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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Book of Kingdoms, Chapter 16

ΒΑΣΙΛΕΙΩΝ Β' ΙΖ'

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

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

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

Theme

David's humiliation on the road contrasts with Absalom's usurpation and the deepening fracture of the kingdom.

Translation & textual notes

The Greek text of 2 Kingdoms 16 (= 2 Samuel 16) 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 belongs to the so-called kaige section of 2 Kingdoms, where the Greek tracks its Hebrew Vorlage closely and reflects a recension toward the proto-Masoretic text. It falls into four scenes. First (vv. 1–4), as David flees beyond the summit, Ziba (Σίβα), Mephibosheth's servant, meets him with a laden train of provisions — διακόσιοι ἄρτοι, ἑκατὸν σταφίδες, ἑκατὸν φοίνικες, and a skin of wine (Νεβελ οἴνου, the Hebrew נֶבֶל transliterated) — and slanders his absent

master, claiming Mephibosheth hopes Israel will restore Saul's kingdom to him; David, taking the words at face value, grants Ziba all that belonged to Mephibosheth. Second (vv. 5–14), at Bahurim (Βαουρίμ) Shimei (Σεμεϊ) son of Gera, of Saul's house, comes out cursing (καταρώμενος) and throwing stones, charging David as 'a man of blood' (ἄνὴρ αἱμάτων) on whom the LORD has now returned all the blood of Saul's house; Abishai (Αβεσσα) son of Zeruiah offers to remove 'this dead dog's' head, but David restrains him with a remarkable theology of providence — 'let him curse, for the LORD has told him' (κύριος εἶπεν αὐτῷ καταρᾶσθαι) — and hopes the LORD will look on his affliction (ἐν τῇ ταπεινώσει μου) and return good for the cursing. Third (vv. 15–19), Absalom (Αβεσσαλωμ) enters Jerusalem with Ahithophel (Αχιτοφελ), and Hushai the Archite (Χουσι ὁ Ἀρχι), David's ἐταῖρος ('companion'), feigns allegiance with the acclamation ζήτω ὁ βασιλεύς ('long live the king'). Fourth (vv. 20–23), on Ahithophel's counsel Absalom goes in to his father's concubines (τὰς παλλακάς) upon the roof (ἐπὶ τὸ δῶμα) in the sight of all Israel, publicly shaming David and so fulfilling Nathan's word of 2 Kingdoms 12:11–12; the narrator notes that Ahithophel's counsel in those days was esteemed as if one had inquired by the oracle of God (ἐν λόγῳ τοῦ θεοῦ). Note the discriminating use of κύριος; it renders the Tetragrammaton in vv. 8, 10, 11, 12, 18, but designates a human master in 'the son of your master' (Saul's house, v. 3) and 'my lord the king' (David, vv. 4, 9).

Discourse structure of the chapter

A · 16:1–4

Ziba's provisions and the slander of Mephibosheth

As David passes a little beyond the summit, Ziba the servant of Mephibosheth intercepts him with a generous supply-train of donkeys, bread, raisins, dates, and wine (v. 1). Questioned, Ziba explains the provisions (v. 2), then slanders his absent master: Mephibosheth, he says, has stayed in Jerusalem expecting that Israel will restore to him the kingdom of his grandfather Saul (v. 3). David, accepting the report at face value in the pressure of flight, transfers to Ziba all that belonged to Mephibosheth, and Ziba responds with obsequious homage (v. 4).

B · 16:5–14

Shimei curses David; David restrains Abishai

At Bahurim, Shimei son of Gera, of the house of Saul, comes out cursing and stoning David and his servants (vv. 5–6), denouncing him as 'a man of blood' on whom the LORD has avenged the blood of Saul's house and given the kingdom to Absalom (vv. 7–8). Abishai son of Zeruiah offers to behead 'this dead dog' (v. 9), but David twice restrains him (vv. 10–11) with a providential reading — the LORD himself has bidden Shimei to curse — and hopes the LORD will look on his affliction and repay good for the curse (v. 12). David's company passes on while Shimei keeps pace along the ridge, cursing and flinging dust and stones (v. 13), until the king and his people arrive exhausted and are refreshed (v. 14).

C · 16:15–19

Absalom enters Jerusalem; Hushai feigns allegiance

Absalom and all the men of Israel enter Jerusalem, Ahithophel with him (v. 15). Hushai the Archite, David's 'companion,' comes to Absalom and hails him with ζήτω ὁ βασιλεύς ('long live the king', v. 16). Absalom challenges the apparent disloyalty of David's friend (v. 17); Hushai parries that he belongs to the one whom the LORD and the people have chosen (v. 18) and argues that, as he served the father, so he will serve the son (v. 19) — a double-tongued allegiance masking his role as David's planted counter-counselor.

D · 16:20–23

Ahithophel's counsel: Absalom and the concubines

Absalom asks Ahithophel for counsel (v. 20). Ahithophel advises him to go in to his father's concubines, whom David left to keep the house, so that all Israel will learn Absalom has made himself odious to his father and the hands of his followers will be strengthened (v. 21). A tent is pitched on the roof, and Absalom goes in to the concubines in the sight of all Israel (v. 22), fulfilling Nathan's oracle (12:11–12). The narrator closes by rating Ahithophel's counsel, in those days, as the very oracle of God, esteemed alike by David and by Absalom (v. 23).

1 καὶ Δαυιδ παρῆλθεν βραχύ τι ἀπὸ τῆς Ρωως καὶ ἰδοὺ Σιβα τὸ παιδάριον Μεμφιβοσθε εἰς ἀπαντὴν αὐτοῦ καὶ ζευγος ὄνων ἐπισεσαγμένων καὶ ἐπ' αὐτοῖς διακόσιοι ἄρτοι καὶ ἑκατὸν σταφίδες καὶ ἑκατὸν φοίνικες καὶ Νεβελ οἴνου

And David had passed a little beyond the summit, and behold, Ziba the servant of Mephibosheth was there to meet him, with a yoke of saddled donkeys, and on them two hundred loaves of bread and a hundred clusters of raisins and a hundred dates and a skin of wine.

New scene (main narrative): topic-fronted subject after the preceding flight account

καὶ Δαυιδ παρῆλθεν

The chapter opens with subject-fronting (Δαυιδ before the verb) marking a scene shift from David's departure over the Mount of Olives (ch. 15) to the encounter with Ziba; the presentative ἰδοὺ then introduces the new character Ziba and the laden supply-train as something visually surprising on the road.

καὶ
and

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

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

Δαυιδ
David

subject (fronted, indeclinable proper noun)
→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; the fronted position before the verb marks the topical shift to David at the head of the new scene.

παρῆλθεν
had passed by

Aor Act Indic 3 Sg · παρέρχομαι
main verb

→ constative aorist (completed movement, here with pluperfect force in English)

παρέρχομαι: 'pass by / go past'; renders Hebrew בָּרַעַ; the compound παρα- indicates moving alongside and beyond a point — David has gone a little past the crest of the ridge.

βραχύ
a little

Accusative
adverbial accusative (extent)

→ object specification

βραχύς: 'short / little'; the neuter βραχύ functions adverbially ('a little way'), rendering Hebrew מְעַט.

τι

somewhat

Accusative

indefinite pronoun reinforcing βαρύν (adverbial)

→ participant reference

τις, τι: indefinite pronoun; βαρύν τι ('a little something') softens the measure of distance, an idiomatic pairing.

ἀπὸ

from

preposition + genitive (source / point of reference)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source / point of reference).

τῆς

the

Genitive

article (with Ποῶς)

→ noun-phrase marking

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

Ποῶς

summit

object of ἀπὸ (indeclinable transliteration; article supplies case)

→ noun-phrase marking

Ποῶς: a transliteration of Hebrew קראש ('the head / summit / top'), here treated as an indeclinable proper-name-like form rather than translated; the place is 'the top' of the Mount of Olives where worship was offered (cf. 15:32).

καὶ

and

narrative conjunction (introducing presentative clause)

→ discourse linkage or contrast

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

ἰδού

behold

presentative particle

→ discourse linkage or contrast

ἰδού: 'behold / look!'; renders Hebrew הִנֵּה; the presentative marker introduces a new participant (Ziba) into the visual field of the narrative, heightening immediacy.

Σίβα

Ziba

subject of the presentative clause (indeclinable proper noun)

→ participant identification

Σίβα: transliteration of Hebrew צִבָּה (Ziba); indeclinable in the LXX; the servant of the house of Saul appointed steward over Mephibosheth's estate (cf. 9:2–10).

τὸ

the

Nominative

article (with παιδάριον, in apposition to Σίβα)

→ noun-phrase marking

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

παιδάριον

servant / young attendant

Nominative

nominative in apposition to Σίβα

→ participant prominence

παιδάριον: diminutive of παῖς, 'lad / young servant / attendant'; renders Hebrew נָעָר; here a designation of household rank rather than age — Ziba is the steward-servant of Mephibosheth's establishment.

Μεμφιβοσθε

Mephibosheth

genitive of relationship (indeclinable: 'servant of Mephibosheth')

→ participant identification

Μεμφιβοσθε: transliteration of Hebrew מְפִיבוֹשֶׁת (Mephibosheth), the lame son of Jonathan; indeclinable in the LXX; the article on παιδάριον carries the relation, the name standing in genitival apposition.

εἰς

for / to

preposition + accusative (purpose: 'to meet')

→ spatial or relational framing

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

ἀπαντήν

a meeting

Accusative

accusative object of εἰς (purpose phrase: 'for the meeting of him')

→ object specification

ἀπάντησις / ἀπαντή: 'a meeting / encounter'; the idiom εἰς ἀπαντήν τινας ('to meet someone') renders Hebrew לִקְרָא; Ziba has positioned himself deliberately to intercept the fleeing king.

αὐτοῦ

him

Genitive

genitive (objective: the one to be met)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (objective: the one to be met).

καὶ

and

coordinate conjunction (introducing the provisions)

→ discourse linkage or contrast

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

ζεῦγος

a yoke / pair

Nominative

nominative (presentative: 'a pair of donkeys')

→ participant prominence

ζεῦγος: 'yoke / pair / team'; renders Hebrew דָּמָי; here a span of two donkeys harnessed for burden.

ὄνων

of donkeys

Genitive

genitive (partitive/descriptive with ζεῦγος)

→ relational specification

ὄνος: 'donkey / ass'; renders Hebrew דִּמְיוֹ; the pack-animals bear the provisions Ziba brings.

ἐπισεσαγμένων

saddled / laden

Perf Mid/Pass Ptcp Gen Pl Masc/Fem ·

ἐπισάτω

attributive participle (modifying ὄνων)

→ resultative perfect (donkeys in the state of having been saddled)

ἐπισάτω: 'saddle / load up'; renders Hebrew שָׂבַע; the perfect passive participle describes the donkeys as already fully saddled and laden, ready for travel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

on

preposition + dative (elided before vowel; location: 'upon them')

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + dative (elided before vowel; location: 'upon them').

αὐτοῖς

them

Dative

dative object of ἐπὶ (the donkeys as load-bearers)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐπὶ (the donkeys as load-bearers).

διακόσιοι

two hundred

Nominative

attributive numeral (modifying ἄρτοι)

→ participant prominence

διακόσιοι: 'two hundred'; the cardinal quantifies the loaves of bread in Ziba's gift.

ἄρτοι

loaves

Nominative

nominative (presentative list of provisions)

→ participant prominence

ἄρτος: 'bread / loaf'; renders Hebrew לֶחֶם; the bread heads a fourfold inventory of staples and luxuries Ziba supplies.

καὶ

and

coordinate conjunction (list)

→ discourse linkage or contrast

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

ἐκατὸν

a hundred

attributive numeral (indeclinable, modifying σταφίδες)

→ measure or count

ἐκατόν: 'one hundred'; indeclinable cardinal; quantifies the raisin-clusters.

σταφίδες

clusters of raisins

Nominative

nominative (list item)

→ participant prominence

σταφίδες: 'dried grapes / raisin-cake'; renders Hebrew צמוקים; a hundred raisin-cakes, a portable preserved food (cf. 1 Kgdms 25:18).

καὶ

and

coordinate conjunction (list)

→ discourse linkage or contrast

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

ἑκατὸν

a hundred

attributive numeral (indeclinable, modifying φοίνικες)

→ measure or count

ἑκατὸν: meaning 'a hundred'; numeral expression contributing count or measure in context.

φοίνικες

dates / date-cakes

Nominative

nominative (list item)

→ participant prominence

φοῖνιξ: 'palm / date-fruit'; renders Hebrew עֵץ ('summer fruit'); here the dried dates / fruit-cakes that round out the supply.

καὶ

and

coordinate conjunction (final list item)

→ discourse linkage or contrast

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

Νεβελ

a skin / jar

nominative (transliterated noun, indeclinable; head of 'skin of wine')

→ participant identification

Νεβελ: a transliteration of Hebrew נֶבֶל, a skin-bottle or large jar for wine; rather than translate with ἀσκός the LXX here simply carries over the Hebrew measure-word as an indeclinable form.

οἶνου

of wine

Genitive

genitive of content (with Νεβελ: 'a skin of wine')

→ relational specification

οἶνος: 'wine'; renders Hebrew יַיִן; the genitive of content completes the provision-list, closing the inventory with drink to match the bread, raisins, and dates.

2 καὶ εἶπεν ὁ βασιλεὺς πρὸς Σιβα τί ταῦτά σοι καὶ εἶπεν Σιβα τὰ ὑποζύγια τῇ οἰκίᾳ τοῦ βασιλέως τοῦ ἐπικαθῆσθαι καὶ οἱ ἄρτοι καὶ οἱ φοίνικες εἰς βρῶσιν τοῖς παιδαρίοις καὶ ὁ οἶνος πιεῖν τοῖς ἐκλελυμένοις ἐν τῇ ἐρήμῳ

And the king said to Ziba, 'What are these to you?' And Ziba said, 'The beasts of burden are for the king's household to ride, and the bread and the dates are for the young men to eat, and the wine for those exhausted in the wilderness to drink.'

Dialogue exchange (question-and-answer within the scene)

καὶ εἶπεν ὁ βασιλεὺς

A tight question-and-answer pair: David's terse τί ταῦτά σοι ('what are these to you?') elicits Ziba's itemized explanation, each provision matched to a purpose (riding, eating, drinking) and to a beneficiary (household, servants, the weary), preparing the ground for the slander that follows in v. 3.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: 'say'; the aorist εἶπεν introduces direct speech, here David's question to Ziba.

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

→ participant prominence

βασιλεύς: 'king'; renders Hebrew מֶלֶךְ; David is consistently designated 'the king' through this scene, underscoring royal authority even in flight.

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).

Σίβα

Ziba

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Σίβα: see v. 1; addressee of the king's question.

τί

what

Nominative

interrogative pronoun (predicate of the verbless question)

→ participant reference

τίς, τί: interrogative; τί ταῦτά σοι ('what are these to you?') is a verbless Hebraizing question (ךָ הֲלֵא־הֵם), asking the meaning and purpose of the provisions.

ταῦτά

these things

Nominative

demonstrative subject (the provisions just listed)

→ participant prominence

οὗτος: 'this'; the neuter plural ταῦτα points back to the donkeys and goods of v. 1.

σοι

to you

Dative

dative of interest / possession

→ participant reference or interest

σύ (dat. σοι): 'to/for you'; the dative of interest asks what Ziba intends by these things.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Ziba's reply.

Σίβα

Ziba

subject (indeclinable proper noun)

→ participant identification

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

τὰ

the

Nominative

article (with ὑποζύγια)

→ noun-phrase marking

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

ὑποζύγια

beasts of burden

Nominative

subject (first item of the explanation)

→ participant prominence

ὑποζύγιον: 'beast under the yoke / pack-animal'; renders Hebrew רִמְרָם; literally 'that which is under the yoke,' here the donkeys of v. 1 designated for the household's riding.

τῇ

for the

Dative

article (with οἰκία)

→ noun-phrase marking

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

οἰκία

household

Dative

dative of advantage (for whose benefit)

→ sphere or reference

οἰκία: 'house / household'; renders Hebrew תִּבְיָה; the king's household is the intended beneficiary of the riding-animals.

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 possession (the king's household)

→ relational specification

βασιλεύς (gen. βασιλέως): the household belongs to the king; the gift is framed as deference to royal need.

τοῦ

to

Genitive

article + infinitive (articular infinitive of purpose)

→ noun-phrase marking

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

ἐπικαθῆσθαι

to ride / sit upon

Pres Mid/Pass Inf · ἐπικάθημαι

articular infinitive of purpose (τοῦ + inf.)

→ purpose (intended use of the beasts)

ἐπικάθημαι: 'sit upon / ride'; the articular infinitive τοῦ ἐπικαθῆσθαι expresses purpose — the donkeys are for the household to ride upon, rendering the Hebrew infinitival construction.

καὶ

and

coordinate conjunction (second explanatory item)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with ἄρτοι)

→ noun-phrase marking

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

ἄρτοι

loaves

Nominative

subject (second item)

→ participant prominence

ἄρτος: 'bread'; see v. 1; designated as food for the servants.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with φοίνικες)

→ noun-phrase marking

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

φοίνικες

dates

Nominative

subject (coordinate with ἄρτοι)

→ participant prominence

φοῖνιξ: see v. 1; the dates join the bread as nourishment for the young men.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

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

βρῶσιν

food / eating

Accusative

accusative object of εἰς (purpose: 'for food')

→ object specification

βρῶσις: 'eating / food'; renders Hebrew הַלֶּחֶם; the bread and dates are εἰς βρῶσιν, for the servants' sustenance.

τοῖς

for the

Dative

article (with παιδαρίους)

→ noun-phrase marking

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

παιδαρίους

young men / servants

Dative

dative of advantage

→ sphere or reference

παιδάριον: 'lad / young servant'; here the king's attendants (cf. v. 1) for whom the food is intended.

καὶ

and

coordinate conjunction (third explanatory item)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with οἶνος)

→ noun-phrase marking

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

οἶνος

wine

Nominative

subject (third item)

→ participant prominence

οἶνος: 'wine'; see v. 1; provided for the refreshment of the exhausted.

πιεῖν

to drink

Aor Act Inf · πίνω

infinitive of purpose (epexegetic)

→ purpose (intended use of the wine)

πίνω: 'drink'; the bare aorist infinitive πιεῖν ('to drink') gives the purpose of the wine, parallel to εἰς βρώσιν for the food.

τοῖς

for those

Dative

article (with the participle ἐκλελυμένοις)

→ noun-phrase marking

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

ἐκλελυμένοις

the exhausted ones

Perf Mid/Pass Ptcp Dat Pl Masc · ἐκλύω

substantival participle (dative of advantage: 'for those grown weary')

→ resultative perfect (in the settled state of exhaustion)

ἐκλύω: 'loose out / weaken / exhaust'; the perfect passive participle τοῖς ἐκλελυμένοις ('those who have become faint') renders Hebrew נָגַף; the wine is for those worn out by the wilderness flight (cf. v. 14).

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 (with ἐρήμῳ)

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

dative of place (locative)

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders Hebrew דֶּשֶׁת; the desert through which David is fleeing toward the Jordan, the setting of the company's exhaustion.

3 καὶ εἶπεν ὁ βασιλεύς καὶ ποῦ ὁ υἱὸς τοῦ κυρίου σου καὶ εἶπεν Σίβα πρὸς τὸν βασιλέα ἰδοὺ κάθηται ἐν Ἱερουσαλημ ὅτι εἶπεν σήμερον ἐπιστρέψουσίν μοι ὁ οἶκος Ἰσραὴλ τὴν βασιλείαν τοῦ πατρός μου

And the king said, 'And where is the son of your master?' And Ziba said to the king, 'Behold, he is staying in Jerusalem, for he said, Today the house of Israel will restore to me the kingdom of my father.'

Dialogue: the king's probing question and Ziba's slanderous answer

καὶ εἶπεν ὁ βασιλεύς

David's question about Mephibosheth ('the son of your master') opens the way for Ziba's slander: he reports a self-serving quotation (ascribed to the absent Mephibosheth) that Israel will restore Saul's kingdom to him 'today.' The embedded direct speech (ὅτι εἶπεν ... ἐπιστρέψουσίν μοι) puts incriminating royal ambition in Mephibosheth's mouth without any way for him to answer.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the king's further question.

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

→ participant prominence

βασιλεύς: see v. 2.

καὶ

and

conjunction introducing the question (Hebraizing waw)

→ discourse linkage or contrast

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

ποῦ

where

interrogative adverb of place

→ clausal contribution

ποῦ: 'where?'; renders Hebrew אֵיפֹהוּ / הֵיכָן; introduces the verbless question about Mephibosheth's whereabouts.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

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

υἱός

son

Nominative

subject of the verbless question

→ participant prominence

υἱός: 'son'; renders Hebrew בֶּן; here Mephibosheth, descendant of Saul through Jonathan, designated by his relation to 'your master' (the house of Saul).

τοῦ

of the

Genitive

article (with κυρίου)

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of relationship (Ziba's human master)

→ relational specification

κύριος: here in the secular sense 'master / lord' (rendering יְיָ), NOT the Tetragrammaton; 'your master' is Saul / the house of Saul to which Ziba's service belongs (cf. 9:9–10), Mephibosheth being 'the son' of that house.

σου

your

Genitive

genitive of possession (addressing Ziba)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Ziba's slanderous reply.

Σιβα

Ziba

subject (indeclinable proper noun)

→ participant identification

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

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

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

→ object specification

βασιλεύς (acc. βασιλέα): David as addressee of Ziba's report.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; draws attention to the report that follows about Mephibosheth's intentions.

κάθεται

he is staying / dwelling

Pres Mid/Pass Indic 3 Sg · κάθημαι

main verb of the report

→ stative present (Mephibosheth's continuing residence)

κάθημαι: 'sit / remain / dwell'; renders Hebrew כָּשָׁב; here 'he is staying behind' in Jerusalem rather than fleeing with David — the fact Ziba interprets as treachery.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of ἐν (indeclinable place-name)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable in the LXX; the city David has just abandoned, where Mephibosheth allegedly waits to claim the throne.

ὅτι

for

causal conjunction (introducing the alleged quotation)

→ discourse linkage or contrast

ὅτι: 'because / for'; here causal, introducing the reason (Mephibosheth's reported words) for his staying in Jerusalem.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

verb of the causal clause (introducing embedded direct speech)

→ constative aorist

λέγω: the alleged speech of Mephibosheth, quoted (or fabricated) by Ziba to incriminate his absent master.

σήμερον

today

temporal adverb (within the quotation)

→ clausal contribution

σήμερον: 'today'; renders Hebrew הַיּוֹם; the temporal marker lends the alleged ambition immediacy and urgency.

ἐπιστρέψουσιν

they will restore

Fut Act Indic 3 Pl · ἐπιστρέφω

main verb of the quoted speech

→ predictive future (the expected restoration)

ἐπιστρέφω: 'turn back / restore / give back'; renders Hebrew שׁוּב (Hiphil); transitive here ('return [the kingdom] to me'); the plural subject is ὁ οἶκος Ἰσραὴλ (collective).

μοι

to me

Dative

dative indirect object (recipient of the kingdom)

→ participant reference or interest

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

ὁ

the

Nominative

article (with οἶκος)

→ noun-phrase marking

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

οἶκος

house

Nominative

subject (collective; construed with plural verb)

→ participant prominence

οἶκος: 'house / household'; renders Hebrew בַּיִת; 'the house of Israel' is the collective body of the people, here imagined as restoring the Saulide monarchy.

Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the article on οἶκος supplies the relation.

τὴν

the

Accusative

article (with βασιλείαν)

→ noun-phrase marking

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

βασιλείαν

kingdom

Accusative

direct object of ἐπιστρέψουσιν

→ object specification

βασιλεία: 'kingdom / kingship / royal rule'; renders Hebrew מְלִכָּה / מַמְלָכָה; the prize Mephibosheth is alleged to covet — the restored Saulide throne.

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 (the kingdom of 'my father')

→ relational specification

πατήρ: 'father'; renders Hebrew אבִי; 'my father' in the quotation refers loosely to Mephibosheth's ancestral line — Saul, his grandfather, whose kingship is the object of the alleged hope.

μου

my

Genitive

genitive of possession (within the quotation)

→ relational specification

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

4 καὶ εἶπεν ὁ βασιλεὺς τῷ Σίβα ἰδοὺ σοὶ πάντα ὅσα ἐστὶν τῷ Μεμφιβοσθε καὶ εἶπεν Σίβα προσκυνήσας εὖροιμι χάριν ἐν ὀφθαλμοῖς σου κύριέ μου βασιλεῦ

And the king said to Ziba, 'Behold, yours is all that belongs to Mephibosheth.' And Ziba said, doing obeisance, 'May I find favor in your eyes, my lord the king.'

Dialogue resolution: the king's verdict and Ziba's homage

καὶ εἶπεν ὁ βασιλεὺς

David acts at once on Ziba's report, granting him outright all of Mephibosheth's property — a hasty verdict pronounced without hearing the other party (contrast 19:25–31, where Mephibosheth defends himself). Ziba's response, the participle προσκυνήσας ('doing obeisance') plus the optative wish εὖροιμι χάριν, is the deferential idiom of a courtier who has gained his suit.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the king's verdict.

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

→ participant prominence

βασιλεύς: see v. 2.

τῷ

to

Dative

article (with Σιβα; dative addressee)

→ noun-phrase marking

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

Σιβα

Ziba

dative addressee (indeclinable; article carries case)

→ noun-phrase marking

Σιβα: the article τῷ marks Ziba as the dative recipient of the king's words.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; introduces the king's grant (here written without rough breathing in the source text).

σοὶ

yours

Dative

dative of possession (predicate: 'to you belongs')

→ participant reference or interest

σύ (dat. σοί): 'to you'; the dative of possession in the verbless clause σοὶ πάντα ('all is yours') makes the transfer of Mephibosheth's estate to Ziba.

πάντα

all

Nominative

subject of the verbless possession-clause

→ participant prominence

πᾶς: 'all / everything'; the neuter plural πάντα is the totality of property here assigned to Ziba.

ὅσα

as much as

Nominative

relative pronoun (introducing relative clause defining πάντα)

→ participant reference

ὅσος: 'as much/many as'; the relative ὅσα ('whatever') defines the extent of the grant — everything that had been Mephibosheth's.

ἐστὶν

is / belongs

Pres Act Indic 3 Sg · εἰμί

verb of the relative clause

→ stative present

εἰμί: 'be'; here with the dative τῷ Μεμφιβοσθε in the sense 'belongs to' — all that pertains to Mephibosheth.

τῷ

to

Dative

article (with Μεμφιβοσθε; dative of possession)

→ noun-phrase marking

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

Μεμφιβοσθε

Mephibosheth

dative of possession (indeclinable; article carries case)

→ noun-phrase marking

Μεμφιβοσθε: see v. 1; the dative τῷ Μεμφιβοσθε ('belonging to Mephibosheth') names the dispossessed owner.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Ziba's grateful response.

Σιβα

Ziba

subject (indeclinable proper noun)

→ participant identification

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

προσκυνήσας

having done obeisance

Aor Act Ptcp Nom Sg Masc · προσκυνέω

circumstantial participle (manner / attendant action, modifying Σιβα)

→ coincident aorist participle (the bowing accompanies the speech)

προσκυνέω: 'do obeisance / prostrate / pay homage'; renders Hebrew הִתְחַנֵּף; the aorist participle describes the courtly act of bowing low before the king as Ziba speaks his thanks.

εὔροισι

may I find

Aor Act Opt 1 Sg · εὕρισκω

main verb (optative of wish)

→ volitive optative (a courteous wish)

εὕρισκω: 'find'; the optative of wish εὔροισι χάριν ('may I find favor') renders the Hebrew idiom יְיָ־לִפְנֵי; a deferential formula of a subject seeking continued goodwill.

χάριν

favor

Accusative

direct object of εὔροισι

→ object specification

χάρις: 'favor / grace / goodwill'; renders Hebrew יָן; the unearned regard of a superior, sought by the idiom 'find favor in the eyes of'

ἐν

in

preposition + dative (locative idiom)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative object of ἐν (idiom: 'in your eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; the phrase ἐν ὀφθαλμοῖς σου ('in your eyes / sight') is a Hebraism for someone's estimation or judgment (עֵינַי).

σου

your

Genitive

genitive of possession (addressing the king)

→ relational specification

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

κύριε

my lord

Vocative

vocative of address

→ direct address

κύριος (voc. κύριε): here the human honorific 'my lord' (rendering יְיָ), NOT the Tetragrammaton; κύριε μου βασιλεῦ ('my lord the king') is the standard deferential court address to David.

μου

my

Genitive

genitive of possession (with κύριε)

→ relational specification

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

βασιλεῦ

O king

Vocative

vocative in apposition to κύριε

→ direct address

βασιλεύς (voc. βασιλεῦ): 'O king'; the second member of the honorific address, naming David's office.

5 καὶ ἦλθεν ὁ βασιλεὺς Δαυὶδ ἕως Βαουριμ καὶ ἰδοὺ ἐκεῖθεν ἀνὴρ ἐξεπορεύετο ἐκ συγγενείας οἴκου Σαουλ καὶ ὄνομα αὐτῷ Σεμεὶ υἱὸς Γηρα ἐξῆλθεν ἐκπορευόμενος καὶ καταρώμενος

And King David came as far as Bahurim, and behold, from there a man was coming out, of the kindred of the house of Saul, and his name was Shimei son of Gera; he came out, going along and cursing,

New scene (main narrative): arrival at Bahurim introduces the Shimei episode

καὶ ἦλθεν ὁ βασιλεὺς Δαυὶδ

A second presentative ἰδοὺ introduces a new and hostile participant: an unnamed 'man' (ἀνὴρ) is first marked as 'of the kindred of Saul's house,' then named Shimei son of Gera. The piling of participles ἐκπορευόμενος καὶ καταρώμενος depicts continuous emergence and cursing as David's company passes.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν
came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist (arrival)

ἔρχομαι: 'come / go'; renders Hebrew נָצַב; the aorist marks David's arrival at Bahurim, the stage for the Shimei confrontation.

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 (with appositional Δαυὶδ)

→ participant prominence

βασιλεύς: see v. 2; the title is joined to the name in the formal designation 'King David.'

Δαυὶδ
David

nominative in apposition to ὁ βασιλεύς (indeclinable)

→ participant identification

Δαυὶδ: see v. 1.

ἕως
as far as

preposition + genitive (spatial limit)

→ spatial or relational framing

ἕως: 'until / as far as'; renders Hebrew עַד; marks the endpoint of David's march.

Βαουριμ
Bahurim

object of ἕως (indeclinable place-name)

→ participant identification

Βαουριμ: transliteration of Hebrew בְּחֻרִים (Bahurim); indeclinable; a village on the route east of Jerusalem toward the Jordan, in Benjaminite territory near Saul's homeland (cf. 3:16; 17:18).

καὶ
and

narrative conjunction (introducing presentative clause)

→ 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'; introduces the hostile new figure of Shimei into the narrative scene.

ἐκεῖθεν

from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; renders Hebrew מִשָּׁמַיִם ; locates the man's emergence from Bahurim.

ἄνθρωπος

a man

Nominative

subject (introduced indefinitely)

→ participant prominence

ἄνθρωπος: 'man'; renders Hebrew אִישׁ ; the figure is introduced anonymously before being identified, building narrative suspense before the naming.

ἐξεπορεύετο

was coming out

Impf Mid/Pass Indic 3 Sg · ἐκπορεύομαι

main verb (imperfect of the new scene)

→ progressive imperfect (ongoing emergence)

ἐκπορεύομαι: 'go out / come forth'; renders Hebrew יָצָא ; the imperfect depicts the man steadily coming out as David passes — durative background action.

ἐκ

from

preposition + genitive (origin / descent)

→ spatial or relational framing

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

συγγενείας

kindred / clan

Genitive

genitive object of ἐκ (descent)

→ relational specification

συγγένεια: 'kinship / family / clan'; renders Hebrew בֵּית ; identifies the man as a blood-relation of Saul's house, the key to his hostility toward David.

οἴκου

house

Genitive

genitive of relationship (with συγγενείας)

→ relational specification

οἶκος: 'house / dynasty'; here the Saulide house, whose downfall makes Shimei David's enemy.

Σαουλ

Saul

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

→ participant identification

Σαουλ: transliteration of Hebrew שָׁאֻל (Saul); indeclinable; the deposed first king of Israel, whose partisans see David as a usurper.

καὶ

and

coordinate conjunction (introducing the naming)

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject of the verbless naming-clause

→ participant prominence

ὄνομα: 'name'; the construction ὄνομα αὐτοῦ ('his name was') renders the Hebrew naming-formula שֵׁם .

αὐτῷ

to him

Dative

dative of possession ('his name')

→ participant reference or interest

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

Σεμεϊ

Shimei

predicate of the naming-clause (indeclinable proper noun)

→ participant identification

Σεμεϊ: transliteration of Hebrew שִׁמְעִי (Shimei); indeclinable; the Benjaminite kinsman of Saul who curses David here and is later spared (19:18–23) but executed under Solomon (3 Kgdms 2:8–9, 36–46).

υἱός

son

Nominative

nominative in apposition (patronymic)

→ participant prominence

υἱός: 'son'; introduces the patronymic identifying Shimei's father.

Γηρα

Gera

genitive of relationship (indeclinable: 'son of Gera')

→ participant identification

Γηρα: transliteration of Hebrew גֵּרָא (Gera); indeclinable; a Benjaminite name (cf. Gen 46:21; Judg 3:15).

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (resuming the action of emergence)

→ constative aorist (the act of coming out)

ἐξέρχομαι: 'go out / come forth'; the aorist resumes and summarizes the action begun in the imperfect ἐξεπορεύετο, now attaching the participial description of his manner.

ἐκπορευόμενος

coming out / advancing

Pres Mid/Pass Ptcp Nom Sg Masc ·

ἐκπορεύομαι

circumstantial participle (manner, modifying the subject)

→ durative present participle (continuous advance)

ἐκπορεύομαι (ptcp.): the present participle stresses Shimei's continued progress alongside the king's company as he keeps coming out — a Hebraizing 'going out and cursing' construction (cf. v. 13).

καὶ

and

coordinate conjunction (linking participles)

→ discourse linkage or contrast

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

καταρώμενος

cursing

Pres Mid/Pass Ptcp Nom Sg Masc · καταράομαι

circumstantial participle (manner, coordinate with ἐκπορευόμενος)

→ durative present participle (continuous cursing)

καταράομαι: 'curse / call down evil upon'; renders Hebrew לָקַח; the deponent middle present participle marks the ongoing imprecation — the leitmotif of the whole episode (cf. vv. 7, 9, 10, 11, 13).

6 καὶ λιθάζων ἐν λίθοις τὸν Δαυιδ καὶ πάντας τοὺς παῖδας τοῦ βασιλέως Δαυιδ καὶ πᾶς ὁ λαὸς ἦν καὶ πάντες οἱ δυνατοὶ ἐκ δεξιῶν καὶ ἐξ εὐωνύμων τοῦ βασιλέως

and pelting with stones David and all the servants of King David; and all the people and all the mighty men were on his right and on his left of the king.

Continuation: a further participle extends Shimei's hostile action, with a parenthetical note on David's escort

καὶ λιθάζων

The participle λιθάζων continues the chain from v. 5, adding stone-throwing to the cursing. The clause then shifts (καὶ πᾶς ὁ λαὸς ἦν ...) to a parenthetical tableau: the people and the warriors flanking the king on both sides, underscoring both the danger of Shimei's assault and the loyalty of David's guard.

καὶ

and

coordinate conjunction (continuing the participial chain)

→ discourse linkage or contrast

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

λιθάζων

pelting with stones

Pres Act Ptcp Nom Sg Masc · λιθάζω

circumstantial participle (manner, continuing from v. 5)

→ durative present participle (repeated stoning)

λιθάζω: 'throw stones at / stone'; cognate with λίθος; the present participle depicts repeated hurling of stones, physical violence accompanying the verbal curses.

ἐν

with

preposition + dative (instrumental, Hebraizing ἐν)

→ spatial or relational framing

ἐν: here instrumental ('with'), a Hebraism rendering Ꝁ; the redundant ἐν λίθοις with λιθάζων reflects the Hebrew cognate construction.

λίθοις

stones

Dative

dative of instrument

→ sphere or reference

λίθος: 'stone'; renders Hebrew יָבֵן; the instrument of Shimei's assault.

τὸν

the

Accusative

article (with Δαυιδ; object of λιθάζων)

→ noun-phrase marking

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

Δαυιδ

David

object of λιθάζων (indeclinable; article carries case)

→ noun-phrase marking

Δαυιδ: see v. 1; primary target of the stoning.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντας

all

Accusative

attributive adjective (modifying παῖδας)

→ object specification

πᾶς: 'all'; the stoning extends to David's whole retinue.

τοὺς

the

Accusative

article (with παῖδας)

→ noun-phrase marking

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

παῖδας

servants

Accusative

second object of λιθάζων

→ object specification

παῖς: 'servant / attendant'; renders Hebrew טָזָו; the royal officials and retainers accompanying David.

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 possession (the king's servants)

→ relational specification

βασιλεύς (gen. βασιλέως): the servants belong to King David.

Δαυιδ

David

genitive in apposition to τοῦ βασιλέως (indeclinable)

→ participant identification

Δαυιδ: the name reinforces the genitive 'King David,' whose servants are meant.

καὶ

and

coordinate conjunction (shifting to the parenthetical tableau)

→ 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 / whole'; quantifies the people of the escort.

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 ἦν

→ participant prominence

λαός: 'people'; renders Hebrew דָּוִד; the body of David's followers marching with him.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb of the descriptive clause (collective singular)

→ stative imperfect (positional description)

εἰμί (impf. ἦν): 'was'; the imperfect describes the positioning of people and warriors around the king — background to the assault.

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 δυνατοί)

→ participant prominence

πᾶς: 'all'; the whole body of mighty men flanks the king.

οἱ

the

Nominative

article (with δυνατοί)

→ noun-phrase marking

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

δυνατοὶ

mighty men

Nominative

substantival adjective (second subject)

→ participant prominence

δυνατός: 'strong / mighty'; substantivized as 'the warriors / heroes' (rendering Hebrew גִּבּוֹרִים); David's elite guard surrounding the king.

ἐκ

on

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

→ spatial or relational framing

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

δεξιῶν

right

Genitive

genitive of position (ἐκ δεξιῶν: 'on the right')

→ relational specification

δεξιός: 'right (hand/side)'; ἐκ δεξιῶν ('on the right side') renders Hebrew מִיְמִינִי; the guard's flanking position.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξ

on

preposition + genitive (position: 'on the left'; before vowel)

→ spatial or relational framing

ἐξ: meaning 'on'; here it marks the relation signaled by preposition + genitive (position: 'on the left'; before vowel).

εὐωνύμων

left

Genitive

genitive of position (ἐξ εὐωνύμων: 'on the left')

→ relational specification

εὐώνυμος: lit. 'of good name,' a euphemism for the left side; ἐξ εὐωνύμων ('on the left') renders Hebrew מִלְּפָנֶיךָ; with ἐκ δεξιῶν it forms a merism — the guard surrounds the king completely.

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 (the king flanked on both sides)

→ relational specification

βασιλεὺς (gen. βασιλέως): the king around whom the people and warriors are arrayed.

7 καὶ οὕτως ἔλεγεν Σεμεὶ ἐν τῷ καταρᾶσθαι αὐτόν ἔξελθε ἔξελθε ἀνὴρ αἱμάτων καὶ ἀνὴρ ὁ παράνομος

And thus Shimei said as he cursed: 'Get out, get out, you man of blood and worthless man!'

Direct speech: the content of Shimei's curse

καὶ οὕτως ἔλεγεν Σεμεὶ

οὕτως ('thus') points forward to the quoted curse; the articular infinitive ἐν τῷ καταρᾶσθαι αὐτόν ('while he cursed') frames the speech temporally. The doubled imperative ἔξελθε ἔξελθε and the two epithets ἀνὴρ αἱμάτων ('man of blood') and ἀνὴρ ὁ παράνομος ('worthless/lawless man') give the curse its violent, taunting force.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

οὕτως
thus

adverb of manner (cataphoric, pointing to the quotation)

→ adverbial qualification

οὕτως: 'thus / in this way'; renders Hebrew הַכֵּן; here cataphoric, anticipating the words of the curse that follow.

ἔλεγεν
was saying

Impf Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ iterative imperfect (repeated saying)

λέγω (impf. ἔλεγεν): 'was saying / kept saying'; the imperfect conveys the repeated, ongoing nature of Shimei's curses as he keeps pace with David.

Σεμεὶ
Shimei

subject (indeclinable proper noun)

→ participant identification

Σεμεὶ: see v. 5.

ἐν
in / while

preposition + articular infinitive (temporal: 'while')

→ spatial or relational framing

ἐν: with the articular infinitive (ἐν τῷ + inf.) forms a temporal clause ('while / as'), a common LXX rendering of Hebrew כִּי + infinitive construct.

τῷ
the

Dative

article + infinitive (with ἐν, temporal construction)

→ noun-phrase marking

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

καταρᾶσθαι

cursing

Pres Mid/Pass Inf · καταράομαι

articular infinitive (temporal clause: 'while he cursed')

→ durative present (the cursing in progress)

καταράομαι: see v. 5; the present infinitive within ἐν τῷ ... construction marks the curse as the ongoing circumstance of the speech.

αὐτόν

he / him

Accusative

accusative subject of the articular infinitive

→ participant reference

αὐτός: the accusative is the subject of the infinitive (a Greek idiom), 'while he cursed.'

ἔξελθε

get out

Aor Act Impv 2 Sg · ἐξέρχομαι

main verb (imperative, opening the curse)

→ aorist imperative (peremptory command)

ἐξέρχομαι: 'go out / get out'; renders Hebrew נָצַח; the aorist imperative is a contemptuous demand that David leave / be gone — a call for his banishment from kingship and land.

ἔξελθε

get out

Aor Act Impv 2 Sg · ἐξέρχομαι

repeated imperative (emphatic doubling)

→ aorist imperative (intensified by repetition)

ἐξέρχομαι: the doubled ἔξελθε ἔξελθε renders an emphatic Hebrew repetition (נָצַח נָצַח), heightening the venom and urgency of the dismissal.

άνήρ

man

Nominative

nominative for vocative (term of address/insult)

→ participant prominence

άνήρ: 'man'; the construct άνήρ αίμάτων ('man of blood[s]') renders Hebrew שִׂיחַ דָּמִיָּה; the nominative stands for the vocative in this insult; it charges David with bloodguilt (over the house of Saul).

αίμάτων

of bloods

Genitive

genitive of quality (with άνήρ: 'man of blood')

→ relational specification

αἷμα (pl. αίμάτων): 'blood / bloodshed'; the Hebrew plural דָּמִיָּה denotes blood violently shed / bloodguilt; 'a man of bloods' brands David a murderer deserving of judgment.

καὶ

and

coordinate conjunction (joining the second epithet)

→ discourse linkage or contrast

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

άνήρ

man

Nominative

nominative for vocative (second epithet)

→ participant prominence

άνήρ: repeated to introduce the second term of abuse.

ὁ

the

Nominative

article (with παράνομος)

→ noun-phrase marking

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

παράνομος

lawless / worthless

Nominative

substantival adjective (epithet in apposition to άνήρ)

→ participant prominence

παράνομος: 'lawless / transgressor / scoundrel'; renders Hebrew שִׂיחַ בְּלִיעַל ('man of Belial / worthlessness'); the LXX interprets the Hebrew 'man of Belial' as 'the lawless man,' compounding the charge of bloodguilt with one of wickedness.

8 ἐπέστρεψεν ἐπὶ σὲ κύριος πάντα τὰ αἵματα τοῦ οἴκου Σαουλ ὅτι ἐβασίλευσας ἀντ' αὐτοῦ καὶ ἔδωκεν κύριος τὴν βασιλείαν ἐν χειρὶ Ἀβессαλωμ τοῦ υἱοῦ σου καὶ ἰδοὺ σὺ ἐν τῇ κακίᾳ σου ὅτι ἀνὴρ αἱμάτων σὺ

'The LORD has returned upon you all the blood of the house of Saul, because you reigned in his place; and the LORD has given the kingdom into the hand of Absalom your son. And behold, you are caught in your own evil, because you are a man of blood.'

Direct speech (continued): Shimei's theological accusation ἐπέστρεψεν ἐπὶ σὲ κύριος

Shimei now interprets David's plight theologically: the LORD (here the Tetragrammaton) has 'returned' the bloodguilt of Saul's house onto David and handed the kingdom to Absalom — divine retribution for David's supposed usurpation. The fronted verb ἐπέστρεψεν and the closing chiastic echo ἀνὴρ αἱμάτων σὺ ('a man of blood — you!') frame the accusation with rhetorical symmetry.

ἐπέστρεψεν

has returned / brought back

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (fronted for emphasis)

→ constative aorist (the requital viewed as accomplished)

ἐπιστρέφω: 'turn back / return / requite'; transitive here ('has brought back upon you!'); renders Hebrew בָּשַׁח; the verb of retribution — the LORD turns the bloodguilt back on its alleged author.

ἐπὶ

upon

preposition + accusative (direction of requital)

→ spatial or relational framing

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

σὲ

you

Accusative

accusative object of ἐπί (David, the accused)

→ participant reference

σύ (acc. σέ): the curse is directed straight at David — 'upon you' the requital falls.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: here the Tetragrammaton יהוה (NOT a human master); Shimei claims YHWH himself as the agent of David's downfall, the avenger of Saul's blood.

πάντα

all

Accusative

attributive adjective (modifying αἵματα)

→ object specification

παῖς: 'all'; the totality of bloodshed in Saul's house is laid to David's account.

τὰ

the

Accusative

article (with αἵματα)

→ noun-phrase marking

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

αἵματα

blood / bloodguilt

Accusative

direct object of ἐπέστρεψεν

→ object specification

αἷμα (pl. αἵματα): 'blood / bloodshed'; the Hebrew plural דָּמָם = blood violently shed / bloodguilt; Shimei holds David responsible for the deaths in Saul's dynasty (cf. ch. 21).

τοῦ

of the

Genitive

article (with οἴκου)

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive of relationship (the blood belonging to Saul's house)

→ relational specification

οἶκος: 'house / dynasty'; the Saulide line whose blood is in view.

Σαουλ

Saul

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

→ participant identification

Σαουλ: see v. 5.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground of the alleged judgment — David's accession in Saul's place.

ἐβασίλευσας

you reigned

Aor Act Indic 2 Sg · βασιλεύω

verb of the causal clause

→ constative aorist (the act of becoming king)

βασιλεύω: 'be / become king, reign'; renders Hebrew מָלַךְ; Shimei reads David's reign 'in Saul's place' as the usurpation that incurs bloodguilt.

ἀντ'

in place of

preposition + genitive (substitution; elided before vowel)

→ spatial or relational framing

ἀντί: 'instead of / in place of'; renders Hebrew תַּחַת; David has reigned 'in place of' Saul, the basis of the charge of usurpation.

αὐτοῦ

him

Genitive

genitive object of ἀντί (Saul)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔδωκεν

has given

Aor Act Indic 3 Sg · δίδωμι

main verb (second clause of the accusation)

→ constative aorist (the handover viewed as done)

δίδωμι: 'give / hand over'; renders Hebrew נָתַן; Shimei reads the transfer of the kingdom to Absalom as YHWH's act of judgment against David.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: again the Tetragrammaton יהוה; Shimei makes YHWH the giver of the kingship to Absalom.

τὴν

the

Accusative

article (with βασιλείαν)

→ noun-phrase marking

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

βασιλείαν

kingdom

Accusative

direct object of ἔδωκεν

→ object specification

βασιλεία: 'kingdom / kingship'; see v. 3; here said (falsely, in the event) to be transferred from David to Absalom.

ἐν

into

preposition + dative (Hebraizing 'into the hand of')

→ spatial or relational framing

ἐν: here in the idiom ἐν χειρί ('into the hand of'), a Hebraism rendering תַּבַּח, denoting handing over into someone's power.

χειρὶ

hand

Dative

dative object of ἐν (idiom: 'into the hand')

→ sphere or reference

χείρ: 'hand'; ἐν χειρί = 'into the power/control of'; the kingdom passes into Absalom's grasp.

Αβεσσαλωμ

Absalom

genitive of possession (indeclinable: 'hand of Absalom')

→ participant identification

Αβεσσαλωμ: transliteration of Hebrew אבשלום (Absalom); indeclinable; David's rebel son, into whose hand Shimei claims the kingdom has been given.

τοῦ

the

Genitive

article (with υἱοῦ)

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive in apposition to Αβεσσαλωμ

→ relational specification

υἱός: 'son'; the appositive 'your son' twists the knife — it is David's own son who supplants him.

σου

your

Genitive

genitive of relationship (addressing David)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the climactic taunt)

→ 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!'; points triumphantly at David's present calamity as proof of the curse.

σύ

you

Nominative

subject of the verbless clause (emphatic)

→ participant reference

σύ: the emphatic pronoun isolates David as the one now caught in his own evil.

ἐν in <i>preposition + dative (state / condition)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (state / condition).	τῇ the Dative <i>article (with κακία)</i> → noun-phrase marking τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.	κακία evil / calamity Dative <i>dative of state (ἐν τῇ κακίᾳ σου: 'in your evil')</i> → sphere or reference κακία: 'evil / wickedness / misfortune'; renders Hebrew רָעָה, which spans both moral evil and the calamity it brings; Shimei means David is trapped in the disaster his own wickedness has earned.	σου your Genitive <i>genitive of possession</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.
ὅτι because <i>causal conjunction</i> → discourse linkage or contrast ὅτι: 'because'; gives the final ground of the curse, echoing the opening epithet of v. 7.	ἄνθρωπος man Nominative <i>predicate nominative (verbless: 'you are a man of blood')</i> → participant prominence ἄνθρωπος: 'man'; the recurring epithet ἄνθρωπος αἱμάτων ('man of blood') from v. 7, now in the closing chiasmic taunt.	αἱμάτων of bloods Genitive <i>genitive of quality (with ἄνθρωπος)</i> → relational specification αἷμα (pl. αἱμάτων): see v. 7; the genitive of bloodguilt seals the indictment.	σύ you Nominative <i>subject of the verbless clause (emphatic, clause-final)</i> → participant reference σύ: the emphatic final pronoun ('a man of blood — you!') closes the curse with a stinging, accusatory flourish.

9 καὶ εἶπεν Αβεσσα υἱὸς Σαρουιας πρὸς τὸν βασιλέα ἵνα τί καταρᾶται ὁ κύων ὁ τεθνηκὼς οὗτος τὸν κύριόν μου τὸν βασιλέα διαβήσομαι δὴ καὶ ἀφελῶ τὴν κεφαλὴν αὐτοῦ

And Abishai son of Zeruiah said to the king, 'Why does this dead dog curse my lord the king? Let me go over, please, and take off his head.'

Dialogue: Abishai's indignant offer of vengeance

καὶ εἶπεν Αβεσσα

Abishai responds to the curse with a soldier's fury: the indignant question ἵνα τί ('why?') frames Shimei as ὁ κύων ὁ τεθνηκὼς ('the dead dog'), a term of utter contempt, and his offer διαβήσομαι ... καὶ ἀφελῶ τὴν κεφαλὴν proposes summary execution. The volitive futures with δὴ ('please / pray') seek the king's permission to act.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Abishai's words.

Αβессα

Abishai

subject (indeclinable proper noun)

→ participant identification

Αβессα: transliteration of Hebrew אֲבִישַׁי (Abishai); indeclinable; Joab's brother, son of Zeruiah, a hot-tempered warrior (cf. 1 Kgdms 26:6–9; 2 Kgdms 3:30).

υἱός

son

Nominative

nominative in apposition (matronymic)

→ participant prominence

υἱός: 'son'; introduces the matronymic; the sons of Zeruiah (David's sister) are repeatedly marked by their impetuous violence.

Σαρουιας

Zeruiah

Genitive

genitive of relationship (son of Zeruiah)

→ relational specification

Σαρουια (gen. Σαρουιας): transliteration of Hebrew זְרֻיָּה (Zeruiah), David's sister and mother of Abishai, Joab, and Asahel; declined here as a first-declension genitive.

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

→ object specification

βασιλεύς (acc. βασιλέα): David, addressed by his general.

ἵνα

why

interrogative phrase with τί (ἵνα τί: 'for what reason?')

→ clausal contribution

ἵνα: in the idiom ἵνα τί ('why? / to what end?'), rendering Hebrew לָמָּה; an indignant rhetorical question expressing that such cursing should not be tolerated.

τί

what

Accusative

interrogative (with ἵνα: 'why')

→ participant reference

τίς, τί: interrogative pronoun forming, with ἵνα, the causal question 'why?'

καταρᾶται

does he curse

Pres Mid/Pass Indic 3 Sg · καταράομαι

main verb of the question

→ progressive present (the cursing now in progress)

καταράομαι: see v. 5; Abishai is outraged that this Saulide is cursing the king with impunity.

ὁ

the

Nominative

article (with κύων)

→ noun-phrase marking

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

κύων

dog

Nominative

subject of καταρᾶται

→ participant prominence

κύων: 'dog'; renders Hebrew בֶּלִיָּה; in the ancient Near East a term of utmost contempt; calling Shimei a 'dog' denies him any standing to address the king.

ὁ

the

Nominative

article (with the participle τεθνηκώς)

→ noun-phrase marking

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

τεθνηκώς

dead

Perf Act Ptcp Nom Sg Masc · θνήσκω

attributive participle (modifying κύων: 'the dead dog')

→ resultative perfect (in the state of death — figuratively 'as good as dead')

θνήσκω (perf. τέθνηκα): 'die / be dead'; the perfect participle 'dead dog' (ὁ κύων ὁ τεθνηκώς) renders Hebrew תִּמְתֵּךְ בֶּלִיָּה; a doubly contemptuous insult — a dog already worthless, and a dead one at that (cf. 1 Kgdms 24:15; 2 Kgdms 9:8).

οὗτος

this

Nominative

demonstrative (modifying κύων: 'this dead dog')

→ participant reference

οὗτος: 'this'; the demonstrative points scornfully at Shimei present before them.

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

lord

Accusative

direct object of καταρᾶται

→ object specification

κύριος (acc. κύριον): here the human honorific 'my lord' (rendering יְיָתִי), NOT the Tetragrammaton; τὸν κύριόν μου τὸν βασιλέα ('my lord the king') is Abishai's deferential reference to David.

μου

my

Genitive

genitive of relationship

→ relational specification

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

τὸν

the

Accusative

article (with βασιλέα, in apposition to κύριον)

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative in apposition to κύριον

→ object specification

βασιλεύς (acc. βασιλέα): the appositive completing the court formula 'my lord the king.'

διαβήσομαι

let me cross over

Fut Mid Indic 1 Sg · διαβαίνω

main verb (volitive future)

→ volitive future (request for permission to act)

διαβαίνω: 'cross over / go across'; the future with δῆ functions volitively ('let me go over'), Abishai asking leave to cross to where Shimei stands and strike him.

δῆ

pray / now

emphatic / hortatory particle

→ discourse linkage or contrast

δῆ: an emphatic particle of entreaty ('pray / now'), rendering Hebrew נָא; softens the futures into a respectful request to the king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀφελῶ

I will take off

Fut Act Indic 1 Sg · ἀφαίρῃω

main verb (volitive future, coordinate with διαβήσομαι)

→ volitive future (proposed decapitation)

ἀφαίρῃω: 'take away / remove / cut off'; renders Hebrew תִּקַּח / רִידָה; ἀφελῶ τὴν κεφαλὴν ('I will remove his head') is the idiom for decapitation — summary execution of Shimei.

τὴν

the

Accusative

article (with κεφαλὴν)

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

direct object of ἀφελῶ

→ object specification

κεφαλὴ: 'head'; renders Hebrew שָׂרֵף; the object of the proposed beheading.

αὐτοῦ

his

Genitive

genitive of possession (Shimei's head)

→ relational specification

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

10 καὶ εἶπεν ὁ βασιλεὺς τί ἔμοι καὶ ὑμῖν υἱοὶ Σαρουίας ἄφετε αὐτὸν καὶ οὕτως καταράσθω ὅτι κύριος εἶπεν αὐτῷ καταρᾶσθαι τὸν Δαυὶδ καὶ τίς ἐρεῖ ὡς τί ἐποίησας οὕτως

And the king said, 'What have I to do with you, O sons of Zeruiah? Let him be, and so let him curse, for the LORD has told him to curse David; and who shall say, Why have you done so?'

Dialogue: David's restraint and providential rationale

καὶ εἶπεν ὁ βασιλεὺς

David rebuffs Abishai with the Hebraic idiom τί ἔμοι καὶ ὑμῖν ('what to me and to you?') and commands restraint (ἄφετε αὐτόν ... καταράσθω). The ground (ὅτι) is providential: the LORD (Tetragrammaton) himself has bidden Shimei curse; therefore no one may question what God has ordained — David submits to the curse as a possible instrument of divine dealing.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's rebuke and restraint of Abishai.

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

→ participant prominence

βασιλεὺς: David.

τί

what

Nominative

interrogative (in the idiom τί ἐμοὶ καὶ ὑμῖν)

→ participant reference

τίς, τί: in the Hebraism τί ἐμοὶ καὶ ὑμῖν ('what is there between me and you?', מַה בֵּינִי וּבֵינֶיךָ), a formula of dissociation rebuffing the sons of Zeruiah's impulse.

ἐμοὶ

to me

Dative

dative in the idiom (τί ἐμοὶ καὶ ὑμῖν)

→ participant reference or interest

ἐγώ (dat. ἐμοί): the first member of the dissociation idiom — David distances himself from Abishai's bloody counsel.

καὶ

and

coordinate conjunction (within the idiom)

→ discourse linkage or contrast

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

ὑμῖν

to you

Dative

dative in the idiom (τί ἐμοὶ καὶ ὑμῖν)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'to you' — the second member; David and the sons of Zeruiah are at odds over the proper response to the curse.

υἱοὶ

sons

Vocative

vocative of address

→ direct address

υἱός (voc. pl. υἱοί): 'sons'; the address 'sons of Zeruiah' (Abishai with Joab) marks David's recurring frustration with their violent zeal (cf. 3:39; 19:23).

Σαρουίας

of Zeruiah

Genitive

genitive of relationship (with υἱοί)

→ relational specification

Σαρουία (gen. Σαρουίας): see v. 9.

ἄφετε

let him be / leave him

Aor Act Impv 2 Pl · ἀφήμι

main verb (imperative of restraint)

→ aorist imperative (decisive command to desist)

ἀφήμι: 'let go / leave / permit'; renders Hebrew וַתַּעַזְבֵּנִי; ἄφετε αὐτόν ('leave him alone') forbids the proposed violence.

αὐτόν

him

Accusative

direct object of ἄφετε (Shimei)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὕτως

so

adverb of manner

→ adverbial qualification

οὕτως: 'so / thus'; here concessive — 'and so / accordingly let him curse,' accepting the cursing as within God's permission.

καταράσθω

let him curse

Pres Mid/Pass Impv 3 Sg · καταράσμαι

main verb (third-person imperative of permission)

→ durative present imperative (let the cursing continue)

καταράσμαι: see v. 5; the present third-person imperative gives Shimei leave to keep cursing — David surrenders the matter to divine providence.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the providential ground for non-retaliation.

κύριος

LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: here the Tetragrammaton יהוה;
David reckons Shimei's curse as ultimately
bidden by YHWH — the theological heart of
his restraint.

εἶπεν

has told

Aor Act Indic 3 Sg · λέγω

verb of the causal clause

→ constative aorist (the divine commission)

λέγω: 'say / tell / command'; here 'the
LORD has told / bidden him' — David
ascribes the curse to divine ordination, not
mere human malice.

αὐτῷ

him

Dative

dative indirect object (Shimei, the one told)

→ participant reference or interest

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

καταρᾶσθαι

to curse

Pres Mid/Pass Inf · καταράομαι

*complementary infinitive (object of εἶπεν: what
he was told to do)*

→ durative present infinitive

καταράομαι: the infinitive completes εἶπεν
— the content of the LORD's bidding is 'to
curse David.'

τὸν

the

Accusative

article (with Δαυιδ; object of the infinitive)

→ noun-phrase marking

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

Δαυιδ

David

*object of καταρᾶσθαι (indeclinable; article carries
case)*

→ noun-phrase marking

Δαυιδ: David speaks of himself in the third
person (a touch of self-effacement), the
object of the divinely-permitted curse.

καὶ

and

*coordinate conjunction (introducing the
rhetorical question)*

→ discourse linkage or contrast

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

τίς

who

Nominative

interrogative pronoun (subject of ἐρεῖ)

→ participant reference

τίς: 'who?'; the rhetorical question
(expecting the answer 'no one') asserts that
none may call God's ordained action into
question.

ἐρεῖ

shall say

Fut Act Indic 3 Sg · λέγω

main verb of the rhetorical question

→ deliberative/predictive future

λέγω (fut. ἐρεῖ): 'will say'; 'who shall say...?'
— a way of declaring God's act beyond
human reproach.

ὥς

(saying)

conjunction introducing the quoted reproach

→ discourse linkage or contrast

ὥς: here introducing direct/indirect
quotation ('as / saying'), marking the
words that no one may utter against God's
doing.

τί

why

Accusative

interrogative (within the quoted reproach)

→ participant reference

τίς, τί: 'why?'; the reproach 'why have you
done so?' (כִּי מָדוּעַ עָשִׂיתָ כֵּן) that David says
no one is entitled to bring against the
LORD.

ἐποίησας

have you done

Aor Act Indic 2 Sg · ποιέω

verb of the quoted reproach

→ constative aorist

ποιέω: 'do / make'; renders Hebrew עָשָׂה;
the imagined challenge to God's action,
which David declares illegitimate.

οὕτως

so

adverb of manner (within the reproach)

→ adverbial qualification

οὕτως: 'so / thus'; completes the reproach
'why have you done thus?' — the question
David forbids.

11 καὶ εἶπεν Δαυιδ πρὸς Αβεσσα καὶ πρὸς πάντας τοὺς παῖδας αὐτοῦ ἰδοὺ ὁ υἱός μου ὁ ἐξελθὼν ἐκ τῆς κοιλίας μου ζητεῖ τὴν ψυχὴν μου καὶ προσέτι νῦν ὁ υἱὸς τοῦ Ιεμινι ἄφετε αὐτὸν καταρᾶσθαι ὅτι εἶπεν αὐτῷ κύριος

And David said to Abishai and to all his servants, 'Behold, my own son who came out of my belly seeks my life; how much more now this Benjaminite! Let him alone, and let him curse, for the LORD has told him.'

Dialogue (continued): David's a fortiori argument for restraint

καὶ εἶπεν Δαυιδ

David widens his audience (πρὸς ... πάντας τοὺς παῖδας αὐτοῦ) and argues a fortiori: if his own son seeks his life, how much more (προσέτι νῦν) is a mere Benjaminite to be expected to curse him. The repeated ἄφετε αὐτὸν καταρᾶσθαι and the closing ὅτι εἶπεν αὐτῷ κύριος bracket the speech with the same providential submission as v. 10.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's further word.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: see v. 1.

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).

Αβεσσα

Abishai

accusative object of πρὸς (indeclinable)

→ participant identification

Αβεσσα: see v. 9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (widening the audience)

→ spatial or relational framing

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

πάντας

all

Accusative

attributive adjective (modifying παῖδας)

→ object specification

πᾶς: 'all'; David now addresses the whole company, not just Abishai.

τοὺς

the

Accusative

article (with παῖδας)

→ noun-phrase marking

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

παῖδας

servants

Accusative

accusative object of πρὸς

→ object specification

παῖς: 'servant / attendant'; David's retinue, addressed collectively.

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.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; introduces the painful fact David sets at the head of his argument.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

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

υἱός

son

Nominative

subject of ζητεῖ

→ participant prominence

υἱός: 'son'; David's own son Absalom, whose rebellion is the greater grief that makes Shimei's curse a small thing.

μου

my

Genitive

genitive of relationship

→ relational specification

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

ὁ

the (who)

Nominative

article (with the participle ἐξελθών)

→ noun-phrase marking

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

ἐξελθών

who came out

Aor Act Ptcp Nom Sg Masc · ἐξέρχομαι

attributive participle (modifying υἱός)

→ constative aorist participle (the fact of birth)

ἐξέρχομαι: 'come out'; the participle ὁ ἐξελθών ἐκ τῆς κοιλίας μου ('who came out of my belly') renders the Hebrew idiom for natural offspring (יִגְדֵּל נָפֶלֶט), stressing the bitter intimacy of the betrayal.

ἐκ

out of

preposition + genitive (origin)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with κοιλίας)

→ noun-phrase marking

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

κοιλίας

belly / womb

Genitive

genitive object of ἐκ (origin of birth)

→ relational specification

κοιλία: 'belly / womb / inward parts'; renders Hebrew בֶּטֶן; 'came out of my belly' is an idiom for one's own natural child, here applied (unusually of a father) to underscore the closeness of the bond Absalom has broken.

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.

ζητεῖ

seeks

Pres Act Indic 3 Sg · ζητέω

main verb

→ progressive present (the ongoing pursuit of David's life)

ζητέω: 'seek'; the idiom ζητεῖ τὴν ψυχὴν μου ('seeks my life') renders Hebrew שׁוֹכֵחַ יְשׁוּבָתִי, meaning to seek to kill — Absalom's deadly intent.

τὴν

the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

direct object of ζητεῖ

→ object specification

ψυχή: 'soul / life'; renders Hebrew נַפְשׁ; in the idiom 'seek the ψυχή' it means David's very life is the object of Absalom's pursuit.

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

and

coordinate conjunction (introducing the a fortiori clause)

→ discourse linkage or contrast

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

προσέτι

how much more

adverb (intensifying: 'still more / all the more')

→ clausal contribution

προσέτι: 'besides / still more / how much more'; with νῦν it builds the a fortiori argument — if a son seeks my death, all the more a Benjaminite may be expected to curse.

νῦν

now

temporal adverb (with προσέτι)

→ adverbial qualification

νῦν: 'now'; reinforces the present application of the lesser-to-greater reasoning.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

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

υἱός

son

Nominative

subject (elliptical: 'this son of the Benjaminite [acts so]')

→ participant prominence

υἱός: 'son'; here ὁ υἱός τοῦ Ἰεμὶνι ('the son of the Benjaminite/Jeminite') designates Shimei by tribe — a man of Benjamin, Saul's own tribe.

τοῦ

of the

Genitive

article (with Ἰεμὶνι)

→ noun-phrase marking

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

Ἰεμὶνι

Benjaminite / Jeminite

genitive of relationship (indeclinable transliteration)

→ participant identification

Ἰεμὶνι: transliteration of Hebrew (שִׁמְעִי) בֶּן־הֵימָיִי ('the Benjaminite / man of Benjamin'); indeclinable; the LXX carries over the gentilic untranslated, marking Shimei's tribal identity with Saul's house.

ἄφετε

leave him / let him be

Aor Act Impv 2 Pl · ἀφίημι

main verb (imperative of restraint, repeated from v. 10)

→ aorist imperative

ἀφίημι: see v. 10; the renewed command to leave Shimei untouched.

αὐτόν

him

Accusative

direct object of ἄφετε

→ participant reference

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

καταρᾶσθαι

to curse

Pres Mid/Pass Inf · καταράομαι

complementary infinitive (ἄφετε αὐτόν καταρᾶσθαι: 'let him curse')

→ durative present infinitive

καταράομαι: see v. 5; the infinitive of permission — let Shimei keep cursing.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; repeats the providential ground of v. 10.

εἶπεν

has told

Aor Act Indic 3 Sg · λέγω

verb of the causal clause

→ constative aorist

λέγω: 'has told / bidden'; the LORD's commission of the curse, as in v. 10.

αὐτῷ

him

Dative

dative indirect object (Shimei)

→ participant reference or interest

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

κύριος

LORD

Nominative

subject (clause-final, emphatic)

→ participant prominence

κύριος: the Tetragrammaton יְהוָה; the clause-final position of the divine name seals David's submission — the curse stands under YHWH's permission.

12 εἴ πως ἴδοι κύριος ἐν τῇ ταπεινώσει μου καὶ ἐπιστρέψει μοι ἀγαθὰ ἀντὶ τῆς κατάρας αὐτοῦ τῇ ἡμέρᾳ ταύτῃ

'It may be that the LORD will look upon my affliction, and the LORD will return good to me in place of his cursing this day.'

Dialogue (conclusion): David's hope of divine recompense εἴ πως ἴδοι κύριος

David's restraint culminates in hope: the εἴ πως construction with the optative ἴδοι expresses a wish/hope that the LORD (Tetragrammaton) may regard his affliction and repay good for Shimei's curse. The contrast ἀγαθὰ ... ἀντὶ τῆς κατάρας ('good in place of the curse') captures David's confidence in providential reversal.

εἴ

if / perhaps

particle (with πως: expressing hope/possibility)

→ discourse linkage or contrast

εἰ: 'if'; in the combination εἴ πως ('if somehow / it may be that') it introduces a clause of hope or expectation, rendering Hebrew יִזְכֹּךְ.

πως

somehow / perhaps

enclitic adverb (with εἰ: 'it may be')

→ clausal contribution

πως: enclitic 'somehow / in some way'; with εἰ forms the hope-construction 'perhaps / it may be that.'

ἴδοι

may look / may see

Aor Act Opt 3 Sg · ὁράω

main verb (optative of wish/hope)

→ volitive optative (expressing David's hope)

ὁράω (aor. opt. ἴδοι): 'see / look upon'; renders Hebrew רָאָה; the optative expresses David's hope that the LORD will regard (with compassion) his affliction.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton יהוה; the LORD whom David hopes will look upon him in mercy.

ἐν

upon / in

preposition + dative (object of regard)

→ spatial or relational framing

ἐν: meaning 'upon'; here it marks the relation signaled by preposition + dative (object of regard).

τῇ

the

Dative

article (with ταπεινώσει)

→ noun-phrase marking

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

ταπεινώσει

affliction / humiliation

Dative

dative object of ἐν (the thing the LORD may regard)

→ sphere or reference

ταπείνωσις: 'lowliness / affliction / humiliation'; renders Hebrew נָגַע / נָגַעַ; David's present distress in flight, on which he hopes the LORD will look (cf. 1 Kgdms 1:11; Luke 1:48).

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

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστρέψει

will return

Fut Act Indic 3 Sg · ἐπιστρέφω

main verb (future continuing the hope)

→ anticipatory future (the hoped-for recompense)

ἐπιστρέφω: 'turn back / return / repay'; transitive ('repay good to me'); the same verb Shimei used of returning bloodguilt (v. 8) is now turned to David's hope of returned good — a deliberate echo and reversal.

μοι

to me

Dative

dative indirect object (beneficiary)

→ participant reference or interest

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

ἀγαθὰ

good things

Accusative

direct object of ἐπιστρέψει

→ object specification

ἀγαθός: 'good'; neuter plural ἀγαθὰ ('good things / blessing'), rendering Hebrew הַטֹּב; the divine recompense David anticipates in exchange for the curse.

ἀντί

in place of

preposition + genitive (exchange/substitution)

→ spatial or relational framing

ἀντί: 'instead of / in return for'; renders Hebrew תַּחַת; expresses the hoped-for exchange of blessing for cursing.

τῆς

the

Genitive

article (with κατάρας)

→ noun-phrase marking

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

κατάρας

cursing / curse

Genitive

genitive object of ἀντί

→ relational specification

κατάρας: 'curse / imprecation'; cognate with καταράομαι; renders Hebrew הַלְלָקָה; Shimei's curse, which David trusts God will turn into blessing.

αὐτοῦ

his

Genitive

genitive of source (Shimei's curse)

→ relational specification

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

τῇ

on the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (when)

→ sphere or reference

ἡμέρα: 'day'; the dative of time τῇ ἡμέρᾳ ταύτῃ ('this day') locates David's hope in the very day of his humiliation.

ταύτῃ

this

Dative

demonstrative (modifying ἡμέρα)

→ participant reference or interest

οὗτος: 'this'; specifies the present day of suffering as the occasion of the looked-for divine reversal.

13 καὶ ἐπορεύθη Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐν τῇ ὁδῷ καὶ Σεμεὶ ἐπορεύετο ἐκ πλευρᾶς τοῦ ὄρους ἐχόμενα αὐτοῦ πορευόμενος καὶ καταρώμενος καὶ λιθάζων ἐν λίθοις ἐκ πλαγίων αὐτοῦ καὶ τῷ χοῖ πάσων

And David and his men went on the road, while Shimei went along the side of the hill abreast of him, going and cursing and throwing stones alongside him and flinging dust.

Resumptive narrative: the march continues with Shimei keeping pace καὶ ἐπορεύθη Δαυιδ

After the dialogue, the narrative resumes the journey. Two parallel paths are drawn: David's company on the road (ἐν τῇ ὁδῷ) and Shimei keeping pace along the hillside (ἐκ πλευρᾶς τοῦ ὄρους). A cascade of participles — πορευόμενος, καταρώμενος, λιθάζων, πάσων — renders the relentless, multi-pronged harassment (going, cursing, stoning, dust-flinging) that dogs David's retreat.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (collective subject, sg. with first member)

→ constative aorist (resumption of the journey)

πορεύομαι: 'go / travel / journey'; renders Hebrew יָצַח; deponent (aor. pass. in form); the singular agrees with the nearest subject Δαυιδ though the men are included.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: see v. 1.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with ἄνδρες)

→ noun-phrase marking

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

ἄνδρες

men

Nominative

second subject (coordinate with Δαυιδ)

→ participant prominence

ἄνῃρ (pl. ἄνδρες): 'men'; renders Hebrew אֲנָשִׁים; David's fighting men accompanying him in flight.

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.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ὁδῶ)

→ noun-phrase marking

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

ὁδῶ

road / way

Dative

dative of place (locative)

→ sphere or reference

ὁδός: 'road / way / journey'; renders Hebrew דרך; the route of David's flight, contrasted with Shimei's parallel path on the hillside.

καὶ

and

coordinate conjunction (introducing Shimei's parallel movement)

→ discourse linkage or contrast

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

Σεμεὶ

Shimei

subject (indeclinable proper noun)

→ participant identification

Σεμεὶ: see v. 5.

ἔπορεύετο

was going

Impf Mid/Pass Indic 3 Sg · πορεύομαι

main verb (imperfect of parallel ongoing action)

→ progressive imperfect (Shimei keeping pace)

πορεύομαι (impf. ἔπορεύετο): 'was going / kept going'; the imperfect depicts Shimei's continuous progress abreast of David along the ridge.

ἐκ

along

preposition + genitive (position: 'on the side of')

→ spatial or relational framing

ἐκ: meaning 'along'; here it marks the relation signaled by preposition + genitive (position: 'on the side of').

πλευρᾶς

side

Genitive

genitive object of ἐκ (position)

→ relational specification

πλευρά: 'side / rib / flank'; renders Hebrew גֹּבַח; ἐκ πλευρᾶς τοῦ ὄρους ('along the side of the hill') marks Shimei's elevated parallel path.

τοῦ

of the

Genitive

article (with ὄρους)

→ noun-phrase marking

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

ὄρους

hill / mountain

Genitive

genitive of relationship (with πλευρᾶς)

→ relational specification

ὄρος: 'mountain / hill'; renders Hebrew הַר; the ridge along whose flank Shimei keeps pace above the road.

ἐχόμενα

close by / abreast

Pres Mid/Pass Ptcp Acc/Nom Pl Neut · ἔχω

participle used adverbially (ἐχόμενα αὐτοῦ: 'next to him')

→ durative present participle (continual proximity)

ἔχω (mid. ptcp. ἐχόμενα): the middle ἔχομαι + genitive means 'cling to / be next to'; the adverbial neuter ἐχόμενα αὐτοῦ ('right alongside him') renders Hebrew מִלְּפָנָיו ('opposite / abreast of him'), stressing Shimei's dogging proximity.

αὐτοῦ

him

Genitive

genitive with ἐχόμενα (the one kept abreast of)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive with ἐχόμενα (the one kept abreast of).

πορευόμενος

going

Pres Mid/Pass Ptcp Nom Sg Masc · πορεύομαι

circumstantial participle (manner, modifying Σεμεὶ)

→ durative present participle

πορεύομαι (ptcp.): the first of a chain of participles describing Shimei's relentless harassment as he advances.

καὶ

and

coordinate conjunction (linking participles)

→ discourse linkage or contrast

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

καταρώμενος

cursing

Pres Mid/Pass Ptcp Nom Sg Masc · καταράομαι

circumstantial participle (manner)

→ durative present participle

καταράομαι: see v. 5; the continued cursing, second in the participle chain.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λιθάζων

throwing stones

Pres Act Ptcp Nom Sg Masc · λιθάζω

circumstantial participle (manner)

→ durative present participle (repeated stoning)

λιθάζω: see v. 6; the stone-throwing resumes, third in the chain.

ἐν

with

preposition + dative (instrumental, Hebraizing ἐν)

→ spatial or relational framing

ἐν: instrumental ('with'), the same Hebraizing construction as v. 6 (ἐν λίθοις).

λίθοις

stones

Dative

dative of instrument

→ sphere or reference

λίθος: see v. 6.

ἐκ

from

preposition + genitive (position: 'from the side')

→ spatial or relational framing

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

πλαγίων

the side / flank

Genitive

genitive object of ἐκ (position: 'from alongside')

→ relational specification

πλάγιος: 'slanting / sideways'; substantivized neuter plural ἐκ πλαγίων ('from the side / flank'); Shimei pelts David from the lateral slope above the road.

αὐτοῦ

him

Genitive

genitive (the one at whose side)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (the one at whose side).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

the

Dative

article (with χοῖ)

→ noun-phrase marking

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

χοῖ

dust

Dative

dative of instrument (with πάσσων)

→ sphere or reference

χοῦς (dat. χοῖ): 'dust / loose earth'; renders Hebrew דָּפַן; the dust Shimei scatters as a further gesture of contempt and assault.

πάσσω

scattering / flinging

Pres Act Ptcp Nom Sg Masc · πάσσω

circumstantial participle (manner, final in the chain)

→ durative present participle

πάσσω: 'sprinkle / scatter / strew'; renders Hebrew רָפַץ; the last of the participles — Shimei flings dust as he curses and stones, completing the picture of relentless harassment.

14 καὶ ἦλθεν ὁ βασιλεὺς καὶ πᾶς ὁ λαὸς αὐτοῦ ἐκλελυμένοι καὶ ἀνέψυξαν ἐκεῖ

And the king and all the people with him came exhausted, and they refreshed themselves there.

Scene closure (main narrative): arrival and rest καὶ ἦλθεν ὁ βασιλεὺς

The Shimei episode closes with the company's arrival in a state of exhaustion (ἐκλελυμένοι, echoing Ziba's provision for τοῖς ἐκλελυμένοις in v. 2) and their refreshment (ἀνέψυξαν). The terse summary releases the narrative tension and prepares the shift to Jerusalem and Absalom in v. 15.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (collective subject)

→ constative aorist (arrival)

ἔρχομαι: see v. 5; the company arrives at its halting-place (the Jordan, per the wider narrative).

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

→ participant prominence

βασιλεὺς: David.

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 λαός)

→ participant prominence

πᾶς: 'all'; the whole company shares the king's exhaustion.

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

second subject (coordinate with βασιλεύς)

→ participant prominence

λαός: 'people'; David's followers, arriving worn out.

αὐτοῦ

his / with him

Genitive

genitive of relationship (the people belonging to / with him)

→ relational specification

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

ἐκλελυμένοι

exhausted

Perf Mid/Pass Ptcp Nom Pl Masc · ἐκλύω

predicate participle (state of the subject: 'being worn out')

→ resultative perfect (settled state of exhaustion)

ἐκλύω: see v. 2; the perfect participle describes king and people as worn out by the flight — fulfilling exactly the need Ziba's wine was said to meet (v. 2).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνέψυξαν

they refreshed themselves

Aor Act Indic 3 Pl · ἀναψύχω

main verb

→ constative aorist (the act of recovery)

ἀναψύχω: 'revive / refresh / get one's breath back'; renders Hebrew שָׁנַן; the company rests and is restored after the exhausting, harried march.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; renders Hebrew שָׁם; the place of rest at the journey's pause (by the Jordan).

15 καὶ Ἀβессαλωμ καὶ πᾶς ἀνὴρ Ἰσραηλ εἰσῆλθον εἰς Ἱερουσαλημ καὶ Ἀχιτοφελ μετ' αὐτοῦ

And Absalom and all the men of Israel entered Jerusalem, and Ahithophel with him.

New scene (main narrative): the rebels occupy Jerusalem καὶ Ἀβессαλωμ

The narrative cuts from David's flight to the triumphant entry of the rebel party. Subject-fronting (Ἀβессαλωμ ... εἰσῆλθον) marks the scene-shift, and the note 'Ahithophel with him' flags the presence of David's defected counselor, whose advice drives vv. 20–23.

καὶ

and

narrative conjunction (scene-shift)

→ discourse linkage or contrast

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

Ἀβессαλωμ

Absalom

subject (fronted, indeclinable proper noun)

→ participant identification

Ἀβессαλωμ: see v. 8; now entering the captured capital as the rebel king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

all / every

Nominative

attributive adjective (modifying ἀνὴρ, collective)

→ participant prominence

πᾶς: 'all / every'; with ἀνὴρ Ἰσραηλ ('every man of Israel') a collective for the assembled rebel forces.

ἀνὴρ

man

Nominative

second subject (collective: 'the men of Israel')

→ participant prominence

ἀνὴρ: 'man'; the collective singular πᾶς ἀνὴρ Ἰσραηλ ('all the men of Israel') renders Hebrew לְכָל־אִישׁ מִשִּׁבְט־לְנָפֶת, the muster of the northern tribes backing Absalom.

Ἰσραηλ

Israel

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

→ participant identification

Ἰσραηλ: see v. 3.

εἰσῆλθον

entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (plural with compound subject)

→ constative aorist (the act of entry)

εἰσέρχομαι: 'go in / enter'; renders Hebrew נָכַח; the rebel host takes possession of Jerusalem, which David had abandoned without a fight.

εἰς

into

preposition + accusative (direction of entry)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of *εις* (indeclinable place-name)

→ participant identification

Ιερουσαλημ: see v. 3; the royal city now occupied by the usurper.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Αχιτοφελ

Ahithophel

subject of an elliptical clause ('Ahithophel [was] with him')

→ participant identification

Αχιτοφελ: transliteration of Hebrew אֲחִיתוֹפֶל (Ahithophel); indeclinable; David's renowned counselor who has defected to Absalom (cf. 15:12, 31), whose counsel is the chapter's climax (vv. 20–23).

μετ'

with

preposition + genitive (accompaniment; elided before vowel)

→ spatial or relational framing

μετά: 'with'; renders Hebrew *מֵעִי* / *מֵהֵ*; marks Ahithophel's accompaniment of Absalom into the city.

αὐτοῦ

him

Genitive

genitive object of *μετά* (Absalom)

→ relational specification

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

16 καὶ ἐγενήθη ἡνίκα ἦλθεν Χουσι ὁ Ἀρχι ἐταῖρος Δαυιδ πρὸς Ἀβεσσαλωμ καὶ εἶπεν Χουσι πρὸς Ἀβεσσαλωμ ζήτω ὁ βασιλεύς

And it came to pass, when Hushai the Archite, David's companion, came to Absalom, that Hushai said to Absalom, 'Long live the king!'

New scene (main narrative): Hushai approaches Absalom καὶ ἐγενήθη ἡνίκα

The temporal-narrative formula καὶ ἐγενήθη ... ἡνίκα ('and it came to pass when...') frames the entrance of Hushai the Archite, pointedly identified as ἐταῖρος Δαυιδ ('David's friend/companion') — a title the reader knows masks his role as David's planted agent (15:32–37). His acclamation ζήτω ὁ βασιλεύς ('long live the king') is studiously ambiguous as to which king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (impersonal narrative formula)

→ constative aorist (transition marker)

γίνομαι (aor. pass. ἐγενήθη): 'become / happen / come to pass'; the impersonal καὶ ἐγενήθη renders the Hebrew narrative formula יְהִי, introducing a new episode.

ἡνίκα

when

temporal conjunction

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; renders Hebrew רַשְׁמִי; sets the temporal frame for Hushai's arrival.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

verb of the temporal clause

→ constative aorist

ἔρχομαι: see v. 5; Hushai's coming to Absalom.

Χουσι

Hushai

subject of ἦλθεν (indeclinable proper noun)

→ participant identification

Χουσι: transliteration of Hebrew חושי (Hushai); indeclinable; David's loyal friend sent back to Jerusalem to thwart Ahithophel's counsel (15:32–37; 17:5–16).

ὁ

the

Nominative

article (with Αρχι)

→ noun-phrase marking

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

Αρχι

the Archite

gentilic in apposition to Χουσι (indeclinable; article supplies case)

→ noun-phrase marking

Αρχι: transliteration of Hebrew אֲרִיחִי ('the Archite'); indeclinable; a gentilic naming Hushai's clan/region (cf. Josh 16:2), here a fixed epithet.

ἐταῖρος

companion / friend

Nominative

nominative in apposition to Χουσι (title)

→ participant prominence

ἐταῖρος: 'companion / comrade / friend'; renders Hebrew רֵעַ ('friend [of the king]'), a quasi-official court title; the designation 'David's companion' signals to the reader that Hushai's defection is feigned.

Δαυιδ

of David

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

→ participant identification

Δαυιδ: see v. 1; Hushai is 'David's' man — the genitive exposes the irony of his coming to Absalom.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Αβεσσαλωμ

Absalom

accusative object of πρὸς (indeclinable)

→ participant identification

Αβεσσαλωμ: see v. 8.

καὶ

and

conjunction (apodosis marker after the temporal clause)

→ discourse linkage or contrast

καὶ: here resumptive, introducing the main clause after the ἡνίκα-clause (a Hebraizing apodotic waw).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Hushai's acclamation.

Χουσι

Hushai

subject (indeclinable proper noun)

→ participant identification

Χουσι: see above.

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).

Αβεσσαλωμ

Absalom

accusative object of πρὸς (indeclinable)

→ participant identification

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

ζήτω

long live

Pres Act Impv 3 Sg · ζάω

main verb (acclamation: third-person imperative)

→ present imperative (wish/acclamation)

ζάω (impv. ζήτω): 'live'; the third-person imperative ζήτω ὁ βασιλεύς ('let the king live / long live the king') renders the Hebrew acclamation $\text{יְיָ \text{יִחְיֶה}}$ (cf. 1 Kgdms 10:24; 3 Kgdms 1:25); Hushai's wording is deliberately ambiguous — outwardly hailing Absalom, inwardly meaning David.

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 ζήτω

→ participant prominence

βασιλεύς: 'king'; the unnamed 'king' of the acclamation — Absalom in appearance, David in Hushai's true intent.

17 καὶ εἶπεν Αβεσσαλωμ πρὸς Χουσι τοῦτο τὸ ἔλεός σου μετὰ τοῦ ἐταίρου σου ἵνα τί οὐκ ἀπῆλθες μετὰ τοῦ ἐταίρου σου

And Absalom said to Hushai, 'Is this your loyalty to your friend? Why did you not go with your friend?'

Dialogue: Absalom challenges Hushai's loyalty καὶ εἶπεν Αβεσσαλωμ

Absalom probes the apparent contradiction: the sarcastic verbless question τοῦτο τὸ ἔλεός σου ('is this your loyalty?') and the reproach ἵνα τί οὐκ ἀπῆλθες ('why didn't you go [with David]?') test whether Hushai is a genuine defector. The repeated μετὰ τοῦ ἐταίρου σου ('with your friend') throws Hushai's own court-title back at him.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Absalom's challenge.

Αβεσσαλωμ
Absalom

subject (indeclinable proper noun)

→ participant identification

Αβεσσαλωμ: see v. 8.

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).

Χουσι
Hushai

accusative object of πρὸς (indeclinable)

→ participant identification

Χουσι: see v. 16.

τοῦτο
this

Nominative

demonstrative subject (verbless question)

→ participant reference

οὗτος: 'this'; the verbless τοῦτο τὸ ἔλεός σου ('this is your loyalty?') is a sarcastic rhetorical question challenging Hushai's faithfulness to David.

τὸ
the

Nominative

article (with ἔλεος)

→ noun-phrase marking

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

ἔλεός
loyalty / kindness

Nominative

predicate nominative (verbless clause)

→ participant prominence

ἔλεος: 'mercy / loyalty / kindness'; renders Hebrew מִדָּן, here in the sense of covenant loyalty / faithful devotion owed to a friend; Absalom mockingly questions whether abandoning David shows such loyalty.

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.

μετὰ
with / toward

preposition + genitive (association)

→ spatial or relational framing

μετά: 'with'; here 'your loyalty toward your friend' — the loyalty Hushai owes David.

τοῦ
the

Genitive

article (with ἑταῖρου)

→ noun-phrase marking

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

ἑταῖρου
friend / companion

Genitive

genitive object of μετά

→ relational specification

ἑταῖρος (gen. ἑταῖρου): see v. 16; 'your friend' is David, whose 'companion' Hushai is by title — Absalom uses the very word ironically.

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.

ἵνα

why

interrogative phrase with τί (ἵνα τί: 'why?')

→ clausal contribution

ἵνα: in the idiom ἵνα τί ('why?'), see v. 9.

τί

what

Accusative

interrogative (with ἵνα: 'why')

→ participant reference

τίς, τί: forms with ἵνα the question 'why?'

οὐκ

not

negative particle (with ἀπῆλθες)

→ discourse linkage or contrast

οὐ: 'not'; negates the verb in the reproachful question.

ἀπῆλθες

did you go

Aor Act Indic 2 Sg · ἀπέρχομαι

main verb of the reproachful question

→ constative aorist

ἀπέρχομαι: 'go away / depart'; renders Hebrew הִלָּךְ; Absalom asks why Hushai did not depart with David into exile, testing his sincerity.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with ἐταίρου)

→ noun-phrase marking

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

ἐταίρου

friend

Genitive

genitive object of μετά (repeated)

→ relational specification

ἐταῖρος: the repetition of 'your friend' hammers the point — Hushai's place is with David.

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.

18 καὶ εἶπεν Χουσι πρὸς Ἀβεσσαλωμ οὐχὶ ἀλλὰ κατόπισθεν οὗ ἐξελέξατο κύριος καὶ ὁ λαὸς οὗτος καὶ πᾶς ἄνθρωπος Ἰσραὴλ αὐτῷ ἔσομαι καὶ μετ' αὐτοῦ καθήσομαι

And Hushai said to Absalom, 'No, but whom the LORD has chosen, and this people, and all the men of Israel — his I will be, and with him I will remain.'

Dialogue: Hushai's equivocal profession of allegiance καὶ εἶπεν Χουσι

Hushai's reply is a masterpiece of double meaning: he pledges himself to the one 'whom the LORD (Tetragrammaton) and this people and all Israel have chosen.' Absalom hears himself; the reader knows the LORD's chosen king is David. The futures ἔσομαι and καθήσομαι ('I will be his ... I will remain with him') commit him without ever naming the man.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Hushai's reply.

Χουσι

Hushai

subject (indeclinable proper noun)

→ participant identification

Χουσι: see v. 16.

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).

Ἀβεσσαλωμ

Absalom

accusative object of πρὸς (indeclinable)

→ participant identification

Ἀβεσσαλωμ: see v. 8.

οὐχὶ

no

emphatic negative (denial)

→ clausal contribution

οὐχὶ: emphatic 'no / not at all'; Hushai begins by denying disloyalty, then reframes loyalty in his own equivocal terms.

ἀλλὰ

but

strong adversative

→ discourse linkage or contrast

ἀλλά: 'but / rather'; sets the affirmation against the denial — 'no, but rather...'

κατόπισθεν

behind / after

adverb/preposition (allegiance: 'after / behind')

→ spatial or relational framing

κατόπισθεν: 'behind / after'; here in the sense of following/belonging to — 'I will follow after the one whom...'; renders the Hebrew idiom of being 'after' a king (יַרְדָּא) as a mark of allegiance.

οὗ

whom

Genitive

relative pronoun (object of ἐξελέξατο)

→ relational specification

ὅς: relative pronoun; the genitive οὗ ('[the one] whom') is the antecedent-less head of the relative clause defining whom Hushai will follow.

ἐξελέξατο

has chosen

Aor Mid Indic 3 Sg · ἐκλέγομαι

verb of the relative clause

→ constative aorist (the act of election)

ἐκλέγομαι: 'choose / select / elect'; renders Hebrew רָחַץ; the verb of divine election — used of YHWH's choice of king (cf. 1 Kgdms 10:24; 16:8–10); Hushai's hidden point is that the LORD's chosen one is David.

κύριος

LORD

Nominative

subject of ἐξελέξατο

→ participant prominence

κύριος: the Tetragrammaton יהוה; the first and decisive chooser — the divine election Hushai invokes points (unknown to Absalom) to David.

καὶ

and

coordinate conjunction (joining further subjects of choosing)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

second subject of ἐξελέξατο (compound)

→ participant prominence

λαός: 'people'; the popular acclamation joined to the divine election — but again left ambiguous as to which king the people choose.

οὗτος

this

Nominative

demonstrative (modifying λαός: 'this people')

→ participant reference

οὗτος: 'this'; 'this people' present here — Hushai gestures to the crowd around Absalom.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

all / every

Nominative

attributive adjective (modifying ἀνὴρ, collective)

→ participant prominence

πᾶς: 'all'; with ἀνὴρ Ἰσραὴλ a third subject — the whole of Israel's men.

ἀνὴρ

man

Nominative

third subject (collective: 'all the men of Israel')

→ participant prominence

ἀνὴρ: 'man'; πᾶς ἀνὴρ Ἰσραὴλ (cf. v. 15) as a third party to the choosing.

Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: see v. 3.

αὐτῷ

his / to him

Dative

dative of possession/advantage (predicate: 'I will be his')

→ participant reference or interest

αὐτός (dat. αὐτῷ): the dative αὐτῷ ἔσομαι ('to him I will belong / his I will be') pledges allegiance to the chosen one — pointedly unnamed.

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb (pledge of allegiance)

→ predictive future (commitment)

εἰμί (fut. ἔσομαι): 'I will be'; with the dative αὐτῷ it means 'I will be his / belong to him' — Hushai's profession of loyalty couched in deliberate ambiguity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μετ'

with

preposition + genitive (accompaniment; elided)

→ spatial or relational framing

μετά: 'with'; 'with him I will remain' completes the pledge.

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.

καθήσομαι

I will remain / dwell

Fut Mid Indic 1 Sg · κάθημαι

main verb (second pledge, coordinate with ἔσομαι)

→ predictive future (abiding commitment)

κάθημαι (fut. καθήσομαι): 'sit / remain / stay'; renders Hebrew כָּשַׁב; 'with him I will stay / abide' — a settled, continuing allegiance, again to the unnamed king.

19 καὶ τὸ δεύτερον τίνι ἐγὼ δουλεύσω οὐχὶ ἐνώπιον τοῦ υἱοῦ αὐτοῦ καθάπερ ἐδούλευσα ἐνώπιον τοῦ πατρός σου οὕτως ἔσομαι ἐνώπιόν σου

'And besides, whom should I serve? Should it not be before his son? As I served before your father, so will I be before you.'

Dialogue (continued): Hushai's clinching argument

καὶ τὸ δεύτερον

Hushai presses a second point (τὸ δεύτερον): service naturally passes from father to son. The rhetorical question τίνι ... δουλεύσω; οὐχὶ ἐνώπιον τοῦ υἱοῦ αὐτοῦ ('whom shall I serve? — before his son') and the comparison καθάπερ ... οὕτως ('as ... so') let Hushai promise Absalom the same service he gave David — true in form, but with the hidden sense that his real loyalty remains the father's.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with δεύτερον, adverbial accusative)

→ noun-phrase marking

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

δεύτερον

secondly / besides

Accusative

adverbial accusative (τὸ δεύτερον: 'in the second place')

→ object specification

δεύτερος: 'second'; the adverbial τὸ δεύτερον ('secondly / moreover') introduces Hushai's second argument, rendering Hebrew תַּיִשָּׁבֵּחַ.

τίνι

whom

Dative

interrogative pronoun (dative object of δουλεύσω)

→ participant reference or interest

τίς (dat. τίνι): interrogative 'whom?'; δουλεύω takes the dative — 'whom shall I serve?'

ἐγώ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγώ: emphatic 'I'; foregrounds Hushai himself as the loyal servant.

δουλεύσω

shall I serve

Fut Act Indic 1 Sg. δουλεύω

main verb (deliberative question)

→ deliberative future (rhetorical)

δουλεύω: 'serve / be a servant of'; renders Hebrew עָבַד; takes the dative of the one served; the deliberative future poses the natural answer — service belongs to the king's heir.

οὐχί

is it not

interrogative negative (expecting 'yes')

→ clausal contribution

οὐχί: the emphatic negative in a question expecting an affirmative answer ('is it not...?'), leading Absalom to the desired conclusion.

ἐνώπιον

before / in the presence of

preposition + genitive (in service before)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders Hebrew לְפָנַי; 'serve before [someone]' is the idiom for attendance on a royal person.

τοῦ

the

Genitive

article (with υἱοῦ)

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive object of ἐνώπιον

→ relational specification

υἱός: 'son'; 'his son' — Absalom, the heir before whom Hushai claims he will naturally serve.

αὐτοῦ

his

Genitive

genitive of relationship (David's son)

→ relational specification

αὐτός: 'his' — referring to David; 'his son' is Absalom, but Hushai's wording quietly keeps David in view as the reference point.

καθάπερ

just as

comparative conjunction

→ discourse linkage or contrast

καθάπερ: 'just as / even as'; introduces the comparison between past service to the father and future service to the son.

ἐδούλευσα

I served

Aor Act Indic 1 Sg · δουλεύω

verb of the comparative clause

→ constative aorist (past service)

δουλεύω: see above; Hushai's past service to David, the basis of his claimed future service to Absalom.

ἐνώπιον

before

preposition + genitive (service before the father)

→ spatial or relational framing

ἐνώπιον: see above.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive object of ἐνώπιον

→ relational specification

πατήρ: 'father'; David, 'your father,' whom Hushai served — the truth beneath the equivocation.

σου

your

Genitive

genitive of relationship (addressing Absalom)

→ relational specification

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

οὕτως

so

adverb of manner (apodosis of the comparison)

→ adverbial qualification

οὕτως: 'so / thus'; completes the καθάπερ ... οὕτως comparison ('as ... so').

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb (the pledge)

→ predictive future

εἰμί (fut. ἔσομαι): 'I will be'; Hushai promises to 'be before' Absalom as he was before David — equal service, with hidden double sense.

ἐνώπιόν

before

preposition + genitive (in Absalom's service)

→ spatial or relational framing

ἐνώπιον: see above; 'before you' — in Absalom's presence/service.

σου

you

Genitive

genitive object of ἐνώπιον

→ relational specification

σύ (gen. σου): Absalom, before whom Hushai professes future service.

20 καὶ εἶπεν Ἀβεσσαλωμ πρὸς Ἀχίτοφελ φέρετε ἑαυτοῖς βουλήν τί ποιήσωμεν

And Absalom said to Ahithophel, 'Give your counsel among yourselves: what shall we do?'

New scene (main narrative): Absalom seeks counsel καὶ εἶπεν Ἀβεσσαλωμ

With Hushai accepted into his circle, Absalom turns to Ahithophel for strategy: the imperative φέρετε ... βουλήν ('bring/give counsel') and the deliberative τί ποιήσωμεν ('what shall we do?') set up the fateful advice of v. 21 about the concubines.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Absalom's request for counsel.

Ἀβεσσαλωμ

Absalom

subject (indeclinable proper noun)

→ participant identification

Ἀβεσσαλωμ: see v. 8.

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).

Ἀχίτοφελ

Ahithophel

accusative object of πρὸς (indeclinable)

→ participant identification

Ἀχίτοφελ: see v. 15; the counselor whose advice Absalom now solicits.

φέρετε

bring / give

Pres Act Impv 2 Pl · φέρω

main verb (imperative, plural addressing the counselors)

→ present imperative (call for deliberation)

φέρω: 'bring / bear / offer'; renders Hebrew יָבִיחַ ('give!'); the plural imperative φέρετε ... βουλήν ('produce counsel') addresses Ahithophel and the advisors collectively.

ἑαυτοῖς

among yourselves

Dative

reflexive pronoun (dative: 'for/among yourselves')

→ participant reference or interest

ἑαυτοῦ (dat. pl. ἑαυτοῖς): reflexive 'yourselves'; the dative bids the counselors deliberate together and produce a plan.

βουλήν

counsel / plan

Accusative

direct object of φέρετε

→ object specification

βουλή: 'counsel / plan / advice'; renders Hebrew תַּכְלִית; the keyword of the chapter's close (vv. 20, 23), the strategic deliberation Absalom demands.

τί

what

Accusative

interrogative (object of ποιήσωμεν)

→ participant reference

τίς, τί: 'what?'; the content of the requested counsel.

ποιήσωμεν

should we do

Aor Act Subj 1 Pl · ποιέω

main verb (deliberative subjunctive)

→ deliberative subjunctive ('what are we to do?')

ποιέω: 'do / make'; the deliberative subjunctive τί ποιήσωμεν ('what shall we do?') seeks the next decisive step in consolidating the coup.

21 καὶ εἶπεν Αχιτοφελ πρὸς Ἀβεσσαλωμ εἵσελθε πρὸς τὰς παλλακὰς τοῦ πατρός σου ἃς κατέλιπεν φυλάσσειν τὸν οἶκον αὐτοῦ καὶ ἀκούσεται πᾶς Ἰσραὴλ ὅτι κατήσχυνας τὸν πατέρα σου καὶ ἐνισχύσουσιν αἱ χεῖρες πάντων τῶν μετὰ σοῦ

And Ahithophel said to Absalom, 'Go in to your father's concubines, whom he left to keep the house, and all Israel will hear that you have made yourself odious to your father, and the hands of all who are with you will be strengthened.'

Dialogue: Ahithophel's decisive counsel

καὶ εἶπεν Αχιτοφελ

Ahithophel gives shrewd, ruthless advice: by going in to David's concubines (εἵσελθε πρὸς τὰς παλλακὰς) Absalom will publicly burn his bridges (ὅτι κατήσχυνας τὸν πατέρα σου, 'you have shamed your father'), so steeling his followers (ἐνισχύσουσιν αἱ χεῖρες). The act, claiming the predecessor's harem, is the classic ancient-Near-Eastern assertion of succession — and it fulfills Nathan's oracle (12:11–12).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Ahithophel's counsel.

Αχιτοφελ
Ahithophel

subject (indeclinable proper noun)

→ participant identification

Αχιτοφελ: see v. 15.

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).

Αβεσσαλωμ
Absalom

accusative object of πρὸς (indeclinable)

→ participant identification

Αβεσσαλωμ: see v. 8.

εἴσελθε
go in

Aor Act Impv 2 Sg · εἰσερχομαι

main verb (imperative of counsel)

→ aorist imperative (decisive command)

εἰσερχομαι: 'go in / enter'; εἰσερχομαι πρὸς in this context is the sexual euphemism 'go in to' (rendering Hebrew לָכַד נִיב), the idiom for cohabitation, here with the predecessor's concubines as an act of usurpation.

πρὸς
to

preposition + accusative (with εἴσελθε, idiomatic)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (with εἴσελθε, idiomatic).

τὰς
the

Accusative

article (with παλλακὰς)

→ noun-phrase marking

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

παλλακὰς
concubines

Accusative

accusative object of πρὸς

→ object specification

παλλακή: 'concubine'; renders Hebrew שְׁפָחוֹת; the ten concubines David left behind (15:16); claiming a king's harem was a public claim to his throne (cf. 3:7; 12:8; 3 Kgdms 2:22).

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 (David, 'your father')

→ relational specification

πατήρ: 'father'; David, whose concubines they are — the relation that makes the act a calculated outrage.

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.

ὃς

whom

Accusative

relative pronoun (object of κατέλιπεν)

→ participant reference

ὃς (acc. pl. fem. ὅς): relative pronoun referring to the concubines.

κατέλιπεν

he left

Aor Act Indic 3 Sg · καταλείπω

verb of the relative clause

→ constative aorist

καταλείπω: 'leave behind / leave'; renders Hebrew כִּי־הָ / בָּרַח; David left the concubines to mind the palace when he fled (15:16).

φυλάσσειν

to keep / guard

Pres Act Inf · φυλάσσω

infinitive of purpose (with κατέλιπεν)

→ purpose (the reason they were left)

φυλάσσω: 'guard / keep / watch over'; renders Hebrew נָחַשׁ; the infinitive of purpose — they were left to keep the house.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house

Accusative

direct object of φυλάσσειν

→ object specification

οἶκος: 'house / palace'; the royal household the concubines were left to keep.

αὐτοῦ

his

Genitive

genitive of possession (David's house)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the consequence)

→ discourse linkage or contrast

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

ἀκούσεται

will hear

Fut Mid Indic 3 Sg · ἀκούω

main verb (consequence; collective singular subject)

→ predictive future (the intended publicity)

ἀκούω: 'hear'; renders Hebrew שָׁמַע; the future predicts the public effect — all Israel will learn of the irrevocable breach.

πᾶς

all

Nominative

attributive adjective (modifying Ἰσραηλ)

→ participant prominence

πᾶς: 'all'; the whole nation is the intended audience of the scandal.

Ἰσραηλ

Israel

subject of ἀκούσεται (indeclinable, collective)

→ participant identification

Ἰσραηλ: see v. 3; 'all Israel' as the witness to Absalom's decisive act.

ὅτι

that

conjunction (content of what they will hear)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the report.

κατήσχυνας

you have made odious / shamed

Aor Act Indic 2 Sg · κατασχύνω

verb of the ὅτι-clause

→ constative aorist (the accomplished outrage)

κατασχύνω: 'put to shame / dishonor / make odious'; renders Hebrew שָׁחַח (Niphal, 'make oneself stink/odious'); Absalom's act will make him irrevocably hateful to David — burning all hope of reconciliation, and so committing his followers.

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

direct object of κατήσχυνας

→ object specification

πατήρ (acc. πατέρα): 'father'; David, against whom the irrevocable affront is directed.

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.

καὶ

and

coordinate conjunction (second consequence)

→ discourse linkage or contrast

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

ἐνισχύσουσιν

will be strengthened

Fut Act Indic 3 Pl · ἐνισχύω

main verb (second predicted consequence)

→ predictive future (the rallying effect)

ἐνισχύω: 'strengthen / grow strong'; renders Hebrew קָיָם; 'the hands ... will be strengthened' is an idiom for renewed courage and resolve — Absalom's followers, seeing no turning back, will commit fully.

αἱ

the

Nominative

article (with χεῖρες)

→ noun-phrase marking

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

χεῖρες

hands

Nominative

subject of ἐνισχύσουσιν

→ participant prominence

χείρ (pl. χεῖρες): 'hands'; in the idiom 'strengthen the hands' (יָדַי קָיָם) the hands symbolize resolve and capacity for action.

πάντων

of all

Genitive

genitive (whose hands: of all who are with you)

→ relational specification

πᾶς (gen. pl. πάντων): 'all'; the totality of Absalom's supporters whose resolve will be firmed.

τῶν

those

Genitive

article (substantizing the prepositional phrase: 'those with you')

→ noun-phrase marking

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

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά: 'with'; 'those with you' = Absalom's partisans.

σοῦ

you

Genitive

genitive object of μετὰ

→ relational specification

σύ (gen. σοῦ): Absalom, whose followers are 'with' him.

22 καὶ ἔπηξαν τὴν σκηνὴν τῷ Αβεσσαλωμ ἐπὶ τὸ δῶμα καὶ εἰσῆλθεν Αβεσσαλωμ πρὸς τὰς παλλακὰς τοῦ πατρὸς αὐτοῦ κατ' ὄφθαλμοὺς παντὸς Ἰσραηλ

And they pitched the tent for Absalom on the roof, and Absalom went in to his father's concubines in the sight of all Israel.

Narrative fulfillment (main narrative): the counsel enacted

καὶ ἔπηξαν τὴν σκηνὴν

Ahithophel's advice is executed at once. The tent is pitched ἐπὶ τὸ δῶμα ('on the roof' — the same rooftop from which David first saw Bathsheba, 11:2) and Absalom goes in to the concubines κατ' ὄφθαλμοὺς παντὸς Ἰσραηλ ('in the sight of all Israel'). The public, rooftop act precisely fulfills Nathan's word of judgment in 12:11–12.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπηξαν

they pitched

Aor Act Indic 3 Pl · πήγνυμι

main verb (impersonal plural: 'they set up')

→ constative aorist

πήγνυμι: 'fix / pitch / set up'; renders Hebrew נָחַץ (of a tent); the impersonal plural ('they pitched') describes the erection of the tent on the palace roof.

τὴν

the

Accusative

article (with σκηνήν)

→ noun-phrase marking

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

σκηνήν

tent

Accusative

direct object of ἔπηξαν

→ object specification

σκηνή: 'tent / booth'; renders Hebrew **אֹהֶל**; the bridal/royal tent set up publicly on the roof for Absalom's act.

τῷ

for

Dative

article (with Αβεσσαλωμ; dative of advantage)

→ noun-phrase marking

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

Αβεσσαλωμ

Absalom

dative of advantage (indeclinable; article carries case)

→ noun-phrase marking

Αβεσσαλωμ: see v. 8; the tent is pitched 'for Absalom.'

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with δῶμα)

→ noun-phrase marking

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

δῶμα

roof

Accusative

accusative object of ἐπί (position: 'on the roof')

→ object specification

δῶμα: 'housetop / roof'; renders Hebrew *לָּח*; the flat palace roof — pointedly the same rooftop setting as David's sin with Bathsheba (11:2), now the stage of his public humiliation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist (the act enacted)

εἰσέρχομαι: see v. 21; here the euphemistic 'went in to' (cohabited with), executing Ahithophel's counsel.

Ἀβεσσαλωμ

Absalom

subject (indeclinable proper noun)

→ participant identification

Ἀβεσσαλωμ: see v. 8.

πρὸς

to

preposition + accusative (with εἰσῆλθεν, idiomatic)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (with εἰσῆλθεν, idiomatic).

τὰς

the

Accusative

article (with παλλακάς)

→ noun-phrase marking

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

παλλακάς

concubines

Accusative

accusative object of πρὸς

→ object specification

παλλακή: see v. 21; the concubines now publicly taken.

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 (David's concubines)

→ relational specification

πατήρ (gen. πατρός): 'father'; the concubines belong to David — the relation that makes the act fulfill Nathan's prophecy of public retribution within David's own house.

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).

κατ'

in the sight of

preposition + accusative (idiom: 'before the eyes of'; elided)

→ spatial or relational framing

κατά: with ὀφθαλμούς in the idiom κατ' ὀφθαλμούς ('before the eyes of / in full view of'), rendering Hebrew *בְּעֵינָיו*; stresses the deliberate publicity of the act.

ὀφθαλμούς

eyes

Accusative

accusative object of κατά (idiom: 'in the sight of')

→ object specification

ὀφθαλμός: 'eye'; the idiom 'before the eyes of all Israel' marks the open, witnessed nature of the deed — the exact terms of Nathan's oracle (12:11–12).

παντός

all

Genitive

attributive adjective (modifying Ἰσραηλ)

→ relational specification

πᾶς (gen. παντός): 'all'; the whole nation as witness.

Ἰσραηλ

Israel

genitive of relationship (indeclinable: 'eyes of all Israel')

→ participant identification

Ἰσραηλ: see v. 3; the public before whom David's shame is enacted.

23 καὶ ἡ βουλή Αχιτοφελ ἦν ἐβουλεύσατο ἐν ταῖς ἡμέραις ταῖς πρώταις ὃν τρόπον ἐπερωτήσῃ ἐν λόγῳ τοῦ θεοῦ οὕτως πᾶσα ἡ βουλή τοῦ Αχιτοφελ καὶ γε τῷ Δαυίδ καὶ γε τῷ Ἀβессαλωμ

And the counsel of Ahithophel which he gave in those former days was as if one inquired by the word of God; so was all the counsel of Ahithophel, both to David and to Absalom.

Narrator's evaluative summary (main narrative): the standing of Ahithophel's counsel

καὶ ἡ βουλή Αχιτοφελ

The chapter closes with a narratorial evaluation: Ahithophel's counsel was esteemed in those days ὃν τρόπον ... ἐν λόγῳ τοῦ θεοῦ ('as if one inquired by the oracle/word of God') — the highest possible rating of human wisdom. The doubled καὶ γε ('both ... and') notes that David and Absalom alike prized it, setting up the dramatic irony that this near-infallible counselor will be foiled by Hushai (ch. 17) through the LORD's own ordaining (17:14).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with βουλή)

→ noun-phrase marking

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

βουλή

counsel

Nominative

subject (topic of the evaluation)

→ participant prominence

βουλή: see v. 20; here the renowned 'counsel' of Ahithophel, the subject of the closing assessment.

Αχιτοφελ

Ahithophel

genitive of relationship (indeclinable: 'counsel of Ahithophel')

→ participant identification

Αχιτοφελ: see v. 15.

ἦν

which

Accusative

relative pronoun (object of ἐβουλεύσατο)

→ participant reference

ὅς (acc. fem. ἦν): relative pronoun referring to the βουλή.

ἐβουλεύσατο

he counseled / devised

Aor Mid Indic 3 Sg · βουλεύω

verb of the relative clause

→ constative aorist (his counseling activity)

βουλεύω (mid. βουλεύομαι): 'take counsel / deliberate / advise'; cognate with βουλή; the figura etymologica ἡ βουλή ... ἦν ἐβουλεύσατο ('the counsel which he counseled') mirrors the Hebrew cognate construction (יָצַח רָשָׁאִי הַצָּעִדָּה).

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with ἡμέραις)

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (when)

→ sphere or reference

ἡμέρα: 'day'; ἐν ταῖς ἡμέραις ταῖς πρώταις ('in those former days') marks the established period of Ahithophel's renown.

ταῖς

the

Dative

article (second attributive position, with πρώταις)

→ noun-phrase marking

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

πρώταις

former / earlier

Dative

attributive adjective (modifying ἡμέραις)

→ sphere or reference

πρῶτος: 'first / former'; renders Hebrew יְהִיָּה; 'the former days' = the time before this, throughout which Ahithophel's counsel held its near-oracular reputation.

ὄν

(in) which

Accusative

relative pronoun (with τρόπον: 'in the manner that')

→ participant reference

ὅς (acc. ὄν): in the phrase ὄν τρόπον ('in the manner which / just as'), an adverbial accusative of manner.

τρόπον

manner / way

Accusative

adverbial accusative (ὄν τρόπον: 'just as')

→ object specification

τρόπος: 'manner / way'; ὄν τρόπον ('in the way that / just as') renders Hebrew רָשָׁאִי, introducing the comparison with divine inquiry.

ἐπερωτήση

one might inquire

Aor Act Subj 3 Sg · ἐπερωτάω

verb of the comparative clause (subjunctive: 'as if one should inquire')

→ potential/iterative subjunctive (the act of consulting the oracle)

ἐπερωτάω: 'ask / inquire / consult'; renders Hebrew שָׁאַל; used of consulting God for an oracle (cf. 1 Kgdms 23:2; 28:6); the subjunctive in the comparison frames Ahithophel's advice as if it were a direct divine response.

ἐν

by

preposition + dative (means: 'by the word')

→ spatial or relational framing

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

λόγω

word / oracle

Dative

dative of means (ἐν λόγῳ τοῦ θεοῦ: 'by the word of God')

→ sphere or reference

λόγος: 'word / oracle / message'; ἐν λόγῳ τοῦ θεοῦ ('by the word/oracle of God') renders Hebrew בְּדִבְרֵי יְהוָה; the standard for the highest reliability — as though God himself had spoken.

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 source (the word that comes from God)

→ relational specification

θεός: 'God'; renders Hebrew **יְהוָה**; 'the word of God' is the divine oracle, the measure against which Ahithophel's counsel is rated.

οὕτως

so

adverb of manner (apodosis: 'so [was]')

→ adverbial qualification

οὕτως: 'so / thus'; completes the comparison **ὃν τρόπον ... οὕτως** ('as ... so'), applying the divine-oracle standard to all of Ahithophel's counsel.

πᾶσα

all

Nominative

attributive adjective (modifying βουλή)

→ participant prominence

πᾶς (fem. πᾶσα): 'all'; the totality of Ahithophel's advice, not just this instance, held the oracular reputation.

ἡ

the

Nominative

article (with βουλή)

→ noun-phrase marking

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

βουλή

counsel

Nominative

subject (the summarizing apodosis)

→ participant prominence

βουλή: see v. 20; restated to generalize the assessment to the whole of Ahithophel's counsel.

τοῦ

of

Genitive

article (with Αχιτοφελ)

→ noun-phrase marking

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

Αχιτοφελ

Ahithophel

genitive of relationship (indeclinable; article carries case)

→ noun-phrase marking

Αχιτοφελ: see v. 15.

καί

both / also

conjunction (with γε: 'both ... and')

→ discourse linkage or contrast

καί: with γε in the correlative **καί γε ... καί γε** ('both ... and / indeed ... and'), emphasizing the universal esteem of Ahithophel's counsel.

γε

indeed

emphatic particle (with καί)

→ discourse linkage or contrast

γε: emphatic enclitic 'indeed / even'; the combination **καί γε** is characteristic of the kaige recension (which takes its name from this rendering of Hebrew **וְגַם**).

τῷ

to

Dative

article (with Δαυιδ; dative of advantage)

→ noun-phrase marking

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

Δαυιδ

David

dative of advantage (indeclinable; article carries case)

→ noun-phrase marking

Δαυιδ: see v. 1; in former days Ahithophel had been David's own trusted counselor (cf. 15:12).

καί

both / also

conjunction (with γε: second member of correlative)

→ discourse linkage or contrast

καί: the second καί γε, completing the 'both ... and' linking David and Absalom.

γε

indeed

emphatic particle (with καί)

→ discourse linkage or contrast

γε: see above; the recurring καί γε underscores that both rival kings prized Ahithophel's wisdom equally.

τῷ

to

Dative

article (with Ἀβεσσαλωμ; dative of advantage)

→ noun-phrase marking

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

Ἀβεσσαλωμ

Absalom

dative of advantage (indeclinable; article carries case)

→ noun-phrase marking

Ἀβεσσαλωμ: see v. 8; now Ahithophel serves Absalom — but his oracular reputation will be undone in ch. 17, when the LORD ordains the defeat of his good counsel (17:14).

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.