

παῖς: 'all'; the whole body of warriors.

οἱ

the

Nominative

article (with μαχηταί)

→ noun-phrase marking

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

μαχηταί

warriors / fighting men

Nominative

subject (the fighting men)

→ participant prominence

μαχητής: 'warrior / fighter'; renders / גבור איש מלחמה; David's professional soldiers, the core of his fighting force.

ἑξακόσιοι

six hundred

Nominative

numeral adjective (modifying ἄνδρες)

→ measure or count

ἑξακόσιοι: 'six hundred'; a declinable cardinal (nom. masc. pl.); the six hundred who had followed David since his outlaw days (cf. 1 Kgdms 23:13; 27:2; 30:9) — his veteran core.

ἄνδρες

men

Nominative

subject in apposition (numbering the warriors)

→ participant prominence

ἄνθρωπος: 'man'; the six hundred fighting men.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρῆσαν

were present

Impf Act Indic 3 Pl · πάρειμι

main verb (the troops in attendance)

→ descriptive imperfect

πάρειμι: 'be present / be at hand'; the imperfect παρῆσαν describes the guard standing in attendance at the king's side during the review.

ἐπὶ

beside

preposition + accusative (idiom ἐπὶ χειρά: 'beside')

→ spatial or relational framing

ἐπί + acc.: in the idiom ἐπὶ χειρά ('at the side of'), rendering תַּלְג; the troops attend beside the king.

χειρά

side (lit. hand)

Accusative

accusative in idiom ἐπὶ χειρά ('beside')

→ object specification

χείρ: 'hand' = 'side' in the Hebraism; the guard stands at the king's side.

αὐτοῦ

him

Genitive

genitive (in idiom: 'beside him')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying ὁ Χερεθθι)

→ participant prominence

πᾶς: 'all'; a second (doublet) mention of the Cherethite corps.

ὁ

the

Nominative

article (collective with gentilic Χερεθθι)

→ noun-phrase marking

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

Χερεθθι

Cherethite(s)

collective gentilic (indeclinable, subject)

→ participant identification

Χερεθθι: transliteration of the Cherethites (יִתְרָ); indeclinable; a doublet of Χεττι above, reflecting the conflated Greek text-tradition of this overloaded verse.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying ὁ Φελεθθι)

→ participant prominence

πᾶς: 'all'; a second mention of the Pelethite corps.

ὁ

the

Nominative

article (collective with gentilic Φελεθθι)

→ noun-phrase marking

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

Φελεθθι

Pelethite(s)

collective gentilic (indeclinable, subject)

→ participant identification

Φελεθθι: transliteration of the Pelethites (יִתְלָפּ); indeclinable; a doublet of Φελετθι above in the conflated text.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (modifying Γεθθαΐοι)

→ participant prominence

παῖς: 'all'; the whole company of the Gittites.

οἱ

the

Nominative

article (with Γεθθαΐοι)

→ noun-phrase marking

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

Γεθθαΐοι

Gittites

Nominative

subject (gentilic noun: the men of Gath)

→ participant prominence

Γεθθαΐος: 'Gittite / man of Gath'; a declinable gentilic; the Philistine contingent under Ittai (Εθθι) who had recently joined David from Gath — their loyalty (v. 21) contrasts with Israel's defection.

ἑξακόσιοι

six hundred

Nominative

numeral adjective (modifying ἄνδρες)

→ measure or count

ἑξακόσιοι: 'six hundred'; declinable cardinal; the number of the Gittite contingent (matching the six hundred of David's veteran core).

ἄνδρες

men

Nominative

subject in apposition (numbering the Gittites)

→ participant prominence

ἄνῃρ: 'man'; the six hundred Gittite warriors.

οἱ

the ones

Nominative

article (with participle ἐλθόντες)

→ noun-phrase marking

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

ἐλθόντες

who had come

Aor Act Ptc Nom Masc Pl · ἔρχομαι

attributive participle (modifying ἄνδρες: 'who had come')

→ antecedent action

ἔρχομαι: 'come'; the aorist participle describes the Gittites as recent arrivals — they had come from Gath to follow David, newcomers whose fidelity is striking.

τοῖς

on the

Dative

article (with ποσὶν)

→ noun-phrase marking

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

ποσὶν

feet

Dative

dative of manner ('on foot')

→ sphere or reference

πούς: 'foot'; the idiom τοῖς ποσὶν αὐτῶν ('on their feet') = 'on foot'; the Gittites came on foot, sharing the king's humble march.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ἐκ

from

preposition + genitive (origin)

→ spatial or relational framing

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

Γεθ

Gath

genitive object of ἐκ (indeclinable place name)

→ participant identification

Γεθ: transliteration of Hebrew גַּת (Gath); indeclinable; the Philistine city from which Ittai's six hundred came to serve David.

πορεύόμενοι

marching

Pres Mid Ptc Nom Masc Pl · πορεύομαι

circumstantial participle (manner: 'marching before')

→ durative present participle (the ongoing march)

πορεύομαι: 'go / march'; the present participle describes the Gittites marching in procession before the king.

ἐπὶ

before

preposition + accusative (idiom ἐπὶ πρόσωπον: 'before')

→ spatial or relational framing

ἐπί + acc.: in the idiom ἐπὶ πρόσωπον ('before / in front of'), rendering / יְנַצֵּל; the guard marches in front of the king.

πρόσωπον

face / front

Accusative

accusative in idiom ἐπὶ πρόσωπον ('before')

→ object specification

πρόσωπον: 'face / front'; in the Hebraism 'before the face of' = 'in front of'; the Gittites lead the procession ahead of the king.

τοῦ

of 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 (with πρόσωπον: 'before the king')

→ relational specification

βασιλεύς: David, before whom the loyal foreign guard marches in review.

19 καὶ εἶπεν ὁ βασιλεὺς πρὸς Εἰθι τὸν Γεθθαῖον ἵνα τί πορεύῃ καὶ σὺ μεθ' ἡμῶν ἐπίστρεφε καὶ οἴκει μετὰ τοῦ βασιλέως ὅτι ξένος εἶ σὺ καὶ ὅτι μετώκηκας σὺ ἐκ τοῦ τόπου σου

And the king said to Ittai the Gittite, 'Why do you also go with us? Turn back and dwell with the king, for you are a stranger, and you have migrated from your own place.'

Direct speech: David urges Ittai to turn back

καὶ εἶπεν ὁ βασιλεὺς πρὸς Εἰθι

David's selfless concern: he releases Ittai from sharing his exile, since the Gittite is a recent foreign immigrant (ξένος ... μετώκηκας) with no obligation to a deposed king. 'Dwell with the king' here means 'stay with whoever holds power' (i.e. Absalom) — David magnanimously frees Ittai to serve the new regime.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David addresses Ittai)

→ constative aorist

λέγω: introduces David's words urging Ittai to depart.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (David)

→ participant prominence

βασιλεύς: David.

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).

Εθθι

Ittai

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Εθθι: transliteration of Hebrew יִטָּי (Ittai); indeclinable; the Gittite commander whose oath of loyalty (v. 21) is the emotional center of the flight narrative.

τὸν

the

Accusative

article (with Γεθθαῖον)

→ noun-phrase marking

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

Γεθθαῖον

Gittite

Accusative

apposition to Εθθι (gentilic)

→ object specification

Γεθθαῖος: 'Gittite / man of Gath'; identifies Ittai as a Philistine from Gath, underscoring his foreign origin.

ἵνα

why

interrogative particle (in idiom ἵνα τί: 'why?')

→ discourse linkage or contrast

ἵνα τί: 'why? / for what purpose?'; a fixed interrogative idiom (lit. 'in order that what?'), rendering הֲמָלָא.

τί

what

Accusative

interrogative pronoun (in idiom ἵνα τί)

→ participant reference

τίς: interrogative; combines with ἵνα to form 'why?'

πορεύη

do you go

Pres Mid Indic 2 Sg · πορεύομαι

main verb (the question)

→ progressive present

πορεύομαι: 'go'; 'why do you also go with us?' — David questions why a foreigner should share his misfortune.

καὶ

also

adverbial (ascensive: 'you also')

→ discourse linkage or contrast

καὶ: ascensive 'also / even'; 'why do you too (a foreigner) come along?'

σύ

you

Nominative

subject (emphatic 2nd person pronoun)

→ participant reference

σύ: emphatic pronoun — 'you, of all people, a stranger.'

μεθ

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἡμῶν

us

Genitive

genitive object of μετά

→ relational specification

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

ἐπίστρεφε

turn back

Pres Act Impv 2 Sg · ἐπιστρέφω

main verb (imperative of dismissal)

→ present imperative (advice to return)

ἐπιστρέφω: 'turn / return'; renders יָשָׁב; David urges Ittai to go back to Jerusalem rather than share exile.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἴκει

dwell

Pres Act Impv 2 Sg · οἰκέω

main verb (imperative)

→ present imperative

οἰκέω: 'dwell / remain'; 'dwell with the king' = remain in the city under whoever reigns (i.e. Absalom); David releases Ittai to serve the new power.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

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 object of μετά (the reigning king)

→ relational specification

βασιλεύς: 'king'; here likely the de facto king in the city (Absalom), or generically 'whoever is king' — David magnanimously frees Ittai from allegiance to a deposed monarch.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the reason Ittai is free to stay — he is a foreigner with no native obligation.

ξένος

stranger / foreigner

Nominative

predicate nominative ('you are a stranger')

→ participant prominence

ξένος: 'stranger / foreigner / guest'; renders גַּר / גֵּרִי; Ittai is a non-Israelite, under no covenant or national duty to David.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula ('you are')

→ stative present

εἰμί: 'be'; copula of the predicate ξένος.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you' — stressing Ittai's foreign status.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅτι

for

causal conjunction (second reason)

→ discourse linkage or contrast

ὅτι: 'because'; adds the second ground — Ittai is also a recent migrant.

μετώκηκας

you have migrated

Perf Act Indic 2 Sg · μετοικέω

main verb (Ittai's settled migrant status)

→ perfect of present state (settled condition)

μετοικέω: 'migrate / change one's dwelling / emigrate'; the perfect μετώκηκας ('you have emigrated and now reside') marks Ittai's recent resettlement — he has uprooted from Gath and need not share David's further uprooting.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you.'

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with τόπου)

→ noun-phrase marking

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

τόπου

place

Genitive

genitive object of ἐκ (Ittai's homeland)

→ relational specification

τόπος: 'place / home / region'; renders **גַּת**; Ittai's native land (Gath), from which he has only recently come.

σου

your

Genitive

genitive of possession ('your place')

→ relational specification

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

20 εἰ ἐχθὲς παραγέγονας καὶ σήμερον κινήσω σε μεθ' ἡμῶν καὶ γε μεταναστήσεις τὸν τόπον σου ἐχθὲς ἢ ἐξέλευσίς σου καὶ σήμερον μετακινήσω σε μεθ' ἡμῶν τοῦ πορευθῆναι καὶ ἐγὼ πορεύσομαι οὗ ἂν ἐγὼ πορευθῶ ἐπιστρέφου καὶ ἐπίστρεψον τοὺς ἀδελφούς σου μετὰ σοῦ καὶ κύριος ποιήσει μετὰ σοῦ ἔλεος καὶ ἀλήθειαν

Whereas you came only yesterday, shall I today make you move about with us? And I am going wherever I may go. Turn back, and take back your brethren with you, and may the LORD show you mercy and faithfulness.

Continued speech: David's reasoning and blessing

εἰ ἐχθὲς παραγέγονας

David elaborates: it would be unjust to drag a man who only 'yesterday' arrived (ἐχθὲς ... σήμερον, 'yesterday ... today') into the uncertainty of his own wandering ('wherever I may go'). The Greek text is somewhat conflated here. David dismisses Ittai with the covenantal blessing-pair ἔλεος καὶ ἀλήθειαν ('mercy and faithfulness' = מִחֶסֶד וְאֱמֻנָה), invoking the LORD's covenant kindness.

εἰ

whereas / since

conditional/concessive particle

→ discourse linkage or contrast

εἰ: 'if / since / whereas'; here introduces a concessive-conditional reflection on Ittai's recent arrival.

ἐχθὲς

yesterday

adverb of time

→ clausal contribution

ἐχθὲς: 'yesterday'; renders יָמָתָּ; the ἐχθὲς ... σήμερον ('yesterday ... today') antithesis stresses how recent Ittai's arrival is — he has barely settled.

παραγέγονας

you have come

Perf Act Indic 2 Sg · παραγίνομαι

main verb (Ittai's recent arrival)

→ perfect of recent completed arrival

παραγίνομαι: 'come / arrive'; the perfect παραγέγονας ('you have arrived [and are here]') marks Ittai's settled-but-recent presence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders דִּינִי ; in antithesis with ἐχθές , it sharpens the unfairness of uprooting a newcomer.

κινήσω

shall I make move

Fut Act Indic 1 Sg · κινέω

main verb (deliberative future)

→ deliberative future (rhetorical question)

κινέω: 'move / set in motion / dislodge'; David asks (rhetorically) whether he should make Ittai 'move about / be unsettled' along with the fugitives.

σε

you

Accusative

direct object of κινήσω

→ participant reference

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

μεθ

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἡμῶν

us

Genitive

genitive object of μετά

→ relational specification

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

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

γε

indeed

emphatic particle (intensifying)

→ discourse linkage or contrast

γε: enclitic particle of emphasis; καί γε ('and indeed / and even') renders the Hebrew וְגַם , intensifying the statement.

μεταναστήσεις

you would change

Fut Act Indic 2 Sg · μετανίστημι

main verb (Ittai's renewed displacement)

→ predictive future

μετανίστημι: 'move / migrate / change one's dwelling'; David notes that Ittai would again have to abandon his place — a second uprooting it would be unjust to require.

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

accusative of respect/object (the place left)

→ object specification

τόπος: 'place / home'; Ittai's newly-adopted dwelling, which he would have to leave again.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐχθές

yesterday

adverb of time

→ clausal contribution

ἐχθές: 'yesterday'; resuming the temporal antithesis — Ittai's 'going out' (arrival) was only yesterday.

ἡ

the

Nominative

article (with ἐξέλευσις)

→ noun-phrase marking

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

ἐξέλευσίς

going out / departure

Nominative

subject (verbless clause: 'your departure was yesterday')

→ participant prominence

ἐξέλευσις: 'going out / departure / emigration'; here Ittai's recent departure from his homeland to join David — only 'yesterday.'

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; antithetic to ἐχθές.

μετακινήσω

shall I dislodge

Fut Act Indic 1 Sg · μετακινέω

main verb (deliberative future)

→ deliberative future

μετακινέω: 'move away / dislodge / shift'; David asks whether he should uproot Ittai yet again to wander with him.

σε

you

Accusative

direct object of μετακινήσω

→ participant reference

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

μεθ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἡμῶν

us

Genitive

genitive object of μετά

→ relational specification

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

τοῦ

to

Genitive

article with genitive infinitive (purpose)

→ noun-phrase marking

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

πορευθῆναι

to go

Aor Pass Inf · πορεύομαι

genitive infinitive of purpose ('to go [with us]')

→ telic aorist infinitive

πορεύομαι: 'go / journey'; the articular genitive infinitive expresses the purpose — to come along on the uncertain march.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγὼ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic 'I'; David contrasts his own uncertain wandering with Ittai's freedom to stay.

πορεύσομαι

will go

Fut Mid Indic 1 Sg · πορεύομαι

main verb (David's own uncertain journey)

→ predictive future

πορεύομαι: 'go'; David will go 'wherever' — his destination is unknown, a hardship not to be imposed on a stranger.

οὔ

wherever

relative adverb of place (generalized with ἄν)

→ participant reference

οὔ: relative adverb 'where'; οὔ ἄν ... πορευθῶ = 'wherever I may go,' a generalized indefinite clause.

ἄν

-ever

modal particle (with subjunctive, generalizing)

→ discourse linkage or contrast

ἄν: modal particle marking the indefinite generalized clause with the subjunctive.

ἐγὼ

I

Nominative

subject (emphatic, resumptive)

→ participant reference

ἐγώ: resumptive emphatic 'I'

πορευθῶ

I may go

Aor Pass Subj 1 Sg · πορεύομαι

verb of indefinite relative clause (subjunctive)

→ verbal action or state

πορεύομαι: the subjunctive with οὔ ἄν generalizes — 'wherever I happen to go.'

ἐπιστρέφου

turn back

Pres Mid Impv 2 Sg · ἐπιστρέφω

main verb (imperative of dismissal)

→ present imperative (renewed urging)

ἐπιστρέφω (mid.): 'turn back / return'; David renews his urging that Ittai go home.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπίστρεψον

take back

Aor Act Impv 2 Sg · ἐπιστρέφω

main verb (imperative, transitive: 'lead back')

→ aorist imperative

ἐπιστρέφω (act.): here transitive 'turn back / bring back'; David tells Ittai to take his men back with him to the city.

τοὺς

the

Accusative

article (with ἀδελφούς)

→ noun-phrase marking

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

ἀδελφούς

brethren

Accusative

direct object of ἐπίστρεψον

→ object specification

ἀδελφός: 'brother / kinsman / comrade'; renders Γῆ; here Ittai's fellow Gittites, his men-at-arms, called his 'brethren.'

σου

your

Genitive

genitive of possession

→ relational specification

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

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

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

καὶ

and

coordinate conjunction (introducing blessing)

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject of ποιήσει (the LORD as blessing-giver)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; David invokes YHWH's covenant kindness upon the departing Ittai — the divine name, not a human title, in this benediction.

ποιήσει

will show / do

Fut Act Indic 3 Sg · ποιέω

main verb of blessing (optative-like future)

→ future of blessing ('may the LORD show')

ποιέω: 'do / show / deal'; the idiom ποιεῖν ... ἔλεος καὶ ἀλήθειαν ('to show mercy and faithfulness') renders תְּהַיֵּי אֱמֻנָה וְחַסֵּד; a benedictory future invoking divine covenant kindness.

μετά

with

preposition + genitive (the recipient of kindness)

→ spatial or relational framing

μετά + gen.: in the idiom ποιεῖν ἔλεος μετά τινος ('show kindness with/to someone'), rendering מִיָּד.

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

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

ἔλεος

mercy / lovingkindness

Accusative

direct object of ποιήσει

→ object specification

ἔλεος: 'mercy / lovingkindness'; the standard LXX rendering of תְּהַיֵּי (covenant loyalty); paired with ἀλήθεια as the classic covenant word-pair.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀλήθειαν

faithfulness / truth

Accusative

direct object of ποιήσει (coordinate with ἔλεος)

→ object specification

ἀλήθεια: 'truth / faithfulness / fidelity'; renders תְּהַיֵּי; the pair ἔλεος καὶ ἀλήθεια (תְּהַיֵּי אֱמֻנָה) denotes steadfast covenant love and reliability — David's parting blessing on the loyal foreigner.

21 καὶ ἀπεκρίθη Εἰθὶ τῷ βασιλεῖ καὶ εἶπεν ὁ κύριος καὶ ὁ κύριός μου ὁ βασιλεὺς ὅτι εἰς τὸν τόπον οὗ ἔαν ᾧ ὁ κύριός μου καὶ ἔαν εἰς θάνατον καὶ ἔαν εἰς ζωὴν ὅτι ἐκεῖ ἔσται ὁ δοῦλός σου

And Ittai answered the king and said, 'As the LORD lives, and as my lord the king lives, in whatever place my lord shall be, whether for death or for life, there will your servant be.'

Climax: Ittai's oath of unconditional loyalty

καὶ ἀπεκρίθη Εἰθὶ τῷ βασιλεῖ

The emotional summit of the chapter. Ittai answers David's release with a double oath-formula: ὁ κύριος ('as the LORD lives' — the Tetragrammaton) and ὁ κύριός μου ὁ βασιλεὺς ('as my lord the king lives' — human master). His vow to share death or life 'wherever my lord shall be' is a model of covenant fidelity, set in deliberate contrast to Israel's defection.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (Ittai's reply)

→ constative aorist

ἀποκρίνομαι: 'answer / reply'; renders ἵνα; introduces Ittai's resolute response to David's dismissal.

Εἰθὶ

Ittai

subject (indeclinable proper noun)

→ participant identification

Εἰθὶ: Ittai the Gittite, whose oath models loyalty.

τῷ

the

Dative

article (with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative indirect object (David)

→ sphere or reference

βασιλεῖ: David, to whom Ittai swears.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing the oath)

→ constative aorist

λέγω: introduces the content of Ittai's vow.

ὁ κύριος

lives

Pres Act Indic 3 Sg · ζάω

main verb of oath-formula ('as the LORD lives')

→ asseverative present (oath)

ζάω: 'live / be alive'; the oath-formula ὁ κύριος ('as the LORD lives') renders יְיָ הוּא, the most solemn Israelite oath, invoking the living God as witness.

κύριος

LORD

Nominative

subject of ζῆ (the LORD invoked in oath)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; in the oath ζῆ κύριος the divine name is invoked — Ittai the foreigner swears by the God of Israel, a remarkable confession of allegiance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

main verb of second oath-formula

→ asseverative present (oath)

ζάω: the second oath ζῆ ὁ κύριός μου ὁ βασιλεύς ('as my lord the king lives') invokes the king's life — the standard pairing of divine and royal oath (cf. 1 Kgdms 20:3; 25:26).

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριός

lord

Nominative

subject of ζῆ (human master: David)

→ participant prominence

κύριος: 'lord / master'; here a human honorific for David (ὁ κύριός μου ὁ βασιλεύς, 'my lord the king'), NOT the Tetragrammaton — Ittai's deferential address to his royal master.

μου

my

Genitive

genitive of possession ('my lord')

→ relational specification

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

ὁ

the

Nominative

article (with βασιλεύς, in apposition)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

nominative in apposition to ὁ κύριός μου

→ participant prominence

βασιλεύς: 'king'; in apposition, identifying 'my lord' as David the king.

ὅτι

surely / that

oath-introducing conjunction (recitativum/asseverative)

→ discourse linkage or contrast

ὅτι: here introduces the content/substance of the oath ('[I swear] that ...'); after an oath-formula ὅτι functions asseveratively, rendering יָדָּ.

εἰς

in / at

preposition + accusative (place)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

accusative of place (the place where the king is)

→ object specification

τόπος: 'place'; 'in whatever place my lord shall be' — Ittai pledges to be wherever David is.

οὔ

wherever

relative adverb of place (generalized with ἐάν)

→ participant reference

οὔ: relative adverb 'where'; οὔ ἐάν ἦ = 'wherever (the king) may be,' generalized.

ἐάν

-ever

conditional particle (generalizing the relative)

→ discourse linkage or contrast

ἐάν: with the subjunctive generalizes the relative ('wherever he may be').

ἦ

may be

Pres Act Subj 3 Sg · εἰμί

verb of generalized relative clause (subjunctive)

→ stative present subjunctive

εἰμί (subj.): 'be'; with οὔ ἐάν, 'wherever my lord may be.'

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριός

lord

Nominative

subject of ἦ (human master: David)

→ participant prominence

κύριος: 'lord / master'; again the human honorific for David, not the Tetragrammaton.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

whether

disjunctive conjunction (in 'whether ... or')

→ discourse linkage or contrast

καί: here introducing the disjunctive pair 'whether for death or for life.'

ἐάν

if

conditional particle ('if it be for death')

→ discourse linkage or contrast

ἐάν: 'if'; here in the disjunctive 'whether ... or' construction.

εἰς

for

preposition + accusative (purpose/result)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose/result).

θάνατον

death

Accusative

accusative object of εἰς ('for death')

→ object specification

θάνατος: 'death'; renders תָּהִי; Ittai pledges fidelity even to death — total commitment to the king's fortunes.

καὶ

or

disjunctive conjunction (or for life')

→ discourse linkage or contrast

καί: 'or'; second member of the disjunction.

ἐάν

if

conditional particle ('if it be for life')

→ discourse linkage or contrast

ἐάν: 'if'; in the disjunctive 'whether ... or.'

εἰς for <i>preposition + accusative (purpose/result)</i> → spatial or relational framing εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose/result).	ζωήν life Accusative <i>accusative object of εἰς ('for life')</i> → object specification ζωή: 'life'; renders חַיִּים; the antithetic pair death/life expresses Ittai's whole-hearted, unconditional loyalty.	ὅτι that / surely <i>asseverative conjunction (resuming the oath's content)</i> → discourse linkage or contrast ὅτι: 'that / surely'; resumes and emphasizes the oath's content after the disjunctive aside.	ἐκεῖ there <i>adverb of place (emphatic: 'there')</i> → adverbial qualification ἐκεῖ: 'there'; renders שָׁם; emphatic — 'there (wherever the king is) will your servant be.'
ἔσται will be Fut Mid Indic 3 Sg · εἰμί <i>main verb (Ittai's pledged presence)</i> → predictive future (vow) εἰμί (fut. ἔσται): 'will be'; the climactic pledge — 'there will your servant be,' wherever death or life may take the king.	ὁ the Nominative <i>article (with δοῦλος)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	δοῦλος servant Nominative <i>subject of ἔσται (Ittai's self-designation)</i> → participant prominence δοῦλος: 'servant / slave'; Ittai's humble self-reference (ὁ δοῦλος σου, 'your servant') seals his vow of total devotion.	σου your Genitive <i>genitive of possession ('your servant')</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('your servant').

22 καὶ εἶπεν ὁ βασιλεὺς πρὸς Εθθι δεῦρο καὶ διάβαινε μετ' ἐμοῦ καὶ παρῆλθεν Εθθι ὁ Γεθθαῖος καὶ πάντες οἱ παῖδες αὐτοῦ καὶ πᾶς ὁ ὄχλος ὁ μετ' αὐτοῦ

And the king said to Ittai, 'Come and cross over with me.' And Ittai the Gittite passed on, and all his servants, and all the multitude that was with him.

Resolution: David accepts Ittai's loyalty καὶ εἶπεν ὁ βασιλεὺς πρὸς Εθθι

David, moved by the oath, accepts Ittai with the warm invitation δεῦρο καὶ διάβαινε ('come and cross over'). The whole Gittite contingent passes over with the king, their loyalty now formally enrolled in David's exiled company.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's acceptance)

→ constative aorist

λέγω: introduces David's warm invitation to Ittai.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (David)

→ participant prominence

βασιλεύς: David.

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).

Ἰθθαί

Ittai

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ἰθθαί: Ittai the Gittite.

δεῦρο

come

adverb used as imperative ('come!')

→ clausal contribution

δεῦρο: 'come here / come!'; an adverb of place functioning as an imperative of invitation, rendering אֵלַי / הֵלָּה; David's warm welcome.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διάβαινε

cross over

Pres Act Impv 2 Sg · διαβαίνω

main verb (imperative of acceptance)

→ present imperative

διαβαίνω: 'cross over / pass through'; renders עָבַר; David bids Ittai cross over (the Kidron / onward) with him, formally enrolling him in the exiled company.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of μετά (emphatic)

→ relational specification

ἐγώ: emphatic genitive 'me'; David embraces Ittai's companionship in exile.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρήλθεν

passed on

Aor Act Indic 3 Sg · παρέρχομαι

main verb (Ittai's crossing)

→ constative aorist

παρέρχομαι: 'pass by / pass on / go past'; renders רָבַץ; Ittai and his men file past in the procession, now part of David's loyal column.

Εθθι

Ittai

subject (indeclinable proper noun)

→ participant identification

Εθθι: Ittai the Gittite.

ὁ

the

Nominative

article (with Γεθθαῖος)

→ noun-phrase marking

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

Γεθθαῖος

Gittite

Nominative

apposition to Εθθι (gentilic)

→ participant prominence

Γεθθαῖος: 'Gittite'; the gentilic again identifying Ittai by his Philistine origin, heightening the wonder of his loyalty.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (modifying παῖδες)

→ participant prominence

παῖς: 'all'; all of Ittai's men cross over with him.

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants / men

Nominative

subject (coordinate with Εθθι)

→ participant prominence

παῖς: 'servant / attendant / soldier'; here Ittai's followers and dependents.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying ὄχλος)

→ participant prominence

πᾶς: 'all'; the whole accompanying crowd.

ὁ

the

Nominative

article (with ὄχλος)

→ noun-phrase marking

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

ὄχλος

multitude / crowd

Nominative

subject (the crowd with Ittai)

→ participant prominence

ὄχλος: 'crowd / multitude'; the whole body of dependents and camp-followers accompanying the Gittite contingent.

ὁ

the one

Nominative

article (attributive: 'that was with him')

→ noun-phrase marking

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

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

23 καὶ πᾶσα ἡ γῆ ἔκλαιεν φωνῇ μεγάλη καὶ πᾶς ὁ λαὸς παρεπορεύοντο ἐν τῷ χειμάρρῳ Κεδρων καὶ ὁ βασιλεὺς διέβη τὸν χειμάρρουν Κεδρων καὶ πᾶς ὁ λαὸς καὶ ὁ βασιλεὺς παρεπορεύοντο ἐπὶ πρόσωπον ὁδοῦ τὴν ἔρημον

And all the land wept with a loud voice; and all the people passed over the brook Kidron, and the king crossed the brook Kidron; and all the people and the king went on along the way toward the wilderness.

Scene of grief: the crossing of the Kidron

καὶ πᾶσα ἡ γῆ ἔκλαιεν

The whole land weeps (ἔκλαιεν φωνῇ μεγάλη, 'wept with a loud voice') as David crosses the Kidron — the brook on Jerusalem's east, the threshold between the city and the wilderness of his exile. The crossing of the Kidron is a charged geographical marker echoed in later Scripture (cf. John 18:1).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶσα

all

Nominative

attributive adjective (modifying γῆ)

→ participant prominence

πᾶς: 'all / whole'; πᾶσα ἡ γῆ ('all the land') is a Hebraism (עָרַבְתָּ־לָכֶם) for the whole population — everyone weeps.

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land / country

Nominative

subject of ἔκλαιεν (metonymy for the people)

→ participant prominence

γῆ: 'land / earth / country'; renders עָרַבְתָּ; by metonymy 'all the land' = all its inhabitants, who lament the king's departure.

ἔκλαιεν

wept

Impf Act Indic 3 Sg · κλαίω

main verb (the land's lamentation)

→ descriptive imperfect (continuous weeping)

κλαίω: 'weep / wail / lament'; renders עָרַבְתָּ; the imperfect depicts sustained, ongoing weeping as the king's column passes.

φωνῇ

with a voice

Dative

dative of manner ('with a loud voice')

→ sphere or reference

φωνή: 'voice / sound'; the dative of manner φωνῇ μεγάλῃ ('with a loud voice') renders לִידָבָר לִיקָבָר, marking the intensity of public grief.

μεγάλῃ

loud / great

Dative

attributive adjective (modifying φωνῇ)

→ sphere or reference

μέγας: 'great / loud'; intensifies the cry of lamentation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying λαός)

→ participant prominence

πᾶς: 'all'; the whole company crossing the brook.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of παρεπορεύοντο (constructio ad sensum, plural verb)

→ participant prominence

λαός: 'people'; the collective 'people' takes a plural verb (παρεπορεύοντο) by sense-construction — the crowd of David's followers.

παρεπορεύοντο

passed over

Impf Mid Indic 3 Pl · παραπορεύομαι

main verb (the people's crossing)

→ descriptive imperfect (ongoing march)

παραπορεύομαι: 'pass by / pass along'; the imperfect (plural by sense) depicts the continuous passage of the people across the brook.

ἐν

over / at

preposition + dative (place of crossing)

→ spatial or relational framing

ἐν: 'in / at / by'; here of the place of crossing — at/along the brook.

τῷ

the

Dative

article (with χειμάρρῳ)

→ noun-phrase marking

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

χειμάρρῳ

brook / wadi

Dative

dative of place (the brook Kidron)

→ sphere or reference

χειμάρρῳ: 'winter-torrent / wadi / brook'; renders כְּנֶחֱלִי; a seasonal stream-bed; here the Kidron valley east of Jerusalem.

Κεδρων

Kidron

genitive/appositional name (indeclinable place name)

→ participant identification

Κεδρων: transliteration of Hebrew קִדְרֹן (Kidron); indeclinable; the valley/brook between Jerusalem and the Mount of Olives, the eastern boundary David must cross to flee.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject of διέβη (David)

→ participant prominence

βασιλεύς: David, crossing the Kidron in flight.

διέβη

crossed

Aor Act Indic 3 Sg · διαβαίνω

main verb (the king's crossing)

→ constative aorist

διαβαίνω: 'cross over'; renders עָבַר; the decisive crossing of the brook marks David's formal departure from the capital into exile.

τὸν

the

Accusative

article (with χειμάρρουν)

→ noun-phrase marking

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

χειμάρρουν

brook

Accusative

direct object of διέβη (the brook crossed)

→ object specification

χειμάρρουν: 'winter-torrent / brook'; here in the accusative as the object directly crossed.

Κεδρων

Kidron

appositional name (indeclinable place name)

→ participant identification

Κεδρων: Kidron; the brook the king crosses.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying λαός)

→ participant prominence

πᾶς: 'all'; the whole people, now joined 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

Nominative

subject of παρεπορεύοντο

→ participant prominence

λαός: 'people'; the company of David's followers.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (coordinate with λαός)

→ participant prominence

βασιλεύς: David, marching with the people toward the wilderness.

παρεπορεύοντο

went on

Impf Mid Indic 3 Pl · παραπορεύομαι

main verb (the march continues)

→ descriptive imperfect (ongoing march)

παρεπορεύομαι: 'pass along / march on'; the imperfect (plural with compound subject) depicts the king and people moving on together toward the desert.

ἐπὶ

along / toward

preposition + accusative (idiom ἐπὶ πρόσωπον: 'along / facing')

→ spatial or relational framing

ἐπί + acc.: in the idiom ἐπὶ πρόσωπον ('toward / in the direction of'), rendering יְנִיף-לַע; the column heads in the direction of the wilderness.

πρόσωπον

face / direction

Accusative

accusative in idiom ἐπὶ πρόσωπον ὁδοῦ ('along the way')

→ object specification

πρόσωπον: 'face / front / surface'; the Hebraism ἐπὶ πρόσωπον ὁδοῦ ('toward the face of the way') = 'along the road, in the direction of'

ὁδοῦ

of the way

Genitive

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

→ relational specification

ὁδός: 'road / way'; the route leading out to the wilderness.

τὴν

the

Accusative

article (with ἔρημον)

→ noun-phrase marking

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

ἔρημον

wilderness

Accusative

accusative of direction/goal ('toward the wilderness')

→ object specification

ἔρημος: 'wilderness / desert'; renders יַדְבָּר; the destination of the flight — the wild country toward the Jordan, where David will regroup.

24 καὶ ἰδοὺ καὶ γε Σαδωκ καὶ πάντες οἱ Λευῖται μετ' αὐτοῦ αἴροντες τὴν κιβωτὸν διαθήκης κυρίου ἀπὸ Βαιθαρ καὶ ἔστησαν τὴν κιβωτὸν τοῦ θεοῦ καὶ ἀνέβη Αβιαθαρ ἕως ἐπαύσατο πᾶς ὁ λαὸς παρελθεῖν ἐκ τῆς πόλεως

And behold, Zadok also, and all the Levites with him, bearing the ark of the covenant of the LORD from Baithar; and they set down the ark of God, and Abiathar went up, until all the people had finished passing out of the city.

New participant: the priests with the ark (opening unit D)

καὶ ἰδοὺ καὶ γε Σαδωκ

The presentative ἰδοὺ introduces the priestly party at the ford. Zadok and the Levites bear the ark of the covenant; Abiathar 'goes up' (offering sacrifice or simply ascending) until the whole people have passed out of the city. The scene poses the question David answers in vv. 25–26: should the ark go into exile with the king?

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (introducing new participant)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; rendering הִנֵּה; introduces the priestly party as a new element in the scene.

καί

also

adverbial (additive: 'also')

→ discourse linkage or contrast

καί: additive 'also' / 'even'; combined with γε to emphasize the inclusion of Zadok and the Levites in the company.

γε

indeed

emphatic particle

→ discourse linkage or contrast

γε: emphatic enclitic; καί γε ('and indeed / and even') renders καὶ, intensifying the notice that even the priests with the ark joined the exodus.

Σαδωκ

Zadok

subject (indeclinable proper noun)

→ participant identification

Σαδωκ: transliteration of Hebrew זָדוּק (Zadok); indeclinable; the chief priest of David's line, loyal throughout the revolt; ancestor of the Zadokite priesthood.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (modifying Λευῖται)

→ participant prominence

πᾶς: 'all'; the whole company of Levites accompanies Zadok with the ark.

οἱ

the

Nominative

article (with Λευῖται)

→ noun-phrase marking

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

Λευῖται

Levites

Nominative

subject (coordinate with Σαδωκ)

→ participant prominence

Λευίτης: 'Levite'; renders לֵוִי; the Levites are the proper bearers of the ark (cf. Num 4; Deut 10:8); here they carry it out to accompany the king.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά (Zadok)

→ relational specification

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

αἵροντες

bearing

Pres Act Ptc Nom Masc Pl · αἴρω

circumstantial participle (manner: 'bearing the ark')

→ verbal action or state

αἴρω: 'lift / take up / carry'; renders נָשָׂא; the Levites carry the ark on its poles, as the law prescribes.

τὴν

the

Accusative

article (with κιβωτόν)

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

direct object of αἵροντες

→ object specification

κιβωτός: 'box / chest / ark'; renders אֲרוֹן; the ark of the covenant, the throne-symbol of YHWH's presence enthroned among Israel.

διαθήκης

of the covenant

Genitive

genitive of content/relationship ('ark of the covenant')

→ relational specification

διαθήκη: 'covenant / testament'; renders בְּרִית; the ark of the covenant houses the tablets of the covenant — the sign of YHWH's bond with Israel.

κυρίου

of the LORD

Genitive

genitive of relationship ('covenant of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יְיָ; 'the covenant of the LORD' — the ark belongs to YHWH, whose presence it represents.

ἀπὸ

from

preposition + genitive (origin)

→ spatial or relational framing

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

Βαιθαρ

Baithar

genitive object of ἀπό (indeclinable place name)

→ participant identification

Βαιθαρ: a transliterated place name (indeclinable), of uncertain reference, where the ark or the priests had been; the Greek text here differs from the MT, which has no proper name at this point.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστησαν

they set down

Aor Act Indic 3 Pl · ἵστημι

main verb (transitive: 'they set / placed')

→ constative aorist (transitive)

ἵστημι (trans. aor.): 'set / place / station'; here transitive — the Levites set the ark down (or set it in position) while the people pass by.

τὴν

the

Accusative

article (with κιβωτόν)

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

direct object of ἔστησαν

→ object specification

κιβωτός: the ark, set down at the wayside as the people file out.

τοῦ

of

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 relationship ('ark of God')

→ relational specification

θεός: 'God'; renders **אֱלֹהֵי**; 'the ark of God' — the variant designation alongside 'ark of the covenant of the LORD,' both stressing the divine presence the ark embodies.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (Abiathar's going up)

→ constative aorist

ἀναβαίνω: 'go up / ascend'; renders **אָנַח**; Abiathar 'goes up' — possibly to offer sacrifice, or simply ascending the slope — while the people complete their passage.

Αβιαθαρ

Abiathar

subject (indeclinable proper noun)

→ participant identification

Αβιαθαρ: transliteration of Hebrew **אֲבִיָּאֶתָר** (Abiathar); indeclinable; the other chief priest, the last survivor of the house of Eli, partner with Zadok in David's service.

ἕως

until

temporal conjunction

→ discourse linkage or contrast

ἕως: 'until'; introduces the temporal limit — until the people finished passing out.

ἐπαύσατο

had finished / ceased

Aor Mid Indic 3 Sg · παύω

verb of temporal clause (the people's completing)

→ constative aorist

παύω (mid. παύομαι): 'cease / stop / finish'; with the complementary infinitive παρελθεῖν, 'finished passing'; the priests wait until the whole exodus is complete.

πᾶς

all

Nominative

attributive adjective (modifying λαός)

→ participant prominence

πᾶς: 'all'; the whole people must pass out before the priests act.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐπαύσατο

→ participant prominence

λαός: 'people'; the whole company of David's followers leaving the city.

παρελθεῖν

to pass out

Aor Act Inf · παρέρχομαι

complementary infinitive (with ἐπαύσατο: 'finished passing')

→ *exegetical aorist infinitive (defining the content of the evil deed)*

παρέρχομαι: 'pass by / pass out'; the complementary infinitive completing παύομαι ('finished passing out of the city').

ἐκ

out of

preposition + genitive (source)

→ *spatial or relational framing*

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

τῆς

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 object of ἐκ (Jerusalem)

→ *relational specification*

πόλις: 'city' = Jerusalem, out of which the people are passing into exile.

25 καὶ εἶπεν ὁ βασιλεὺς τῷ Σαδωκ ἀπόστρεψον τὴν κιβωτὸν τοῦ θεοῦ εἰς τὴν πόλιν ἐὰν εὕρω χάριν ἐν ὀφθαλμοῖς κυρίου καὶ ἐπιστρέψει με καὶ δείξει μοι αὐτὴν καὶ τὴν εὐπρέπειαν αὐτῆς

And the king said to Zadok, 'Carry the ark of God back into the city. If I find favor in the eyes of the LORD, then he will bring me back and show me both it and its beauty.'

Direct speech: David's submission and refusal of the ark

καὶ εἶπεν ὁ βασιλεὺς τῷ Σαδωκ

David refuses to make the ark a magical guarantee of his cause. The command ἀπόστρεψον ... εἰς τὴν πόλιν ('carry it back') expresses his faith that YHWH's presence is not bound to his fortunes. The conditional ἐὰν εὕρω χάριν ('if I find favor') submits his restoration entirely to divine grace — he will not coerce God by carrying the ark.

καὶ

and

narrative conjunction

→ *discourse linkage or contrast*

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's command to Zadok)

→ *constative aorist*

λέγω: introduces David's instruction concerning the ark.

ὁ

the

Nominative

article (with βασιλεύς)

→ *noun-phrase marking*

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

βασιλεὺς

king

Nominative

subject (David)

→ *participant prominence*

βασιλεύς: David.

τῷ

to

Dative

article (with Σαδωκ, dative)

→ noun-phrase marking

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

Σαδωκ

Zadok

dative indirect object (indeclinable, marked by article)

→ participant identification

Σαδωκ: Zadok the priest, addressed by David; the article τῷ marks the dative.

ἀποστρεψον

carry back

Aor Act Impv 2 Sg · ἀποστρέφω

main verb (imperative: return the ark)

→ aorist imperative (decisive command)

ἀποστρέφω: 'turn back / bring back / return'; renders בּוֹשִׁי; David commands the ark's return — an act of faith refusing to instrumentalize the divine presence.

τὴν

the

Accusative

article (with κιβωτόν)

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

direct object of ἀπόστρεψον

→ object specification

κιβωτός: the ark of God, to be returned to its place in the city.

τοῦ

of

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 relationship ('ark of God')

→ relational specification

θεός: 'God'; 'the ark of God,' whose proper place is the sanctuary in Jerusalem.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (Jerusalem)

→ object specification

πόλις: 'city' = Jerusalem, the ark's rightful home.

ἐάν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the condition of David's hoped-for restoration — entirely dependent on divine favor.

εὕρω

I find

Aor Act Subj 1 Sg · εὕρισκω

verb of conditional protasis (subjunctive with ἐάν)

→ constative aorist subjunctive

εὕρισκω: 'find'; the idiom εὕρεῖν χάριν ἐν ὀφθαλμοῖς ('find favor in the eyes of') renders יִגַּד יְיָ נֶחֱמָה; David's restoration rests on finding divine favor.

χάριν

favor

Accusative

direct object of εὔρω

→ object specification

χάρις: 'favor / grace'; renders יָחַד; the unearned good-pleasure of God, on which David rests his hope of return.

ἐν

in

preposition + dative (idiom 'in the eyes of')

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative in idiom ἐν ὀφθαλμοῖς ('in the eyes of')

→ sphere or reference

ὀφθαλμός: 'eye'; the Hebraism ἐν ὀφθαλμοῖς κυρίου ('in the eyes of the LORD') renders יְהוָה בְּעֵינָיו, i.e. 'in the LORD's estimation / favor.'

κυρίου

of the LORD

Genitive

genitive (whose eyes/favor)

→ relational specification

κύριος: rendering of the Tetragrammaton יְהוָה; the divine judge in whose favor David's future rests.

καὶ

then

apodotic conjunction (introducing apodosis)

→ discourse linkage or contrast

καί: 'then'; apodotic, introducing the consequence of finding favor.

ἐπιστρέψει

he will bring back

Fut Act Indic 3 Sg · ἐπιστρέφω

main verb of apodosis (the LORD restores David)

→ predictive future (conditioned hope)

ἐπιστρέφω: here transitive 'bring back / restore'; subject is the LORD — if David finds favor, YHWH will restore him to Jerusalem and the sanctuary.

με

me

Accusative

direct object of ἐπιστρέψει

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δείξει

will show

Fut Act Indic 3 Sg · δείκνυμι

main verb (the LORD will let David see the ark again)

→ predictive future

δείκνυμι: 'show / display'; renders הִרְאֶה; if restored, David will again be shown the ark and its sanctuary — his deepest desire is renewed access to the presence of God.

μοι

me

Dative

dative indirect object of δείξει

→ participant reference or interest

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

αὐτήν

it

Accusative

direct object of δείξει (the ark)

→ participant reference

αὐτός: 'it'; refers to the ark (κιβωτός, fem.) — David longs to see it again.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with εὐπρέπειαν)

→ noun-phrase marking

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

εὐπρέπειαν

beauty / comeliness

Accusative

direct object of δείξει (coordinate with αὐτήν)

→ object specification

εὐπρέπεια: 'beauty / comeliness / fitting splendor'; here the ark's 'beauty' = its dwelling-place / the splendor of the sanctuary; David yearns to behold again the beauty of the LORD's house (cf. Ps 26:8).

αὐτῆς

its

Genitive

genitive of possession ('its beauty')

→ relational specification

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

26 καὶ ἐὰν εἴπῃ οὕτως οὐκ ἠθέληκα ἐν σοὶ ἰδοὺ ἐγὼ εἰμι ποιεῖτω μοι κατὰ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ

But if he says thus, 'I have no delight in you,' behold, here I am: let him do to me as seems good in his eyes.

Direct speech: David's total submission to God's will

καὶ ἐὰν εἴπῃ οὕτως

The complement of v. 25's condition: David accepts even rejection. ἰδοὺ ἐγὼ εἰμι ('behold, here I am') is the posture of total availability; ποιεῖτω μοι κατὰ τὸ ἀγαθόν ('let him do as is good') surrenders his fate to the divine verdict. This is the theological heart of unit D — faith that submits, refusing to bargain with God.

καὶ

but / and

narrative/adversative conjunction

→ discourse linkage or contrast

καί: here introducing the alternative possibility ('but if ...').

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐὰν: 'if'; introduces the alternative condition — divine rejection rather than favor.

εἴπῃ

he says

Aor Act Subj 3 Sg · λέγω

verb of conditional protasis (subjunctive with ἐάν)

→ aorist subjunctive

λέγω: 'say'; subject is the LORD — the hypothetical divine verdict of rejection.

οὕτως

thus

adverb of manner (introducing the quoted verdict)

→ adverbial qualification

οὕτως: 'thus / in this way'; anticipates the direct quotation of the divine refusal.

ἐν

in

preposition + dative (idiom 'in the eyes of')

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative in idiom ἐν ὀφθαλμοῖς ('in the eyes of')

→ sphere or reference

ὀφθαλμός: 'eye'; the Hebraism ἐν ὀφθαλμοῖς αὐτοῦ ('in his eyes') = 'in his judgment / estimation.'

αὐτοῦ

his

Genitive

genitive of possession (God's eyes)

→ relational specification

αὐτός: 'his'; refers to the LORD, whose judgment David accepts unconditionally.

27 καὶ εἶπεν ὁ βασιλεὺς τῷ Σαδωκ τῷ ἱερεῖ ἴδετε σὺ ἐπιστρέφεις εἰς τὴν πόλιν ἐν εἰρήνῃ καὶ Αχιμαας ὁ υἱός σου καὶ Ιωναθαν ὁ υἱὸς Αβιαθαρ οἱ δύο υἱοὶ ὑμῶν μεθ' ὑμῶν

And the king said to Zadok the priest, 'See, you are to return to the city in peace, and Ahimaaz your son, and Jonathan the son of Abiathar, your two sons with you.'

Direct speech: David enlists the priests as his intelligence network

καὶ εἶπεν ὁ βασιλεὺς τῷ Σαδωκ τῷ ἱερεῖ

David deploys Zadok and Abiathar as loyal agents within the city. Their two sons, Ahimaaz and Jonathan, will be the couriers relaying intelligence (cf. vv. 35–36; 17:17–21). 'Return in peace' both reassures and commissions: the priests are to operate openly in Jerusalem while secretly serving David.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's instruction)

→ constative aorist

λέγω: introduces David's directive to Zadok.

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (David)

→ participant prominence

βασιλεὺς: David.

τῷ

to

Dative

article (with Σαδωκ, dative)

→ noun-phrase marking

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

Σαδωκ

Zadok

dative indirect object (indeclinable, marked by article)

→ participant identification

Σαδωκ: Zadok the priest.

τῷ

the

Dative

article (with ἱερεῖ, apposition)

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

dative in apposition to Σαδωκ (his office)

→ sphere or reference

ἱερεύς: 'priest'; renders יִזְכִּי; identifies Zadok by his sacred office, which gives him standing to remain in the city and access to the sanctuary.

ἴδετε

see / look

Aor Act Impv 2 Pl · ὁράω

main verb (attention-getting imperative)

→ aorist imperative (drawing attention)

ὁράω (aor. impv. ἴδετε): 'see / look / consider'; the plural ἴδετε ('see, [you priests]') addresses both Zadok and Abiathar, introducing the commission.

σύ

you

Nominative

subject (emphatic 2nd person pronoun)

→ participant reference

σύ: emphatic 'you' (Zadok), singled out to return.

ἐπιστρέφεις

you return

Pres Act Indic 2 Sg · ἐπιστρέφω

main verb (directive present: 'you are to return')

→ directive present (instruction with future force)

ἐπιστρέφω: 'turn back / return'; the present with imperatival/future force directs Zadok to go back into the city.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (Jerusalem)

→ object specification

πόλις: 'city' = Jerusalem, where the priests are to remain as David's eyes and ears.

ἐν

in

preposition + dative (in the idiom 'in peace')

→ spatial or relational framing

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

εἰρήνῃ

peace

Dative

dative in idiom ἐν εἰρήνῃ ('in peace')

→ sphere or reference

εἰρήνη: 'peace / safety'; ἐν εἰρήνῃ ('in peace / safely'), rendering שָׁלוֹם; the priests may return unmolested, having legitimate cultic reason to be in the city.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Αχιμαας

Ahimaaz

subject (indeclinable proper noun, nominative force)

→ participant identification

Αχιμαας: transliteration of Hebrew אַחִימָאָז (Ahimaaz); indeclinable; Zadok's son, one of the two courier-sons who relay intelligence to David (cf. 17:17–21).

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

apposition to Αχιμαας ('your son')

→ participant prominence

υἱός: 'son'; renders יָדָ; Ahimaaz is Zadok's son and runner.

σου

your

Genitive

genitive of relationship ('your son')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιωναθαν

Jonathan

subject (indeclinable proper noun, nominative force)

→ participant identification

Ιωναθαν: transliteration of Hebrew יְהוֹנָתָן (Jonathan); indeclinable; Abiathar's son, the second courier.

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

apposition to Ιωναθαν ('son of Abiathar')

→ participant prominence

υἱός: 'son'; Jonathan is the son of Abiathar.

Αβιαθαρ

of Abiathar

genitive of relationship (indeclinable: 'son of Abiathar')

→ participant identification

Αβιαθαρ: Abiathar the priest, Jonathan's father.

οἱ

the

Nominative

article (with υἱοί, summarizing apposition)

→ noun-phrase marking

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

δύο

two

Nominative

numeral adjective (modifying υἱοί)

→ measure or count

δύο: 'two'; the numeral summing up the two priest-sons who will serve as David's messengers.

υἱοὶ

sons

Nominative

appositional summary ('your two sons')

→ participant prominence

υἱός: 'son'; the two sons together, the courier-pair.

ὑμῶν

your

Genitive

genitive of relationship ('your [pl.] sons')

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship ('your [pl.] sons').

μεθ

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ὑμῶν

you

Genitive

genitive object of μετά ('with you [priests]')

→ relational specification

ὑμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά ('with you [priests]').

28 ἴδετε ἐγὼ εἰμι στρατεύομαι ἐν Αραβωθ τῆς ἐρήμου ἕως τοῦ ἐλθεῖν ῥῆμα παρ ὑμῶν τοῦ ἀπαγγεῖλαί μοι

See, I will be encamped in the plains of the wilderness until word comes from you to bring me tidings.

Direct speech: David's rendezvous instructions

ἴδετε ἐγὼ εἰμι στρατεύομαι

David specifies his waiting-position — the fords/plains of the wilderness (Αραβωθ τῆς ἐρήμου, the Arabah) — where he will hold until intelligence arrives. The clause sets up the courier network of vv. 35–36 and is fulfilled when the warning to cross the Jordan reaches him (17:15–22).

ἴδετε

see / look

Aor Act Impv 2 Pl · ὁράω

main verb (attention-getting imperative)

→ aorist imperative

ὁράω (aor. impv. ἴδετε): 'see / take note'; addressed to the priests, introducing David's rendezvous plan.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγὼ: emphatic 'I'; David states his own intended position.

εἰμι

am / will be

Pres Act Indic 1 Sg · εἰμί

copula/auxiliary (with στρατεύομαι: periphrastic-like emphasis)

→ stative present (divine self-attestation)

εἰμί: 'be'; here reinforcing the following verb — 'I (for my part) will be waiting / encamped.'

στρατεύομαι

I will encamp / wait

Pres Mid Indic 1 Sg · στρατεύω

main verb (David's waiting-position)

→ futuristic present (settled intention)

στρατεύω (mid. στρατεύομαι): 'serve as a soldier / encamp / take up military position'; here 'I will be encamped / I will tarry [in battle-readiness]'; David waits in the wilderness for intelligence before deciding his next move.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

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

Αραβωθ

Araboth / the plains

dative of place (indeclinable transliteration)

→ participant identification

Αραβωθ: transliteration of Hebrew עֲרַבּוֹת ('plains / steppes,' the Arabah); indeclinable; the desert plains / fords near the Jordan, David's waiting-station (cf. 17:16).

τῆς

of the

Genitive

article (with ἐρήμου)

→ noun-phrase marking

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

ἐρήμου

wilderness

Genitive

genitive (the plains of the wilderness')

→ relational specification

ἐρημος: 'wilderness / desert'; the wild region toward the Jordan where David awaits word.

ἕως

until

preposition/conjunction + genitive infinitive (temporal)

→ spatial or relational framing

ἕως: 'until'; with the articular genitive infinitive (ἕως τοῦ ἐλθεῖν, 'until the coming of') forms a temporal clause.

τοῦ

the

Genitive

article with genitive infinitive

→ noun-phrase marking

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

ἐλθεῖν

to come

Aor Act Inf · ἔρχομαι

articular genitive infinitive (temporal: 'until word comes')

→ verbal action or state

ἔρχομαι: 'come'; the articular infinitive with ἕως τοῦ ('until the coming of word'), a common LXX temporal construction.

ῥῆμα

word / message

Accusative

accusative subject of the infinitive ('until word comes')

→ object specification

ῥῆμα: 'word / message / report'; renders רָצַף; the intelligence the priests are to send David.

παρ

from

preposition + genitive (source, elided)

→ spatial or relational framing

παρά + gen.: 'from (the side of)'; marks the priests as the source of the message.

ὕμῶν

you

Genitive

genitive object of παρά ('from you')

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of παρά ('from you').

τοῦ

to

Genitive

article with genitive infinitive (purpose)

→ noun-phrase marking

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

ἀπαγγεῖλαί

to report

Aor Act Inf · ἀπαγγέλλω

genitive infinitive of purpose ('to bring me tidings')

→ purpose infinitive

ἀπαγγέλλω: 'report / announce / bring word'; the purpose of the message — to inform David of developments in the city so he can act.

μοι

to me

Dative

dative indirect object of ἀπαγγεῖλαι

→ participant reference or interest

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

29 καὶ ἀπέστρεψεν Σαδωκ καὶ Αβιαθαρ τὴν κιβωτὸν εἰς Ἱερουσαλημ καὶ ἐκάθισεν ἐκεῖ

So Zadok and Abiathar carried the ark back to Jerusalem, and it remained there.

Resolution of unit D: the ark returns and remains

καὶ ἀπέστρεψεν Σαδωκ καὶ Αβιαθαρ

The priests obey: the ark returns to Jerusalem and 'remains' (ἐκάθισεν, lit. 'sat / settled') there. David's act of faith stands — the symbol of God's presence stays in the city, while David goes into exile trusting in YHWH alone, not in the talisman.

καὶ

and / so

narrative conjunction (consequence)

→ discourse linkage or contrast

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

ἀπέστρεψεν

carried back

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (singular with compound subject)

→ constative aorist

ἀποστρέφω: 'turn back / bring back'; renders בָּשִׁיב; the priests carry out David's order, returning the ark; the singular verb with a compound subject is normal LXX usage.

Σαδωκ

Zadok

subject (indeclinable proper noun)

→ participant identification

Σαδωκ: Zadok the priest.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Αβιαθαρ

Abiathar

subject (coordinate, indeclinable proper noun)

→ participant identification

Αβιαθαρ: Abiathar the priest, Zadok's colleague.

τὴν

the

Accusative

article (with κιβωτόν)

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

direct object of ἀπέστρεψεν

→ object specification

κιβωτός: the ark of God, restored to the city.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

accusative of direction (indeclinable place name)

→ participant identification

Ιερουσαλημ: Jerusalem, the ark's restored home.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάθισεν

it remained

Aor Act Indic 3 Sg · καθίζω

main verb (the ark's settling)

→ constative aorist (intransitive: 'settled / remained')

καθίζω: 'sit / settle / remain'; here intransitive of the ark — it 'sat / stayed' in Jerusalem; rendering יָשָׁב; the ark abides in the city while David departs.

ἐκεῖ

there

adverb of place ('there' = in Jerusalem)

→ adverbial qualification

ἐκεῖ: 'there'; renders ἐκεῖ; the ark remains 'there,' in its place in the city, awaiting David's hoped-for restoration.

30 καὶ Δαυιδ ἀνέβαινεν ἐν τῇ ἀναβάσει τῶν ἔλαιων ἀναβαίνων καὶ κλαίων καὶ τὴν κεφαλὴν ἐπικεκαλυμμένος καὶ αὐτὸς ἐπορεύετο ἀνυπόδετος καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ ἐπεκάλυψεν ἀνὴρ τὴν κεφαλὴν αὐτοῦ καὶ ἀνέβαινον ἀναβαίνοντες καὶ κλαίοντες

And David went up by the ascent of the olives, going up and weeping, with his head covered; and he himself went barefoot; and all the people that were with him, each man covered his head, and they went up, going up and weeping.

Scene of mourning: the ascent of Olivet (opening unit E)

καὶ Δαυιδ ἀνέβαινεν ἐν τῇ ἀναβάσει τῶν ἔλαιων

The chapter's tableau of grief: David ascends the Mount of Olives in the postures of mourning — weeping (κλαίων), head covered (ἐπικεκαλυμμένος), barefoot (ἀνυπόδετος). The piling of imperfects and participles (ἀνέβαινεν ... ἀναβαίνων ... κλαίων ... ἀνέβαινον ἀναβαίνοντες) renders the slow, sustained lament of the whole company.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: David, the mourning king ascending Olivet.

ἀνέβαινεν

went up

Impf Act Indic 3 Sg · ἀναβαίνω

main verb (the ascent in progress)

→ descriptive imperfect (slow, ongoing ascent)

ἀναβαίνω: 'go up / ascend'; the imperfect depicts the laborious, sorrowful climb up the Mount of Olives.

ἐν

by

preposition + dative (place/route)

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (place/route).

τῇ

the

Dative

article (with ἀναβάσει)

→ noun-phrase marking

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

ἀναβάσει

ascent

Dative

dative of place (the route of ascent)

→ sphere or reference

ἀνάβασις: 'ascent / way up / slope'; renders הַלָּעֲלֹמ; the ascending path up the Mount of Olives.

τῶν

of the

Genitive

article (with ἐλαιῶν)

→ noun-phrase marking

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

ἐλαιῶν

olives

Genitive

genitive (the ascent of the olives' = Mount of Olives)

→ relational specification

ἐλαία: 'olive tree / olive'; ἡ ἀνάβασις τῶν ἐλαιῶν ('the ascent of the olives') = the Mount of Olives (הַר הָעֵלִי, the ridge east of Jerusalem).

ἀναβαίνων

going up

Pres Act Ptc Nom Masc Sg · ἀναβαίνω

circumstantial participle (manner, reinforcing ἀνέβαινε)

→ verbal action or state

ἀναβαίνω: the participle ἀναβαίνων reinforces the main verb — 'going up [continually]' — a Hebraizing intensification (cf. the infinitive-absolute idiom).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κλαίων

weeping

Pres Act Ptc Nom Masc Sg · κλαίω

circumstantial participle (manner: 'weeping')

→ verbal action or state

κλαίω: 'weep / wail'; renders הַכָּדָה; David ascends in continuous weeping — the posture of a king in mourning and humiliation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with κεφαλὴν, accusative of respect)

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

accusative of respect (with ἐπικεκαλυμμένος: 'covered as to his head')

→ object specification

κεφαλή: 'head'; renders שָׂרָף; covering the head was a sign of mourning and shame (cf. Jer 14:3–4; Esth 6:12).

ἐπικεκαλυμμένος

covered

Perf Mid/Pass Ptc Nom Masc Sg · ἐπικαλύπτω

perfect participle (state: 'having his head covered')

→ perfect of resultant state

ἐπικαλύπτω: 'cover over / veil'; the perfect participle denotes the resultant state — David's head remains veiled in mourning throughout the ascent.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτός

he himself

Nominative

intensive pronoun (subject: 'he himself')

→ participant reference

αὐτός: intensive 'himself'; emphasizes that the king personally walked barefoot, sharing the lowliness of his people.

ἔπορεύετο

went

Impf Mid Indic 3 Sg · πορεύομαι

main verb (David's walking)

→ descriptive imperfect

πορεύομαι: 'go / walk'; the imperfect depicts David's continued progress, barefoot, up the slope.

ἀνυπόδετος

barefoot

Nominative

predicate adjective (manner: 'barefoot')

→ participant prominence

ἀνυπόδετος: 'unshod / barefoot'; renders ἦπλ; going barefoot was a sign of mourning and abasement (cf. Isa 20:2; Ezek 24:17); the king walks like a penitent.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying λαός)

→ participant prominence

πᾶς: 'all'; the whole company shares the king's mourning.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject (the company with David)

→ participant prominence

λαός: 'people'; David's loyal company, mourning with their king.

ὁ

the one

Nominative

article (attributive: 'who was with him')

→ noun-phrase marking

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

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

ἐπεκάλυψεν

covered

Aor Act Indic 3 Sg · ἐπικαλύπτω

main verb (distributive, with ἀνὴρ as subject)

→ constative aorist (distributive)

ἐπικαλύπτω: 'cover over'; the singular verb with distributive subject ἀνὴρ ('each man covered') is a Hebraism — every individual in the crowd veiled his own head in grief.

ἀνὴρ

each man

Nominative

distributive subject ('each man')

→ participant prominence

ἀνὴρ: 'man'; here distributive 'each man,' rendering ὅς in the sense of 'everyone'; the whole company mourns individually.

τὴν the Accusative <i>article (with κεφαλὴν)</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	κεφαλὴν head Accusative <i>direct object of ἐπεκάλυψεν</i> → object specification κεφαλὴ: 'head'; each man covers his own head in the shared rite of mourning.	αὐτοῦ his Genitive <i>genitive of possession ('his head')</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('his head').	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
ἀνέβαινον they went up Impf Act Indic 3 Pl · ἀναβαίνω <i>main verb (the whole company's ascent)</i> → descriptive imperfect ἀναβαίνω: 'go up'; the imperfect (3rd pl.) depicts the whole crowd ascending alongside the king.	ἀναβαίνοντες going up Pres Act Ptc Nom Masc Pl · ἀναβαίνω <i>circumstantial participle (reinforcing ἀνέβαινον)</i> → verbal action or state ἀναβαίνω: the participle ἀναβαίνοντες reinforces the imperfect, a Hebraizing intensification of the continual ascent.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	κλαίοντες weeping Pres Act Ptc Nom Masc Pl · κλαίω <i>circumstantial participle (manner: 'weeping')</i> → verbal action or state κλαίω: 'weep'; the whole company weeps as it climbs — the corporate lament mirrors the king's own grief.

31 καὶ ἀνηγγέλη Δαυιδ λέγοντες καὶ Αχιτοφελ ἐν τοῖς συστρεφομένοις μετὰ Ἀβεσσαλωμ καὶ εἶπεν Δαυιδ διασκέδασον δὴ τὴν βουλήν Αχιτοφελ κύριε ὁ θεός μου

And it was reported to David, saying, 'Ahithophel also is among the conspirators with Absalom.' And David said, 'Turn the counsel of Ahithophel into foolishness, I pray, O LORD my God.'

Crisis and prayer: the report of Ahithophel and David's petition καὶ ἀνηγγέλη Δαυιδ

The news of Ahithophel's defection — David's most dangerous loss, given the counsellor's near-oracular reputation (16:23) — prompts the chapter's one explicit prayer: διασκέδασον ... τὴν βουλήν Αχιτοφελ ('frustrate the counsel of Ahithophel'). The petition is answered through Hushai (vv. 32–37) and fulfilled at 17:14, where the LORD ordains the defeat of Ahithophel's good counsel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνηγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀναγγέλλω

main verb (impersonal passive: 'it was reported')

→ constative aorist (passive)

ἀναγγέλλω: 'report / announce / tell'; the passive ἀνηγγέλη ('it was reported') renders the Hebrew תִּאֲרָךְ; impersonal, with the message-content following.

Δαυιδ

to David

dative indirect object (indeclinable: 'to David')

→ participant identification

Δαυιδ: David, the recipient of the report; indeclinable, here in dative force.

λέγοντες

saying

Pres Act Ptc Nom Masc Pl · λέγω

participle of speech (loose construction: 'saying')

→ verbal action or state

λέγω: the plural participle λέγοντες after a passive ('it was reported ... saying') is a Hebraism (loose agreement), rendering רַמֵּז; introduces the report's content.

καὶ

also

adverbial (additive: 'also')

→ discourse linkage or contrast

καί: additive 'also / even'; 'Ahithophel too is among the conspirators' — adding him to the list of defectors.

Αχιτοφελ

Ahithophel

subject of implied 'is' (indeclinable proper noun)

→ participant identification

Αχιτοφελ: Ahithophel, David's defected counsellor, now named among the conspirators.

ἐν

among

preposition + dative (membership: 'among')

→ spatial or relational framing

ἐν: 'in / among'; 'among the conspirators' — Ahithophel is reckoned with the rebel faction.

τοῖς

the ones

Dative

article (with participle συστρεφόμενοις)

→ noun-phrase marking

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

συστρεφόμενοις

conspirators

Pres Mid Ptc Dat Masc Pl · συστρέφω

substantival participle (object of ἐν: 'those banding together')

→ verbal action or state

συστρέφω (mid.): 'band together / conspire / form a faction'; cognate with σύσπρεμμα (v. 12); the substantival participle 'the conspirators' = those who have joined the revolt with Absalom.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

Αβεσσαλωμ

Absalom

genitive object of μετά (indeclinable proper noun)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing David's prayer)

→ constative aorist

λέγω: introduces David's brief, urgent prayer.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: David, here at prayer.

διασκεδάσον

turn to foolishness / frustrate

Aor Act Impv 2 Sg · διασκεδάννυμι

main verb (imperative of petition to God)

→ aorist imperative (urgent prayer)

διασκεδάννυμι: 'scatter / dissipate / frustrate / bring to nothing'; renders / לַכֹּחַ; David prays that YHWH 'scatter / nullify' Ahithophel's counsel — i.e. turn his wise advice into folly (cf. 17:14).

δὴ

I pray / now

entreaty particle (softening the petition)

→ discourse linkage or contrast

δὴ: particle of entreaty, rendering נָא; lends the petition urgency and earnestness — 'do, I pray!'

τὴν

the

Accusative

article (with βουλήν)

→ noun-phrase marking

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

βουλήν

counsel

Accusative

direct object of διασκεδάσον

→ object specification

βουλή: 'counsel / plan / advice'; renders הַצָּח; Ahithophel's strategic counsel, which David prays God will render foolish.

Αχιτοφελ

of Ahithophel

genitive of relationship (indeclinable: 'counsel of Ahithophel')

→ participant identification

Αχιτοφελ: Ahithophel, whose counsel is the object of David's prayer.

κύριε

O LORD

Vocative

vocative (address to God)

→ direct address

κύριος (voc. κύριε): rendering of the Tetragrammaton יהוה; here the vocative of direct address to God in prayer — the divine name, not a human title.

ὁ

the

Nominative

article (with θεός, nominative for vocative)

→ noun-phrase marking

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

θεός

God

Nominative

nominative for vocative (apposition: 'my God')

→ participant prominence

θεός: 'God'; renders הָאֱלֹהִים; the articular nominative ὁ θεός μου ('my God') in vocative function (a Hebraism); David's personal address to his covenant God.

μου

my

Genitive

genitive of relationship ('my God')

→ relational specification

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

32 καὶ ἦν Δαυὶδ ἐρχόμενος ἕως τοῦ Ρωως οὗ προσεκύνησεν ἐκεῖ τῷ θεῷ καὶ ἰδοὺ εἰς ἀπαντὴν αὐτῷ Χουσι ὁ
Ἀρχι ἐταῖρος Δαυὶδ διερρηχὼς τὸν χιτῶνα αὐτοῦ καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ

And David came as far as Ros, where he worshiped God; and behold, Hushai the Archite, David's companion, came to meet him with his tunic torn and earth upon his head.

Providential meeting: Hushai appears as the answer to prayer

καὶ ἦν Δαυὶδ ἐρχόμενος ἕως τοῦ Ρωως

The periphrastic imperfect ἦν ... ἐρχόμενος ('was coming') sets the scene at the summit, where David worshiped. The presentative ἰδοὺ introduces Hushai — appearing in mourning (torn tunic, earth on head) at the very moment after David's prayer against Ahithophel, the providential instrument by which that prayer will be answered.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦν
was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic imperfect (with ἐρχόμενος)

→ participant reference

εἰμί: 'be'; here the auxiliary of the periphrastic imperfect ἦν ... ἐρχόμενος ('was coming'), a common LXX construction emphasizing ongoing action.

Δαυὶδ
David

subject (indeclinable proper noun)

→ participant identification

Δαυὶδ: David, arriving at the summit.

ἐρχόμενος
coming

Pres Mid Ptc Nom Masc Sg · ἔρχομαι

participle of periphrastic imperfect (with ἦν: 'was coming')

→ progressive (ongoing arrival)

ἔρχομαι: 'come / go'; with ἦν forms the periphrastic 'was coming / had come as far as,' depicting David's arrival at the place of worship.

ἕως
as far as

preposition + genitive (extent: 'up to')

→ spatial or relational framing

ἕως: 'up to / as far as'; marks the terminus of David's ascent — the summit of Olivet.

τοῦ
the

Genitive

article (with Ρωως)

→ noun-phrase marking

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

Ρωως
Ros / the summit

genitive object of ἕως (transliterated name)

→ participant identification

Ρωως: transliteration of Hebrew רֹשׁ ('head / top / summit'); here treated as a place-name ('the summit' of the Mount of Olives) where there was a place of worship; the article τοῦ marks the genitive.

οὗ
where

relative adverb of place ('where')

→ participant reference

οὗ: relative adverb 'where'; introduces the locative relative clause describing what David did there.

προσεκύνησεν

he worshiped

Aor Act Indic 3 Sg · προσκυνέω

verb of relative clause (David's act of worship)

→ constative aorist

προσκυνέω: 'bow down / worship / do obeisance'; renders הִשָּׁתַּחֲוָה; at the summit David pauses to worship God — an act of devotion in the midst of flight, immediately preceding the providential meeting with Hushai.

ἐκεῖ

there

adverb of place (resumptive: 'there')

→ adverbial qualification

ἐκεῖ: 'there'; resumptive of οὗ, a Hebraism (the redundant resumptive adverb after the relative).

τῷ

the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῷ

God

Dative

dative object of προσεκύνησεν (the object of worship)

→ sphere or reference

θεός: 'God'; renders יְהוָה; προσκυνέω here takes the dative of the one worshiped — David worships God at the summit.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (introducing Hushai)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; rendering הִנֵּה; introduces the sudden, providential appearance of Hushai.

εἰς

to

preposition + accusative (in idiom εἰς ἀπαντήν: 'to meet')

→ spatial or relational framing

εἰς: in the idiom εἰς ἀπαντήν ('to meet / to encounter'), rendering תִּנְלֶךָ.

ἀπαντήν

meeting

Accusative

accusative in idiom εἰς ἀπαντήν ('to meet him')

→ object specification

ἀπάντησις/ἀπαντή: 'meeting / encounter'; the idiom εἰς ἀπαντήν αὐτῷ ('to meet him') = 'coming to meet him.'

αὐτῷ

him

Dative

dative (the one met: David)

→ participant reference or interest

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

Χουσι

Hushai

subject (indeclinable proper noun)

→ participant identification

Χουσι: transliteration of Hebrew חושי (Hushai); indeclinable; David's friend and counsellor, the human means by which the prayer of v. 31 will be answered (cf. 17:5–14).

ὁ

the

Nominative

article (with Ἀρχι, gentilic)

→ noun-phrase marking

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

Ἀρχι

Archite

gentilic in apposition to Χουσι (indeclinable)

→ participant identification

Ἀρχι: transliteration of יִצְחָק ('the Archite'), Hushai's clan/region (Josh 16:2); indeclinable gentilic identifying his origin.

ἑταῖρος

companion / friend

Nominative

apposition to Χουσι (his office/title)

→ participant prominence

ἑταῖρος: 'companion / friend / confidant'; renders עֲרַ ('the king's friend,' an official court title; cf. 16:16; 1 Kgs 4:5); Hushai holds the formal position of royal confidant.

Δαυιδ

of David

genitive of relationship (indeclinable: 'David's companion')

→ participant identification

Δαυιδ: David, whose 'friend' (court confidant) Hushai is.

διερρηχώς

having torn

Perf Act Ptc Nom Masc Sg · διαρρήγνυμι

perfect participle (state of mourning: 'with torn tunic')

→ perfect of resultant state

διαρρήγνυμι: 'tear apart / rend'; renders עָרַךְ; the perfect participle denotes the resultant state — Hushai comes with his garment already rent, the conventional sign of mourning and distress.

τὸν

the

Accusative

article (with χιτῶνα)

→ noun-phrase marking

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

χιτῶνα

tunic

Accusative

direct object of διερρηχώς

→ object specification

χιτῶν: 'tunic / undergarment'; renders תְּכָיִת; the torn tunic is a sign of grief and dismay at the catastrophe befalling David.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γῆ

earth / dust

Nominative

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

→ participant prominence

γῆ: 'earth / dust / soil'; renders / הָאֲרָצָה; dust on the head, like the torn tunic, is a standard sign of mourning (cf. Josh 7:6; 1 Kgdms 4:12).

ἐπὶ

upon

preposition + genitive (position)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with κεφαλῆς)

→ noun-phrase marking

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

κεφαλῆς

head

Genitive

genitive object of ἐπὶ (position: 'upon his head')

→ relational specification

κεφαλῆς: 'head'; the dust upon Hushai's head completes the picture of mourning with which he presents himself to the king.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

33 καὶ εἶπεν αὐτῷ Δαυὶδ ἐὰν μὲν διαβῆς μετ' ἐμοῦ καὶ ἔσῃ ἐπ' ἐμὲ εἷς βάσταγμα

And David said to him, 'If you go on with me, then you will be a burden upon me.'

Direct speech: David weighs Hushai's usefulness

καὶ εἶπεν αὐτῷ Δαυὶδ

David reasons that Hushai accompanying him in exile would be merely 'a burden' (εἷς βάσταγμα), whereas sent back he can serve a vital purpose (v. 34). The μὲν here anticipates an unstated δέ contrast completed by the alternative in v. 34 ('but if you return ...').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David addresses Hushai)

→ constative aorist

λέγω: introduces David's words to Hushai.

αὐτῷ

to him

Dative

dative indirect object (Hushai)

→ participant reference or interest

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

Δαυὶδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυὶδ: David.

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐὰν: 'if'; introduces the first horn of David's deliberation — Hushai going with him.

μὲν

indeed (on the one hand)

correlative particle (anticipating contrast in v. 34)

→ discourse linkage or contrast

μὲν: correlative particle 'on the one hand'; sets up the contrast completed by the alternative in v. 34 ('but if you return ...').

διαβῆς

you go on

Aor Act Subj 2 Sg · διαβαίνω

verb of conditional protasis (subjunctive with ἐὰν)

→ verbal action or state

διαβαίνω: 'cross over / go on'; renders עָבַר; 'if you cross over (continue) with me' into exile.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of μετά (emphatic)

→ relational specification

ἐγώ: emphatic genitive 'me.'

καὶ

then

apodotic conjunction (introducing the consequence)

→ discourse linkage or contrast

καί: apodotic 'then'; introduces the result — Hushai would be a liability.

ἔσῃ

you will be

Fut Mid Indic 2 Sg · εἰμί

main verb of apodosis ('you will be a burden')

→ predictive future

εἰμί (fut. ἔσῃ): 'will be'; the future states the consequence — Hushai would only encumber David's company.

ἐπὶ

upon

preposition + accusative (burden 'upon')

→ spatial or relational framing

ἐπί + acc.: 'upon'; ἐπὶ ἐμέ ('upon me') = a load borne by David.

ἐμέ

me

Accusative

accusative object of ἐπί

→ participant reference

ἐγώ: emphatic accusative 'me.'

εἰς

as / for

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

→ spatial or relational framing

εἰς: here predicative ('as / for'), a Hebraism (ᾗ of result) — 'you will be to me for a burden' = 'you will become a burden to me.'

βάσταγμα

burden / load

Accusative

predicate accusative (with εἰς: 'a burden')

→ object specification

βάσταγμα: 'burden / load / that which is carried'; from βαστάζω ('carry'); Hushai in exile would be dead weight, but as a returning agent he becomes a strategic asset (v. 34).

34 καὶ ἔὰν εἰς τὴν πόλιν ἐπιστρέψῃς καὶ ἔρεῖς τῷ Ἀβεσσαλωμ διεληλύθασιν οἱ ἀδελφοί σου καὶ ὁ βασιλεὺς κατόπισθέν μου διελήλυθεν ὁ πατήρ σου καὶ νῦν παῖς σου εἰμι βασιλεῦ ἕασόν με ζῆσαι παῖς τοῦ πατρός σου ἤμην τότε καὶ ἀρτίως καὶ νῦν ἐγὼ δοῦλος σός καὶ διασκεδάσεις μοι τὴν βουλήν Ἀχιτοφελ

But if you return to the city and say to Absalom, 'Your brethren have passed by, and the king, and your father has passed on behind me; and now I am your servant, O king; let me live; I was your father's servant then and just now, and now I am your servant' — then you will frustrate for me the counsel of Ahithophel.

Direct speech: David's counter-espionage commission to Hushai

καὶ ἔὰν εἰς τὴν πόλιν ἐπιστρέψῃς

The δέ-clause answering the μέν of v. 33: instead of exile, Hushai is to return and feign allegiance to Absalom. The scripted pledge of loyalty (παῖς σου εἰμι ... δοῦλος σός) is the cover story by which Hushai will infiltrate the rebel council. The purpose is explicit: καὶ διασκεδάσεις ... τὴν βουλήν Ἀχιτοφελ ('you will frustrate the counsel of Ahithophel') — the human means to the answered prayer of v. 31.

καὶ

but / and

narrative/contrastive conjunction (answering μέν of v. 33)

→ discourse linkage or contrast

καί: here the contrastive member answering the μέν of v. 33 ('but if instead you return ...').

ἐὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the alternative course — Hushai's return to the city.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (Jerusalem)

→ object specification

πόλις: 'city' = Jerusalem, where Hushai is to operate as David's agent.

ἐπιστρέψης

you return

Aor Act Subj 2 Sg · ἐπιστρέφω

verb of conditional protasis (subjunctive with ἐάν)

→ aorist subjunctive of prohibition

ἐπιστρέφω: 'return / turn back'; Hushai's return to the city is the alternative to exile, enabling the counter-espionage.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω

main verb (the scripted speech to Absalom)

→ imperatival future (instruction)

λέγω (fut. ἐρῶ): the future with directive force scripts the exact words Hushai is to speak to Absalom.

τῷ

to

Dative

article (with Ἀβεσσαλωμ, dative)

→ noun-phrase marking

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

Ἀβεσσαλωμ

Absalom

dative indirect object (indeclinable, marked by article)

→ participant identification

Ἀβεσσαλωμ: Absalom, whom Hushai will address with feigned loyalty.

διεληλύθασιν

have passed by

Perf Act Indic 3 Pl · διέρχομαι

main verb of the scripted speech (perfect of completed passage)

→ perfect of accomplished fact

διέρχομαι: 'pass through / go past'; the perfect διεληλύθασιν ('have passed by [and are gone]') reports the departure of David's party as an accomplished fact — part of Hushai's cover.

οἱ

the

Nominative

article (with ἀδελφοί)

→ noun-phrase marking

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

ἀδελφοί

brethren

Nominative

subject of διεληλύθασιν

→ participant prominence

ἀδελφός: 'brother / kinsman'; here Absalom's 'brethren / kinsmen' = the royal party / fellow Israelites who left with David — Hushai's diplomatic framing.

σου

your

Genitive

genitive of relationship ('your brethren')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (coordinate with ἀδελφοί)

→ participant prominence

βασιλεὺς: 'king' = David, mentioned in Hushai's report as having departed.

κατόπισθέν

behind

improper preposition + genitive (position: 'behind')

→ spatial or relational framing

κατόπισθεν: 'behind / after'; an improper preposition taking the genitive; 'behind me' — Hushai presents himself as the last to leave, lending verisimilitude to his loyalty-claim.

μου

me

Genitive

genitive object of κατόπισθεν

→ relational specification

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

διελήλυθεν

has passed on

Perf Act Indic 3 Sg · διέρχομαι

main verb (perfect: 'your father has passed on')

→ perfect of accomplished fact

διέρχομαι: 'pass through / go past'; the perfect again reports the completed departure — here of 'your father' (David).

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of διελήλυθεν (David, Absalom's father)

→ participant prominence

πατήρ: 'father'; Hushai refers to David as 'your father' in addressing Absalom — diplomatic acknowledgment of the new claimant.

σου

your

Genitive

genitive of relationship ('your father')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νῦν

now

adverb of time (transitional: 'and now')

→ adverbial qualification

νῦν: 'now'; renders ἡνῦν; the transitional 'and now' moves from report to Hushai's offer of service.

παῖς

servant

Nominative

predicate nominative ('I am your servant')

→ participant prominence

παῖς: 'servant'; Hushai's feigned pledge — 'I am your servant, O king' — the deceptive offer of allegiance to Absalom.

σου

your

Genitive

genitive of possession ('your servant')

→ relational specification

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

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

copula ('I am your servant')

→ stative present (divine self-attestation)

εἰμί: 'be'; copula of Hushai's pledge of service.

βασιλεῦ

O king

Vocative

vocative (address to Absalom)

→ direct address

βασιλεύς (voc. βασιλεῦ): 'O king'; Hushai addresses Absalom as king, formally recognizing his usurped claim as part of the ruse.

ἔασόν

let / allow

Aor Act Impv 2 Sg · ἐάω

main verb (imperative: 'let me live')

→ aorist imperative (petition)

ἐάω: 'allow / permit / let'; ἔασόν με ζῆσαι ('let me live / allow me to survive') is Hushai's plea for acceptance into Absalom's service.

με

me

Accusative

accusative subject of the infinitive ζῆσαι

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive ζῆσαι.

ζῆσαι

to live

Aor Act Inf · ζάω

complementary infinitive (with ἔασόν: 'let me live')

→ verbal action or state

ζάω: 'live'; the infinitive completing ἐάω — Hushai asks to be spared and kept on as a servant.

παῖς

servant

Nominative

predicate nominative ('I was a servant')

→ participant prominence

παῖς: 'servant'; Hushai reinforces the ruse by claiming continuity of service — 'I was your father's servant.'

τοῦ

of the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship ('your father's servant')

→ relational specification

πατήρ: 'father'; David, whose servant Hushai claims to have been — transferring that service now (ostensibly) to Absalom.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἦμην

I was

Impf Mid Indic 1 Sg · εἰμί

main verb (Hushai's past service)

→ descriptive imperfect (past state)

εἰμί (impf. ἦμην): 'I was'; Hushai claims a record of past service to establish his credibility with Absalom.

τότε

then

adverb of time ('then / formerly')

→ adverbial qualification

τότε: 'then / at that time'; 'then' (in the past) — Hushai's prior service to David.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄρτίως

just now / recently

adverb of time ('just now')

→ clausal contribution

ἄρτίως: 'just now / lately / recently'; bridges past and present service — 'then, and just recently, and now!'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νῦν

now

adverb of time ('and now')

→ adverbial qualification

νῦν: 'now'; the climactic 'and now' transferring the offered service to Absalom in the present.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic 'I' — 'I am now your slave.'

δοῦλος

servant / slave

Nominative

predicate nominative ('I am your slave')

→ participant prominence

δοῦλος: 'servant / slave'; Hushai's final pledge of total subjection to Absalom — the deepest layer of the deception.

σός

yours

Nominative

possessive adjective ('your [slave]')

→ participant prominence

σός: 'your / yours'; the possessive adjective emphasizes belonging — 'I am wholly yours.'

καί

then / and so

consecutive conjunction (purpose/result of the ruse)

→ discourse linkage or contrast

καί: consecutive 'and so / then'; introduces the strategic aim of the whole maneuver.

διασκεδάσεις

you will frustrate

Fut Act Indic 2 Sg · διασκεδάννυμι

main verb (the goal: defeat Ahithophel's counsel)

→ predictive future (purposed result)

διασκεδάννυμι: 'scatter / frustrate / bring to nothing'; the same verb as David's prayer in v. 31 (διασκεδάσον) — Hushai is the human instrument by which the LORD will nullify Ahithophel's counsel (fulfilled 17:14).

μοι

for me

Dative

dative of advantage ('for me')

→ participant reference or interest

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

τὴν

the

Accusative

article (with βουλήν)

→ noun-phrase marking

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

βουλήν

counsel

Accusative

direct object of διασκεδάσεις

→ object specification

βουλή: 'counsel / plan'; Ahithophel's counsel, which Hushai is to defeat from within the rebel court.

Ἀχιτοφελ

of Ahithophel

genitive of relationship (indeclinable: 'counsel of Ahithophel')

→ participant identification

Ἀχιτοφελ: Ahithophel, whose dangerous counsel is the target of Hushai's mission.

35 καὶ ἰδοὺ μετὰ σοῦ ἐκεῖ Σαδωκ καὶ Αβιαθαρ οἱ ἱερεῖς καὶ ἔσται πᾶν ῥῆμα ὃ ἐὰν ἀκούσης ἐξ οἴκου τοῦ βασιλέως καὶ ἀναγγελεῖς τῷ Σαδωκ καὶ τῷ Αβιαθαρ τοῖς ἱερεῦσιν

And behold, Zadok and Abiathar the priests are there with you; and it shall be that whatever word you hear from the king's house, you shall report it to Zadok and Abiathar the priests.

Direct speech: the relay mechanism for intelligence

καὶ ἰδοὺ μετὰ σοῦ ἐκεῖ Σαδωκ καὶ Αβιαθαρ

David completes the espionage plan: Hushai gathers intelligence inside the royal house and passes it to the priests Zadok and Abiathar, who form the secure link in the network (cf. v. 27). The generalizing relative πᾶν ῥῆμα ὃ ἐὰν ἀκούσης ('whatever word you hear') makes the commission comprehensive.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; draws Hushai's attention to the priestly allies already in place.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

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

ἐκεῖ

there

adverb of place ('there' = in the city)

→ adverbial qualification

ἐκεῖ: 'there'; in the city, where the priests will be Hushai's secure contacts.

Σαδωκ

Zadok

subject of implied 'are' (indeclinable proper noun)

→ participant identification

Σαδωκ: Zadok the priest, one of Hushai's contacts.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Αβιαθαρ

Abiathar

subject (coordinate, indeclinable proper noun)

→ participant identification

Αβιαθαρ: Abiathar the priest, the other contact.

οἱ

the

Nominative

article (with ἱερεῖς, apposition)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

apposition to Σαδωκ καὶ Αβιαθαρ (their office)

→ participant prominence

ἱερεῖς: 'priest'; the two priests whose office gives them legitimate access and secure communication.

καὶ

and

narrative conjunction (introducing the standing instruction)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (formula introducing the standing arrangement)

→ future of arrangement

εἰμί (fut. ἔσται): 'it shall be'; καὶ ἔσται ('and it shall be that') is a Hebraism (הָיָה) introducing the standing instruction that follows.

πᾶν

every / whatever

Nominative

attributive adjective (modifying ῥῆμα)

→ participant prominence

πᾶς: 'every / all'; πᾶν ῥῆμα ὃ ἐάν ('whatever word') makes the relay comprehensive — all intelligence is to be passed on.

ῥῆμα

word / matter

Nominative

subject of ἔσται (the intelligence)

→ participant prominence

ῥῆμα: 'word / matter / report'; renders רָשָׁא; any item of news or plan Hushai overhears.

ὃ

which

Accusative

relative pronoun (object of ἀκούσης)

→ participant reference

ὃς: relative pronoun, neuter accusative agreeing with ῥῆμα.

ἐάν

ever

conditional particle (generalizing the relative)

→ discourse linkage or contrast

ἐάν: with the subjunctive generalizes the relative ('whatever you may hear').

ἀκούσης

you hear

Aor Act Subj 2 Sg · ἀκούω

verb of generalized relative clause (subjunctive)

→ prohibitive aorist subjunctive

ἀκούω: 'hear / overhear'; Hushai is to report whatever he hears within the rebel court.

ἐξ

from

preposition + genitive (source)

→ spatial or relational framing

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

οἴκου

house

Genitive

genitive object of ἐξ (the king's house)

→ relational specification

οἶκος: 'house / household / court'; here the royal palace, now Absalom's seat — the source of the intelligence Hushai is to gather.

τοῦ

of 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 relationship ('the king's house')

→ relational specification

βασιλεύς: 'king'; here the palace of the reigning power (Absalom), where Hushai will be positioned.

καὶ

then

apodotic conjunction (after the protasis)

→ discourse linkage or contrast

καί: apodotic 'then'; introduces the consequent instruction.

ἀναγγελεῖς

you shall report

Fut Act Indic 2 Sg · ἀναγγέλλω

main verb (the relay instruction)

→ imperative future (command)

ἀναγγέλλω: 'report / announce / relay'; the future with directive force — Hushai must pass on all intelligence to the priests.

τῷ

to

Dative

article (with Σαδωκ, dative)

→ noun-phrase marking

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

Σαδωκ

Zadok

dative indirect object (indeclinable, marked by article)

→ participant identification

Σαδωκ: Zadok, first link in the relay.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

to

Dative

article (with Αβιαθαρ, dative)

→ noun-phrase marking

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

Αβιαθαρ

Abiathar

dative indirect object (indeclinable, marked by article)

→ participant identification

Αβιαθαρ: Abiathar, the second link.

τοῖς

the

Dative

article (with ἱερεῦσιν, apposition)

→ noun-phrase marking

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

ἱερεῦσιν

priests

Dative

dative in apposition to Σαδωκ and Αβιαθαρ

→ sphere or reference

ἱερεύς: 'priest'; the priestly office of the two contacts, repeated for emphasis on the chain of communication.

36 ἰδοὺ ἐκεῖ μετ' αὐτῶν δύο υἱοὶ αὐτῶν Αχιμαας υἱὸς τῷ Σαδωκ καὶ Ἰωναθαν υἱὸς τῷ Αβιαθαρ καὶ ἀποστελεῖτε ἐν χειρὶ αὐτῶν πρὸς με πᾶν ῥῆμα ὃ ἐὰν ἀκούσῃτε

Behold, their two sons are there with them, Ahimaaz the son of Zadok, and Jonathan the son of Abiathar; and by their hand you shall send to me whatever word you hear.

Direct speech: the couriers complete the network ἰδοὺ ἐκεῖ μετ' αὐτῶν δύο υἱοὶ αὐτῶν

The final link: the priests' two sons, Ahimaaz and Jonathan, are the runners who will carry the intelligence 'by their hand' (ἐν χειρὶ αὐτῶν, a Hebraism for agency) out to David in the wilderness. The plural ἀποστελεῖτε addresses the whole network — Hushai and the priests together — completing the chain set up in vv. 27–28.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; introduces the couriers who complete the relay.

ἐκεῖ

there

adverb of place ('there' = in the city)

→ adverbial qualification

ἐκεῖ: 'there'; in the city with their fathers, ready to run.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

αὐτῶν

them

Genitive

genitive object of μετά (the priests)

→ relational specification

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

δύο

two

Nominative

numeral adjective (modifying υἱοί)

→ measure or count

δύο: 'two'; the two priest-sons who serve as couriers.

υἱοί

sons

Nominative

subject (the two sons)

→ participant prominence

υἱός: 'son'; the priests' sons, the runners of the network.

αὐτῶν

their

Genitive

genitive of relationship ('their sons')

→ relational specification

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

Αχιμαας

Ahimaaz

apposition to υἱοί (indeclinable proper noun)

→ participant identification

Αχιμαας: Ahimaaz, Zadok's son and courier (cf. 17:17–21; 18:19–29).

υἱός

son

Nominative

apposition ('son to Zadok')

→ participant prominence

υἱός: 'son'; Ahimaaz is the son of Zadok.

τῷ

to / of

Dative

article (with Σαδωκ, dative of relationship)

→ noun-phrase marking

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

Σαδωκ

Zadok

dative of relationship ('son to/of Zadok'; indeclinable)

→ participant identification

Σαδωκ: Zadok; the dative τῷ Σαδωκ ('son to Zadok') is a Hebraizing dative of relationship/possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιωναθαν

Jonathan

apposition to υἱοί (indeclinable proper noun)

→ participant identification

Ιωναθαν: Jonathan, Abiathar's son and the second courier.

υἱός

son

Nominative

apposition ('son to Abiathar')

→ participant prominence

υἱός: 'son'; Jonathan is the son of Abiathar.

τῷ

to / of

Dative

article (with Αβιαθαρ, dative of relationship)

→ noun-phrase marking

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

Αβιαθαρ

Abiathar

dative of relationship ('son to/of Abiathar'; indeclinable)

→ participant identification

Αβιαθαρ: Abiathar; the dative τῷ Αβιαθαρ ('son to Abiathar'), a Hebraizing dative of relationship.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀποστελεῖτε

you shall send

Fut Act Indic 2 Pl · ἀποστέλλω

main verb (plural: the network's task)

→ imperatival future (command to the network)

ἀποστέλλω: 'send / dispatch'; the plural ἀποστελεῖτε addresses Hushai and the priests together — they are to send word to David by the couriers.

ἐν

by

preposition + dative (instrument/agency, Hebraism 'by the hand of')

→ spatial or relational framing

ἐν: in the idiom ἐν χειρὶ ('by the hand of'), rendering תַּאֲדָא, denoting agency — the message is sent through the sons.

χειρὶ

hand

Dative

dative in idiom ἐν χειρὶ ('by the hand of')

→ sphere or reference

χείρ: 'hand'; the Hebraism ἐν χειρὶ αὐτῶν ('by their hand') = 'through their agency' — the sons are the human conduit.

αὐτῶν

their

Genitive

genitive of possession ('their hand' = the sons')

→ relational specification

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

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (David, the recipient)

→ participant reference

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

πᾶν

every / whatever

Accusative

attributive adjective (modifying ῥῆμα)

→ object specification

πᾶς: 'every / all'; πᾶν ῥῆμα ὃ ἐάν ('whatever word') — the full scope of intelligence to be relayed.

ῥῆμα

word / matter

Accusative

direct object of ἀποστελεῖτε

→ object specification

ῥῆμα: 'word / report'; the intelligence to be sent to David.

ὃ

which

Accusative

relative pronoun (object of ἀκούσῃτε)

→ participant reference

ὃς: relative pronoun, neuter accusative agreeing with ῥῆμα.

ἐάν

ever

conditional particle (generalizing the relative)

→ discourse linkage or contrast

ἐάν: with the subjunctive generalizes — 'whatever you may hear.'

ἀκούσῃτε

you hear

Aor Act Subj 2 Pl · ἀκούω

verb of generalized relative clause (subjunctive)

→ verbal action or state

ἀκούω: 'hear'; the plural addresses the whole network — whatever any of them hears is to be sent to David.

37 καὶ εἰσῆλθεν Χουσι ὁ ἐταῖρος Δαυιδ εἰς τὴν πόλιν καὶ Αβεσσαλωμ εἰσεπορεύετο εἰς Ἱερουσαλημ

So Hushai, David's companion, entered the city; and Absalom was entering Jerusalem.

Closure: the converging entrances of Hushai and Absalom

καὶ εἰσῆλθεν Χουσι ὁ ἐταῖρος Δαυιδ

The chapter closes with a tense synchronism: Hushai 'entered' (aorist εἰσῆλθεν) the city just as Absalom 'was entering' (imperfect εἰσεπορεύετο) Jerusalem. The agent of David's prayer and the usurper arrive at the same moment — the stage is set for the contest of counsel (Hushai vs. Ahithophel) that follows in chapters 16–17.

καὶ
and / so

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν
entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Hushai's entrance)

→ constative aorist (completed entrance)

εἰσέρχομαι: 'enter / go in'; renders נִכַּח; the aorist marks Hushai's completed entry into the city to begin his mission.

Χουσι
Hushai

subject (indeclinable proper noun)

→ participant identification

Χουσι: Hushai the Archite, now entering the city as David's secret agent.

ὁ
the

Nominative

article (with ἑταῖρος)

→ noun-phrase marking

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

ἑταῖρος

companion / friend

Nominative

apposition to Χουσι (his title)

→ participant prominence

ἑταῖρος: 'companion / friend / confidant'; the court title 'the king's friend' (cf. v. 32; 16:16) — a reminder, at the climactic entrance, of where Hushai's true loyalty lies.

Δαυιδ
of David

genitive of relationship (indeclinable: 'David's companion')

→ participant identification

Δαυιδ: David, whose confidant Hushai remains even as he enters Absalom's city.

εἰς
into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν
the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν
city

Accusative

accusative object of εἰς (Jerusalem)

→ object specification

πόλις: 'city' = Jerusalem, which Hushai enters to take up his counter-espionage.

καὶ
and

narrative conjunction (synchronizing the two entrances)

→ discourse linkage or contrast

καὶ: 'and'; here coordinating the simultaneous arrivals of Hushai and Absalom — a pointed narrative juxtaposition.

Αβεσσαλωμ
Absalom

subject (indeclinable proper noun)

→ participant identification

Αβεσσαλωμ: Absalom, the usurper, arriving to take possession of the capital.

εἰσεπορεύετο
was entering

Impf Mid Indic 3 Sg · εἰσπορεύομαι

main verb (Absalom's entrance, imperfect)

→ descriptive imperfect (entrance in progress)

εἰσπορεύομαι: 'enter / go in'; the imperfect εἰσεπορεύετο ('was entering') contrasts with the aorist εἰσῆλθεν of Hushai — Absalom's triumphal entry is depicted as in progress, coinciding with the planting of David's agent.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

accusative of direction (indeclinable place name)

→ participant identification

Ιερουσαλημ; Jerusalem; Absalom enters the capital, completing his seizure of the city as the chapter ends and the war of counsel begins.

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.