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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Book of Kingdoms, Chapter 17

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

Counsel, prayer, and providence overturn Ahithophel's strategy and preserve David in the crisis of Absalom's revolt.

Translation & textual notes

The Greek text of 2 Kingdoms 17 (= 2 Samuel 17) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter is one of the great set-pieces of the Succession Narrative: a duel of counsels. Ahithophel proposes a lean, surgical night-strike on the weary, dispirited David (vv. 1–3), and the plan is at first approved (v. 4); but Absalom summons Hushai the Archite, whose counter-counsel — built on the terror of David's veteran warriors (δυνατοί ... κατάπικροι τῇ ψυχῇ, 'mighty men, bitter of soul', v. 8), the image of David as a bereaved bear (ἄρκος ἡτεκνωμένη) and a lion-hearted son of

valour (υἱὸς δυνάμεως), and the grandiose vision of all Israel gathered ὡς ἡ ἄμμος ἡ ἐπὶ τῆς θαλάσσης ('like the sand on the seashore', v. 11) with Absalom himself in the field — wins the day (vv. 5–14). The narrator unveils the theological hinge in v. 14: καὶ κύριος ἐνετείλατο διασκεδάσαι τὴν βουλήν Αχιτοφελ τὴν ἀγαθὴν ('and the LORD commanded that the good counsel of Ahithophel be scattered'), so that the LORD might bring evil upon Absalom. Hushai relays the alarm through the priests Zadok and Abiathar (v. 15), and the priests' sons Jonathan and Ahimaaz, waiting at the spring Rogel, carry the warning to David (vv. 16–22): a maidservant, a boy who spies them, the man at Bahurim whose well (λάκκος) hides them under a covering spread by the woman, and the lie that turns Absalom's servants back. David crosses the Jordan by daybreak, not one man left behind (v. 22). Ahithophel, seeing his counsel rejected, saddles his donkey, sets his house in order, and hangs himself (ἀπήγξατο, v. 23) — the only suicide of the kind in the historical books outside Saul. The chapter closes at Mahanaim, where Shobi son of Nahash, Machir son of Ammiel, and Barzillai the Gileadite bring beds, basins, and a great provision of grain, honey, butter, sheep, and cheese to the famished king and his people (vv. 24–29). The translation reflects the markedly Hebraic, paratactic καί-style of this section of Kingdoms (the kaige recension): heavy verb-initial clauses, the idiomatic καί γε ('and indeed', rendering כַּיֵּן), and a dense crop of transliterated place- and personal-names (Αχιτοφελ, Αβεσσαλωμ, Χουσι ὁ Αραχι, Ρωγηλ, Βαουριμ, Μαναΐμ, Λωδαβαρ) left indeclinable.

Discourse structure of the chapter

A · 17:1–4

Ahithophel's counsel: the swift night strike

Ahithophel proposes to David's son Absalom a lean, decisive operation: let him pick twelve thousand men and pursue David that very night (v. 1), falling on him while he is weary and slack-handed (κοπιῶν καὶ ἐκλελυμένος χερσίν), striking the king alone (μονώτατον) so that all the people flee and return in peace to Absalom (vv. 2–3). The plan is sound — ψυχὴν ἑνὸς ἀνδρὸς σὺ ζητεῖς ('one man's life is all you seek') — and it is at once approved as εὐθὺς ὁ λόγος ('the word was right') in the eyes of Absalom and all the elders of Israel (v. 4).

B · 17:5–14

Hushai's counter-counsel and the LORD's overruling

Absalom summons Hushai the Archite for a second opinion (vv. 5–6). Hushai pronounces Ahithophel's counsel 'not good this time' (v. 7) and argues from David's reputation: his men are mighty and battle-bitter like a bereaved bear, his father a seasoned warrior already hidden (vv. 8–10); a single early reverse will melt even the lion-hearted. He proposes instead a total mobilization — all Israel ὥς ἡ ἄμμος ('like the sand', v. 11), Absalom leading in person, overwhelming David wherever found, even dragging a city into the wadi with ropes (vv. 12–13). Absalom and all Israel judge Hushai's counsel better, for the LORD had ordained to defeat (διασκεδάσαι) Ahithophel's good counsel, to bring evil upon Absalom (v. 14).

C · 17:15–22

The warning relayed; David crosses the Jordan

Hushai reports both counsels to the priests Zadok and Abiathar and urges them to warn David at once not to lodge in the desert fords but to cross over (vv. 15–16). Jonathan and Ahimaaz, waiting at the spring Rogel, are alerted by a maidservant (v. 17); spotted by a boy, they hide in a well at Bahurim, the woman of the house spreading a covering and scattering groats over it, so the secret is not known (vv. 18–19). Absalom's servants are turned away by the woman's lie (v. 20); the messengers emerge and bring the warning, and David and all his people cross the Jordan by morning light — not one left behind (vv. 21–22).

D · 17:23

Ahithophel sets his house in order and hangs himself

Ahithophel, seeing that his counsel was not enacted (οὐκ ἐγενήθη ἡ βουλὴ αὐτοῦ), saddles his donkey, returns to his own house in his own city, gives orders concerning his household, and hangs himself (ἀπήγγατο), dying and being buried in the tomb of his father — a deliberate, dignified self-destruction that seals the defeat of his counsel.

E · 17:24–26

David to Mahanaim; Absalom and Amasa cross into Gilead

David comes to Mahanaim while Absalom crosses the Jordan with all the men of Israel (v. 24). Absalom appoints Amasa over the army in Joab's place, the narrator noting Amasa's parentage (son of Ithra/Jether the Israelite by Abigail, sister of Zeruah, Joab's mother — vv. 25). Israel and Absalom encamp in the land of Gilead (v. 26), setting the stage for the battle of chapter 18.

F · 17:27–29

Provisions brought to David at Mahanaim

When David reaches Mahanaim, three Transjordanian benefactors — Shobi son of Nahash from Rabbah of the Ammonites, Machir son of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim (v. 27) — bring beds, coverlets, basins, earthenware, and an abundance of wheat, barley, flour, parched grain, beans, lentils, honey, butter, sheep, and cheese of cattle, for the king and his people to eat, 'for the people is hungry and faint and thirsty in the wilderness' (vv. 28–29).

1 καὶ εἶπεν Ἀχιτοφελ πρὸς Ἀβессαλωμ ἐπιλέξω δὴ ἑμαυτῷ δώδεκα χιλιάδας ἀνδρῶν καὶ ἀναστήσομαι καὶ καταδιώξω ὀπίσω Δαυιδ τὴν νύκτα

And Ahithophel said to Absalom, 'Let me choose out for myself twelve thousand men, and I will arise and pursue after David this night.'

New speech-act opening the counsel-duel (main narrative)

καὶ εἶπεν Ἀχιτοφελ

The chapter opens in medias res with Ahithophel's proposal, continuing the council scene from ch. 16. The verb-initial καὶ εἶπεν is the standard Hebraizing narrative formula (רָמַן); the cohortative-style future ἐπιλέξω ... δὴ ('let me choose, pray') with the enclitic δὴ gives the request its urgent, deferential force before the prince.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ 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-introducing formula)

→ constative aorist (single completed speech-act)

λέγω: the aorist εἶπεν renders Hebrew רָמַן; the verb-initial clause opens the chapter's central debate between the two counsellors of Absalom.

Ἀχιτοφελ

Ahithophel

subject (indeclinable proper noun)

→ participant identification

Ἀχιτοφελ: transliteration of Hebrew אֲחִיתוֹפֶל; David's former counsellor turned to Absalom's side (15:12), proverbial for the shrewdness of his advice (16:23); indeclinable in the LXX.

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 proper noun)

→ participant identification

Αβεσσαλωμ: transliteration of Hebrew אבשלום ('father of peace'); David's rebel son; indeclinable throughout the LXX.

ἐπιλέξω

let me choose out

Fut Act Indic 1 Sg · ἐπιλέγω

main verb (volitive future, cohortative force)

→ volitive future (proposal: 'let me select')

ἐπιλέγω: 'pick out / select'; the compound ἐπι- marks deliberate choosing; renders Hebrew הִרְבֵּחַ (cohortative of רָבַח); the future here carries cohortative/volitive nuance reinforced by δῆ.

δῆ

now / pray

enclitic particle (hortatory softener)

→ discourse linkage or contrast

δῆ: emphatic/hortatory particle rendering Hebrew נָּ; it lends the cohortative an urgent yet deferential tone — 'let me choose, I pray.'

ἐμαυτῷ

for myself

Dative

dative of advantage (reflexive pronoun)

→ participant reference or interest

ἐμαυτοῦ: first-person reflexive pronoun; the dative of advantage ('for myself') marks Ahithophel as the one who will personally lead the chosen force.

δώδεκα

twelve

numeral (indeclinable, modifying χιλιάδας)

→ clausal contribution

δώδεκα: 'twelve'; indeclinable cardinal numeral; the figure (twelve thousand) is a lean strike-force, in deliberate contrast to Hushai's later vision of all Israel gathered.

χιλιάδας

thousands

Accusative

direct object of ἐπιλέξω (with ἀνδρῶν)

→ object specification

χιλιάς: 'thousand (as a group)'; renders הָלָךְ; the accusative plural with δώδεκα gives 'twelve thousand men.'

ἀνδρῶν

of men

Genitive

partitive/descriptive genitive (with χιλιάδας)

→ relational specification

ἀνὴρ: 'man / warrior'; renders פָּ; the genitive specifies the composition of the thousands — fighting men.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀναστήσομαι

I will arise

Fut Mid Indic 1 Sg · ἀνίστημι

main verb (sequential future)

→ predictive/volitive future (set out in action)

ἀνίστημι (mid.): 'rise up / set out'; renders קָם; the middle future 'I will arise' is an idiom for setting an enterprise in motion — here, the night march.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταδιώξω

I will pursue

Fut Act Indic 1 Sg · καταδιώκω

main verb (sequential future)

→ predictive future (the planned pursuit)

καταδιώκω: 'pursue hotly / chase down'; the perfective compound κατα- intensifies διώκω; renders דָּרַךְ; the verb evokes a relentless overnight chase to catch David before he can regroup.

ὀπίσω

after

improper preposition + genitive (direction of pursuit)

→ spatial or relational framing

ὀπίσω: 'behind / after'; functions as an improper preposition with the genitive (Δαυίδ); renders אַחֲרָי; standard with verbs of pursuit.

Δαυιδ

David

genitive object of *ὀπίσω* (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; the object of Ahithophel's pursuit, the fugitive king.

τὴν

the

Accusative

article (with *νύκτα*)

→ noun-phrase marking

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

νύκτα

night

Accusative

accusative of time (duration/extent: 'this night')

→ object specification

νύξ: 'night'; the accusative of time τὴν νύκτα ('through the night / this very night') stresses the speed of the proposed operation — strike before dawn while David is unprepared.

2 καὶ ἐπελεύσομαι ἐπ' αὐτόν καὶ αὐτὸς κοπιῶν καὶ ἐκλελυμένος χερσίν καὶ ἐκστήσω αὐτόν καὶ φεύξεται πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ καὶ πατάξω τὸν βασιλέα μονώτατον

'And I will come upon him while he is weary and slack of hands, and I will throw him into panic, and all the people who are with him will flee, and I will strike down the king alone.'

Continuation of Ahithophel's proposal (tactical detail)

καὶ ἐπελεύσομαι

The verse spells out the tactic: surprise a fatigued David, induce panic so his escort scatters, and kill the king alone. The circumstantial participles κοπιῶν καὶ ἐκλελυμένος ('weary and unstrung') describe David's condition; the superlative μονώτατον ('utterly alone') is the surgical aim — minimal bloodshed, maximal result.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπελεύσομαι

I will come upon

Fut Mid Indic 1 Sg · ἐπέρχομαι

main verb (hostile approach)

→ predictive future (the planned attack)

ἐπέρχομαι: 'come upon / attack'; the compound ἐπι- marks hostile movement against; renders עָלָה; the verb frames the assault as a sudden descent on the unguarded camp.

ἐπὶ

upon

preposition + accusative (hostile direction; elided before vowel)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of ἐπὶ (David)

→ participant reference

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

καὶ

and

conjunction (introducing circumstantial clause)

→ discourse linkage or contrast

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

αὐτὸς

he himself

Nominative

subject of circumstantial participles (intensive pronoun)

→ participant reference

αὐτός: intensive/anaphoric pronoun; here subject of the participial description 'while he himself is weary...' — pinpointing David's vulnerable state.

κοπιῶν

weary / toiling

Pres Act Part Nom Masc Sg · κοπιᾶω

circumstantial participle (condition of David)

→ verbal action or state

κοπιᾶω: 'be weary / toil to exhaustion'; renders עָלָה; the present participle paints David as worn out by flight — the ideal moment for a strike.

καὶ

and

coordinate conjunction (linking participles)

→ discourse linkage or contrast

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

ἐκλελυμένος

slack / unstrung

Perf Mid/Pass Part Nom Masc Sg · ἐκλύω

circumstantial participle (state, with χερσίν)

→ verbal action or state

ἐκλύω: 'loose / unstring / enfeeble'; the perfect participle ἐκλελυμένος denotes a settled state of exhaustion ('with hands gone slack'); the same root recurs of the people at v. 29 (ἐκλελυμένος).

χερσίν

in hands

Dative

dative of respect (with ἐκλελυμένος: 'slack as to the hands')

→ sphere or reference

χεῖρ: 'hand'; the dative of respect renders the Hebrew idiom of 'slack/feeble hands' (עָלָה), a stock image for loss of morale and strength.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκστήσω

I will throw into panic

Fut Act Indic 1 Sg · ἐξίστημι

main verb (causing terror)

→ predictive future (intended effect)

ἐξίστημι: transitive future 'I will throw into confusion / terrify'; renders יִפְּחֵם; the verb causes the panic that scatters the escort, isolating the king.

αὐτόν

him

Accusative

direct object of ἐκστήσω

→ participant reference

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

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

φεύξεται

will flee

Fut Mid Indic 3 Sg · φεύγω

main verb (consequence: flight of the escort)

→ predictive future (resulting flight)

φεύγω: 'flee'; renders פָּנָה; the singular agrees with the collective πᾶς ὁ λαός; the panic spreads from the king's person to his whole following.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all / every'; underlines that the entire escort, not a part, will scatter.

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 φεύξεται

→ participant prominence

λαός: 'people / host'; here David's fighting escort; renders אָנֶכְךָ; the noun also frames the king's followers as a community whose loyalty Ahithophel intends to peel away.

ὁ

the

Nominative

article (attributive, with μετ' αὐτοῦ)

→ noun-phrase marking

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

μετ'

with

preposition + genitive (accompaniment; elided before vowel)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετ' (the people 'with him')

→ relational specification

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

καὶ

and

narrative conjunction (climactic result)

→ discourse linkage or contrast

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

πατάξω

I will strike down

Fut Act Indic 1 Sg · πατάσσω

main verb (the decisive blow)

→ predictive future (the lethal aim)

πατάσσω: 'strike / smite (often fatally)'; renders הָרַגְתִּי; the climactic verb of the plan — kill the king himself, the single objective of the whole operation.

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

direct object of πατάξω

→ object specification

βασιλεύς: 'king'; renders מֶלֶךְ ; the term keeps David's royal title before the eyes even as Ahithophel plots his death — a chilling juxtaposition.

μονώτατον

utterly alone

Accusative

predicate adjective (superlative, with βασιλέα)

→ object specification

μόνος (superl. μονώτατος): 'alone / by himself', here the superlative 'all alone'; renders יָחִיד ; the isolation of the king is the whole point — kill only him and the war ends bloodlessly.

3 καὶ ἐπιστρέψω πάντα τὸν λαὸν πρὸς σέ ὃν τρόπον ἐπιστρέφει ἡ νύμφη πρὸς τὸν ἄνδρα αὐτῆς πλήν ψυχὴν ἑνὸς ἀνδρὸς σὺ ζητεῖς καὶ παντὶ τῷ λαῷ ἔσται εἰρήνη

'And I will bring back all the people to you, the way a bride returns to her husband; for it is the life of one man only that you seek, and to all the people there will be peace.'

Conclusion of Ahithophel's proposal (promised outcome)

καὶ ἐπιστρέψω

Ahithophel crowns his plan with a tender simile — the people will return to Absalom as a bride to her husband — and a sound rationale: only one life is at stake, and the reward is universal peace. The simile ὃν τρόπον ἐπιστρέφει ἡ νύμφη ('as a bride returns') makes the realignment of loyalty seem natural and joyful, masking the regicide at its core.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπιστρέψω

I will bring back

Fut Act Indic 1 Sg · ἐπιστρέφω

main verb (transitive; returning the people)

→ predictive future (promised outcome)

ἐπιστρέφω: transitive 'turn back / bring back'; renders **יָשִׁיב** (Hiphil of **יָשַׁב**); Ahithophel promises to restore the whole nation's allegiance to Absalom once David is dead.

πάντα

all

Accusative

attributive adjective (with λαόν)

→ object specification

πᾶς: 'all'; the totality of the people — the same πᾶς ὁ λαός that would scatter (v. 2) is now to be reunited under Absalom.

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαόν

people

Accusative

direct object of ἐπιστρέψω

→ object specification

λαός: here the whole nation whose loyalty is the prize of the civil war.

πρός

to

preposition + accusative (goal of return)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς (Absalom)

→ participant reference

σύ: second-person pronoun; the people return 'to you', i.e. to Absalom as the recognized king.

ὃν

which

Accusative

relative pronoun (with τρόπον, adverbial accusative)

→ participant reference

ὃς: relative pronoun; the phrase ὃν τρόπον ('in which manner / just as') is a fixed adverbial accusative introducing the simile.

τρόπον

manner

Accusative

adverbial accusative (ὃν τρόπον = 'just as')

→ object specification

τρόπος: 'way / manner'; ὃν τρόπον renders **רַחֲמֵי** ('according as'), a comparative idiom introducing the bride-simile.

ἐπιστρέφει

returns

Pres Act Indic 3 Sg · ἐπιστρέφω

verb of comparative clause (intransitive)

→ gnomic present (general truth in the simile)

ἐπιστρέφω (intrans.): 'turn back / return'; the gnomic present states a general truth — as a bride naturally returns to her husband; the same verb (intransitive here) echoes the transitive ἐπιστρέψω above.

ἡ

the

Nominative

article (with νύμφη)

→ noun-phrase marking

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

νύμφη

bride

Nominative

subject of ἐπιστρέφει

→ participant prominence

νύμφη: 'bride / young wife'; renders **הַכַּלָּה**; the simile likens the nation's joyful realignment to Absalom to a bride's return to her husband — a domesticating image that conceals the violence of the plan.

πρὸς

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with ἄνδρα)

→ noun-phrase marking

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

ἄνδρα

husband

Accusative

accusative object of πρὸς

→ object specification

ἄνῃρ: 'man / husband'; here 'husband' (the bride's man); renders $\text{וְיָ}^{\text{א}}$ in the marital sense.

αὐτῆς

her

Genitive

genitive of possession (her husband)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (her husband).

πλὴν

only / except

adverb/particle (restrictive: 'it is only...')

→ discourse linkage or contrast

πλὴν: 'except / only / however'; here restrictive, isolating the single objective — only one life is sought; renders $\text{כִּי} / \text{קִל}$.

ψυχὴν

life

Accusative

direct object of ζητεῖς (fronted for emphasis)

→ object specification

ψυχή: 'soul / life'; renders נַפְשִׁי ; here 'the life of one man' — David's; the fronting of ψυχὴν underscores that only a single death is required.

ἐνός

of one

Genitive

attributive numeral (with ἀνδρός)

→ relational specification

εἷς: 'one'; the genitive ἐνός stresses the singularity of the target — minimal cost for maximal gain.

ἀνδρός

of a man

Genitive

genitive of possession (with ψυχὴν)

→ relational specification

ἄνῃρ: 'man'; the phrase ψυχὴν ἐνός ἀνδρός ('the life of one man') reduces the regicide to a surgical minimum, the rhetorical heart of Ahithophel's counsel.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: the emphatic pronoun directs the rationale personally to Absalom — 'you (alone) seek the life of one man.'

ζητεῖς

you seek

Pres Act Indic 2 Sg · ζητέω

main verb (statement of Absalom's aim)

→ progressive present (ongoing objective)

ζητέω: 'seek / want'; renders שׁוֹכֵן ; the present states Absalom's actual goal — the death of David alone, not a general slaughter.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

παντὶ

to all

Dative

attributive adjective (with λαῶ)

→ sphere or reference

πᾶς: 'all'; the universal scope of the promised peace — the whole nation benefits.

τῷ

the

Dative

article (with λαῶ)

→ noun-phrase marking

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

λαῶ

people

Dative

dative of advantage (the people 'for whom' there is peace)

→ sphere or reference

λαός: the whole people, to whom peace will come once the single death ends the war.

ἔσται

there will be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential future)

→ predictive future (promised peace)

εἰμί: 'be'; the future ἔσται with a dative of advantage ('there will be to all the people peace') renders the Hebrew existential construction; the promise of οἰλψ crowns the counsel.

εἰρήνη

peace

Nominative

subject of ἔσται

→ participant prominence

εἰρήνη: 'peace'; renders οἰלψ; the final word of Ahithophel's speech — the alluring promise that a single, swift killing will purchase national tranquillity.

4 καὶ εὐθὴς ὁ λόγος ἐν ὀφθαλμοῖς Ἀβессαλωμ καὶ ἐν ὀφθαλμοῖς πάντων τῶν πρεσβυτέρων Ἰσραηλ

And the word was right in the eyes of Absalom and in the eyes of all the elders of Israel.

Narratorial assessment (the counsel's initial acceptance) καὶ εὐθὴς ὁ λόγος

A terse narratorial verdict: Ahithophel's plan was εὐθὴς ('straight / right') in everyone's eyes. The Hebraism ἐν ὀφθαλμοῖς ('in the eyes of', rendering עֵינַיִם) is repeated for both Absalom and the elders, establishing unanimous approval — a high point that the next verse will immediately undercut.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εὐθὴς

right / straight

Nominative

predicate adjective (with ὁ λόγος)

→ participant prominence

εὐθὴς: 'straight / right / upright'; renders רָשָׁ; the verdict 'the word was right in the eyes of' is a stock Hebrew idiom for approval (cf. Judg 14:3); its placement before the counter-counsel heightens the dramatic reversal to come.

ὁ

the

Nominative

article (with λόγος)

→ noun-phrase marking

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

λόγος

word / counsel

Nominative

subject (predicate-adjective construction, copula implied)

→ participant prominence

λόγος: 'word / speech / counsel'; renders רָצָה; here Ahithophel's whole proposal regarded as a single utterance — judged sound by all.

ἐν

in

preposition + dative (locative, evaluative idiom)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative object of ἐν (Hebraism: 'in the eyes of')

→ sphere or reference

ὀφθαλμός: 'eye'; the phrase ἐν ὀφθαλμοῖς ('in the eyes of') is a Hebraism rendering יְיָ, the standard idiom for someone's judgment or estimation.

Ἀβессαλωμ

Absalom

genitive of relationship (indeclinable: 'of Absalom')

→ participant identification

Ἀβессαλωμ: indeclinable; the prince's approval is named first, before the elders.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (repeated evaluative idiom)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative object of ἐν (second occurrence)

→ sphere or reference

ὀφθαλμοῖς: meaning 'eyes'; it serves as dative object of ἐν (second occurrence).

πάντων

all

Genitive

attributive adjective (with πρεσβυτέρων)

→ relational specification

πᾶς: 'all'; the unanimity of the elders' approval magnifies the apparent strength of Ahithophel's counsel.

τῶν

the

Genitive

article (with πρεσβυτέρων)

→ noun-phrase marking

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

πρεσβυτέρων

elders

Genitive

genitive of relationship ('in the eyes of the elders')

→ relational specification

πρεσβύτερος: 'elder'; renders זְקֵנִי; the tribal/clan leaders whose consensus legitimates Absalom's regime — their concurrence makes the impending reversal all the more striking.

Ισραηλ

Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; 'the elders of Israel' = the national leadership now aligned with Absalom.

5 καὶ εἶπεν Ἀβεσσαλωμ καλέσατε δὴ καὶ γε τὸν Χουσι τὸν Ἀραχι καὶ ἀκούσωμεν τί ἐν τῷ στόματι αὐτοῦ καὶ γε αὐτοῦ

And Absalom said, 'Call now also Hushai the Archite, and let us hear what is in his mouth — his too.'

Narrative turn: Absalom seeks a second opinion

καὶ εἶπεν Ἀβεσσαλωμ

Despite unanimous approval (v. 4), Absalom hesitates and calls for Hushai — a fateful turn the narrator does not explain but the reader knows to be the LORD's overruling (cf. v. 14; 15:34). The doubled καὶ γε ('also ... too') and the idiom τί ἐν τῷ στόματι αὐτοῦ ('what is in his mouth') are Hebraisms (תִּיבְּיָהּ ;מִפִּי typical of the kaige style.

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: the aorist εἶπεν renders מִנִּי; Absalom now speaks, introducing the fateful summons of Hushai.

Ἀβεσσαλωμ

Absalom

subject (indeclinable proper noun)

→ participant identification

Ἀβεσσαλωμ: indeclinable; the prince, unsatisfied or providentially prompted, wants a second counsellor heard.

καλέσατε

call

Aor Act Impv 2 Pl · καλέω

main verb (imperative to attendants)

→ ingressive aorist imperative (summon now)

καλέω: 'call / summon'; renders מִנִּי; the second-plural imperative is addressed to the attendants — fetch Hushai into the council.

δὴ

now / pray

enclitic particle (hortatory)

→ discourse linkage or contrast

δὴ: renders מִנִּי; softens and urges the command.

καί

also

adverbial conjunction (with γε: 'also indeed')

→ discourse linkage or contrast

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

γε

indeed

emphatic enclitic (καί γε = 'also indeed')

→ clausal contribution

γε: emphatic particle; the combination καί γε is the standard kaige rendering of Hebrew מִנִּי ('and also'), the very idiom that gives the recension its name.

τὸν

the

Accusative

article (with the name Χουσι)

→ noun-phrase marking

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

Χουσι

Hushai

accusative object of καλέσατε (indeclinable proper noun, articular)

→ participant identification

Χουσι: transliteration of Hebrew חושי; Hushai the Archite, David's secret agent in Absalom's court (15:32–37; 16:16–19); indeclinable, here marked accusative by the article τόν.

τόν

the

Accusative

article (with the gentile Ἀραχι)

→ noun-phrase marking

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

Ἀραχι

Archite

appositional gentile (indeclinable: 'the Archite')

→ participant identification

Ἀραχι: transliteration of Hebrew אֶרְכִי, 'the Archite' (of the clan/region of Erach near Bethel, Josh 16:2); indeclinable; identifies Hushai's lineage, distinguishing him from Ahithophel the Gilonite.

καὶ

and

coordinate conjunction (purpose-result)

→ discourse linkage or contrast

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

ἀκούσωμεν

let us hear

Aor Act Subj 1 Pl · ἀκούω

hortatory subjunctive (purpose: 'so that we may hear')

→ hortatory aorist subjunctive

ἀκούω: 'hear / listen'; renders שמע; the first-plural subjunctive expresses Absalom's wish to weigh Hushai's view alongside Ahithophel's.

τί

what

interrogative pronoun (object of the indirect question)

→ participant reference

τίς: interrogative pronoun 'what'; introduces the indirect question 'what is in his mouth.'

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with στόματι)

→ noun-phrase marking

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

στόματι

mouth

Dative

dative object of ἐν (idiom: 'in his mouth' = what he has to say)

→ sphere or reference

στόμα: 'mouth'; the idiom τί ἐν τῷ στόματι αὐτοῦ ('what is in his mouth') renders מִהְיָוּ, a Hebraism for someone's opinion or message.

αὐτοῦ

his

Genitive

genitive of possession (Hushai's mouth)

→ relational specification

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

καί

also

adverbial conjunction (with γε)

→ discourse linkage or contrast

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

γε

indeed

emphatic enclitic (καί γε αὐτοῦ = 'his too')

→ clausal contribution

γε: the second καί γε rounds off the verse with emphasis — 'let us hear his view too', balancing Hushai against Ahithophel.

αὐτοῦ

his

Genitive

emphatic genitive (resumptive: 'his [opinion] too')

→ relational specification

αὐτός: the resumptive pronoun, emphasized by καί γε, stresses that Hushai's counsel deserves a hearing alongside the already-approved plan.

6 καὶ εἰσῆλθεν Χουσι πρὸς Ἀβεσσαλωμ καὶ εἶπεν Ἀβεσσαλωμ πρὸς αὐτὸν λέγων κατὰ τὸ ῥῆμα τοῦτο ἐλάλησεν Ἀχιτοφελ εἰ ποιήσομεν κατὰ τὸν λόγον αὐτοῦ εἰ δὲ μή σὺ λάλησον

And Hushai came in to Absalom, and Absalom spoke to him, saying, 'According to this word Ahithophel has spoken; shall we act according to his word? But if not, speak yourself.'

Scene transition: Hushai enters and is briefed

καὶ εἰσῆλθεν Χουσι

Hushai enters and Absalom lays Ahithophel's plan before him, inviting his verdict. The pleonastic εἶπεν ... λέγων ('spoke ... saying') is a Hebraism (רָמַזְ ... רָמַזְ). The conditional pair εἰ ποιήσομεν ... εἰ δὲ μή ('shall we do ... but if not') frames Hushai's opening, giving him the chance to overturn the counsel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσερχομαι

main verb (entrance into the council)

→ constative aorist (single completed entry)

εἰσερχομαι: 'enter / come in'; renders נִכַּח; Hushai's entry into the council chamber sets the counter-counsel scene.

Χουσι

Hushai

subject (indeclinable proper noun)

→ participant identification

Χουσι: indeclinable; David's agent, now summoned to give counsel.

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 *πρός* (indeclinable)

→ participant identification

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

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: aorist εἶπεν; Absalom addresses Hushai with the briefing.

Αβεσσαλωμ

Absalom

subject (indeclinable)

→ participant identification

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

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).

αὐτόν

him

Accusative

accusative object of *πρός* (Hushai)

→ participant reference

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

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

pleonastic participle (Hebraism: 'saying')

→ durative present participle (Hebraizing speech-marker)

λέγω: the redundant participle λέγων reproduces Hebrew *וַיֹּאמֶר*, the quotation-marker that introduces direct speech in the LXX's Hebraizing style.

κατά

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατά: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm/standard).

τὸ

the

Accusative

article (with *ῥῆμα*)

→ noun-phrase marking

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

ῥῆμα

word / matter

Accusative

accusative object of *κατά* (the plan as stated)

→ object specification

ῥῆμα: 'word / saying / matter'; renders *וַיֹּאמֶר*; here Ahithophel's proposal as a concrete statement to be evaluated.

τοῦτο

this

Accusative

demonstrative (with *ῥῆμα*)

→ participant reference

οὗτος: the demonstrative points to the just-given counsel of Ahithophel.

ἐλάλησεν

has spoken

Aor Act Indic 3 Sg · λαλέω

main verb (reporting Ahithophel's counsel)

→ constative aorist (completed utterance)

λαλέω: 'speak'; renders *וַיֹּאמֶר*; Absalom summarizes that Ahithophel has spoken thus, then asks Hushai to weigh in.

Αχιτοφελ

Ahithophel

subject of ἐλάλησεν (indeclinable)

→ participant identification

Αχιτοφελ: indeclinable; named as the author of the plan now under review.

εἰ

whether / shall

interrogative/conditional particle (deliberative question)

→ discourse linkage or contrast

εἰ: 'if / whether'; here introducing a deliberative question ('shall we do...?') rendering the Hebrew interrogative; the εἰ ... εἰ δὲ μή structure offers Hushai a clear choice.

ποιήσομεν

shall we do

Fut Act Indic 1 Pl · ποιέω

main verb (deliberative future question)

→ deliberative future (asking whether to act)

ποιέω: 'do / act / carry out'; renders הָשִׁיב; the deliberative first-plural asks whether the council should enact Ahithophel's plan.

κατὰ

according to

preposition + accusative (norm)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm).

τὸν

the

Accusative

article (with λόγον)

→ noun-phrase marking

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

λόγον

word / counsel

Accusative

accusative object of κατὰ (Ahithophel's counsel)

→ object specification

λόγος: 'word / counsel'; renders דָּבָר; Ahithophel's advice as the proposed course of action.

αὐτοῦ

his

Genitive

genitive of possession (Ahithophel's word)

→ relational specification

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

εἰ

if

conditional particle (with δὲ μή: 'but if not')

→ discourse linkage or contrast

εἰ: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: the adversative in εἰ δὲ μή ('but if not') marks the alternative — if Hushai disapproves, he is invited to speak.

μή

not

negative (elliptical: 'if not')

→ clausal qualification or emphasis

μή: the negative in the elliptical idiom εἰ δὲ μή ('otherwise / if not'), a fixed conditional formula.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: the emphatic pronoun invites Hushai personally to give his own counsel.

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb (invitation imperative)

→ ingressive aorist imperative (speak up)

λαλέω: 'speak'; the aorist imperative λάλησον invites Hushai to deliver his own view — the opening for the decisive counter-counsel.

7 καὶ εἶπεν Χουσι πρὸς Αβεσσαλωμ οὐκ ἀγαθὴ αὕτη ἡ βουλή ἣν ἐβουλεύσατο Αχιτοφελ τὸ ἅπαξ τοῦτο

And Hushai said to Absalom, 'Not good is this counsel which Ahithophel has counselled this once!'

Hushai's verdict (thesis of the counter-counsel)

καὶ εἶπεν Χουσι

Hushai opens with a blunt, fronted negation: οὐκ ἀγαθὴ ('not good'), directly contradicting the εὐθείας verdict of v. 4. The qualifier τὸ ἅπαξ τοῦτο ('this once / this one time') is diplomatically pointed — Ahithophel is usually right (cf. 16:23), but not this time, a concession that lends Hushai's dissent credibility.

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: aorist εἶπεν; Hushai now delivers his verdict.

Χουσι
Hushai

subject (indeclinable)

→ participant identification

Χουσι: indeclinable; the speaker of the counter-counsel.

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).

οὐκ
not

negative (fronted, negating ἀγαθή)

→ clausal qualification or emphasis

οὐ: the negative is emphatically fronted — 'not good (is) this counsel' — overturning the approval of v. 4.

ἀγαθὴ
good

Nominative

predicate adjective (with ἡ βουλή)

→ participant prominence

ἀγαθός: 'good'; renders בּוֹט; the contradiction of εὐθείας (v. 4); the same adjective recurs at v. 14 (ἡ βουλή ... ἀγαθή / τὴν ἀγαθήν), where the LORD overturns Ahithophel's 'good' counsel.

αὕτη
this

Nominative

demonstrative (with ἡ βουλή)

→ participant reference

οὗτος: the demonstrative αὕτη points to Ahithophel's specific proposal.

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 (predicate-adjective construction)

→ participant prominence

βουλή: 'counsel / plan'; renders חֲצַל; the keyword of the chapter — the rival βουλαί of Ahithophel and Hushai, and the βουλή of the LORD that decides between them (v. 14).

ἣν

which

Accusative

relative pronoun (object of ἐβουλεύσατο)

→ participant reference

ὃς: relative pronoun; introduces the cognate relative clause 'which Ahithophel counselled.'

ἐβουλεύσατο

counselled

Aor Mid Indic 3 Sg · βουλεύω

verb of relative clause (cognate with βουλή)

→ constative aorist

βουλεύω (mid.): 'take counsel / advise'; renders γυῖ; the cognate figura etymologica βουλήν ... ἐβουλεύσατο ('the counsel which he counselled') reproduces the Hebrew idiom and underlines the deliberative theme.

Αχιτοφελ

Ahithophel

subject of ἐβουλεύσατο (indeclinable)

→ participant identification

Αχιτοφελ: indeclinable; named as the counsellor whose advice Hushai now rejects.

τὸ

the

Accusative

article (with the adverbial ἅπαξ)

→ noun-phrase marking

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

ἅπαξ

once / this time

adverb (articular adverbial accusative: 'this once')

→ clausal contribution

ἅπαξ: 'once / one time'; the articular τὸ ἅπαξ τοῦτο ('this one time') renders the Hebrew מְעַדְּכָה ('this time'); a diplomatic concession — Ahithophel is reliable in general, but wrong on this occasion.

τοῦτο

this

Accusative

demonstrative (with τὸ ἅπαξ)

→ participant reference

οὗτος: 'this'; reinforces the time-reference 'this once', limiting the criticism to the present counsel.

8 καὶ εἶπεν Χουσι σὺ οἶδας τὸν πατέρα σου καὶ τοὺς ἄνδρας αὐτοῦ ὅτι δυνατοὶ εἰσιν σφόδρα καὶ κατάπικροι τῇ ψυχῇ αὐτῶν ὡς ἄρκος ἡτεκνωμένη ἐν ἀγρῷ καὶ ὡς ὕς τραχεῖα ἐν τῷ πεδίῳ καὶ ὁ πατήρ σου ἀνὴρ πολεμιστῆς καὶ οὐ μὴ καταλύσῃ τὸν λαόν

And Hushai said, 'You know your father and his men, that they are very mighty and bitter in soul, like a bear robbed of her young in the field, and like a savage sow in the plain; and your father is a man of war, and he will not let the people rest.'

Argument 1: the danger of David's veteran warriors

καὶ εἶπεν Χουσι

Hushai's first argument plays on fear: David and his men are seasoned, embittered fighters. The double simile — ἄρκος ἡτεκνωμένη ('a bear bereaved of cubs') and ὕς τραχεῖα ('a fierce/bristling sow') — paints them as wild and dangerous, and David himself as a sleepless ἀνὴρ πολεμιστῆς ('man of war'). The emphatic οὐ μὴ καταλύσῃ ('he will certainly not rest/lodge') warns that David will not be caught off guard.

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 (resumptive speech-introduction)

→ constative aorist

λέγω: the resumptive καὶ εἶπεν Χουσι continues Hushai's speech into its substantive argument.

Χουσι
Hushai

subject (indeclinable)

→ participant identification

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

σὺ
you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you' — appealing to Absalom's own knowledge of David and his men.

οἶδας

you know

Perf Act Indic 2 Sg · οἶδα

main verb (appeal to shared knowledge)

→ perfect with present sense (settled knowledge)

οἶδα: 'know' (perfect with present meaning); renders וְיָדָע; Hushai grounds his argument in what Absalom already knows of his father's prowess.

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 οἶδας

→ object specification

πατήρ: 'father'; renders אָב; David is repeatedly called 'your father' to remind Absalom of the formidable man he opposes.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τούς

the

Accusative

article (with ἄνδρας)

→ noun-phrase marking

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

ἄνδρας

men

Accusative

direct object of οἶδας (with πατέρα)

→ object specification

ἄνθρωπος: 'man / warrior'; David's veteran fighting men (his מִלְחָמָה), the core of the argument from fear.

αὐτοῦ

his

Genitive

genitive of possession (David's men)

→ relational specification

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

ὅτι

that

conjunction (introducing object clause after οἶδας)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of what Absalom knows.

δυνατοί

mighty

Nominative

predicate adjective (with εἰσιν)

→ participant prominence

δυνατός: 'mighty / powerful'; renders גִּבּוֹרִים; David's men are seasoned warriors; the root recurs in υἱὸς δυνάμεως (v. 10) and υἱοὶ δυνάμεως (v. 10).

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula (with predicate adjectives)

→ gnomic present

εἰμί: 'be'; the copula links the subject to the predicates δυνατοί and κατάπικροι.

σφόδρα

exceedingly

adverb of degree (intensifying δυνατοί)

→ clausal contribution

σφόδρα: 'very / exceedingly'; renders מְאֹדָּה; intensifies the warriors' strength.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

κατάπικροι
bitter / embittered

Nominative

predicate adjective (with εἶσιν)

→ participant prominence

κατάπικρος: 'very bitter / embittered'; the intensive κατα- compound; renders יָרִיבָּנָה ('bitter of soul'); the men are dangerous precisely because they fight with the desperation of the wronged.

τῇ
in the

Dative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ
in soul

Dative

dative of respect (bitter 'as to the soul')

→ sphere or reference

ψυχῇ: 'soul / inner self'; the dative of respect renders Hebrew שֶׁנֶּפֶשׁ in יָרִיבָּנָה ('bitter of soul'), denoting deep-seated, fighting-mad resolve.

αὐτῶν
their

Genitive

genitive of possession (their soul)

→ relational specification

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

ὥς
like

comparative particle (introducing simile)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the bear-simile; renders דְּ.

ἄρκος
bear

Nominative

subject of the simile (predicate comparison)

→ participant prominence

ἄρκος: 'bear'; renders דָּב; the bear robbed of her cubs is a stock image of ferocious rage (cf. Hos 13:8; Prov 17:12).

ἡτεκνωμένη
robbed of young

Perf Mid/Pass Part Nom Fem Sg · ἡτεκνώω

attributive participle (with ἄρκος)

→ verbal action or state

ἡτεκνώω: 'make childless / bereave of young'; the perfect participle ἡτεκνωμένη ('robbed of her cubs') renders שֶׁכַּוָּל; the bereaved she-bear is the most dangerous of beasts — the simile warns of David's men's lethal desperation.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

ἀγρῷ
field

Dative

dative of place (where the bear roams)

→ sphere or reference

ἀγρός: 'field / open country'; renders הַדֶּשֶׁה; the wild, open setting heightens the image of untamed ferocity.

καὶ
and

coordinate conjunction (second simile)

→ discourse linkage or contrast

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

ὥς
like

comparative particle (second simile)

→ discourse linkage or contrast

ὥς: introduces the second comparison, the wild sow.

ὄς

sow / wild pig

Nominative

subject of second simile

→ participant prominence

ὄς: 'pig / sow / wild boar'; this second simile (a fierce sow in the plain) has no exact counterpart in the MT and reflects the LXX/Lucianic expansion; it reinforces the picture of David's men as savage and unpredictable.

τραχεῖα

rough / savage

Nominative

attributive adjective (with ὄς)

→ participant prominence

τραχύς (fem. τραχεῖα): 'rough / harsh / fierce'; describes the sow as bristling and savage, intensifying the menace of the comparison.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with πεδίῳ)

→ noun-phrase marking

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

πεδίῳ

plain

Dative

dative of place (where the sow ranges)

→ sphere or reference

πεδίον: 'plain / flat open country'; the open terrain again evokes untamed danger.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject (with predicate ἀνὴρ πολεμιστής)

→ participant prominence

πατήρ: 'father'; David, characterized as a battle-hardened warrior who will not be caught napping.

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.

ἀνὴρ

a man

Nominative

predicate nominative (with πολεμιστής)

→ participant prominence

ἀνὴρ: 'man'; the phrase ἀνὴρ πολεμιστής ('a man of war') renders *הַמִּלְחָמִי*, a fixed epithet for a seasoned warrior.

πολεμιστής

warrior

Nominative

predicate nominative (apposition to ἀνὴρ)

→ participant prominence

πολεμιστής: 'warrior / fighting man'; renders *הַמִּלְחָמִי* in the idiom *הַמִּלְחָמִי שִׁיחַ*; David's lifelong experience of war is the very reason a night-strike is risky.

καὶ

and

coordinate conjunction (consequence)

→ discourse linkage or contrast

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

οὐ

not

negative (with μή, emphatic denial)

→ participant reference

οὐ: part of the emphatic double negative οὐ μή.

μή

not

negative (with οὐ + subjunctive: emphatic future denial)

→ clausal qualification or emphasis

μή: with οὐ and the aorist subjunctive forms the emphatic negation οὐ μή ('he will certainly not'), the strongest denial in Greek.

καταλύση

will let rest / lodge

Aor Act Subj 3 Sg · καταλύω

verb of emphatic negation (οὐ μή + subjunctive)

→ emphatic future denial (he will surely not lodge the people)

καταλύω: 'unloose / halt for the night / lodge / let rest'; here probably 'he will not let the people (the army) settle/rest' or 'will not lodge with the people' — David, the wary warrior, keeps his force on alert, so Ahithophel's surprise will fail; οὐ μή renders the emphatic Hebrew negation.

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαόν

people

Accusative

direct object of καταλύση

→ object specification

λαός: 'people / troops'; David's fighting force, which he will keep vigilant rather than allowing to bivouac unguarded.

9 ἰδοὺ γὰρ αὐτὸς νῦν κέκρυπται ἐν ἐνὶ τῶν βουνῶν ἢ ἐν ἐνὶ τῶν τόπων καὶ ἔσται ἐν τῷ ἐπιπσεῖν αὐτοῖς ἐν ἀρχῇ καὶ ἀκούσῃ ὁ ἀκούων καὶ εἴπῃ ἐγενήθη θραῦσις ἐν τῷ λαῷ τῷ ὀπίσω Ἀβεσσαλωμ

'For behold, he is now hidden in one of the hills or in one of the places; and it will be, when he falls upon them at the first, that whoever hears will hear and say, There has been a slaughter among the people who follow Absalom.'

Argument 2: the danger of an early reverse and its psychological effect ἰδοὺ γὰρ

Hushai warns that David, an old campaigner, is already concealed (κέκρυπται) and will strike first; any initial Absalomite casualty will spread the rumor of a θραῦσις ('rout / slaughter') and shatter morale. The deictic ἰδοὺ and the temporal construction ἐν τῷ ἐπιπσεῖν ('when he falls upon') build a vivid worst-case scenario.

ἰδοὺ

behold

demonstrative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; the deictic particle dramatizes the scenario, drawing Absalom into Hushai's imagined danger.

γὰρ

for

causal particle (post-positive, grounding v. 8)

→ discourse linkage or contrast

γὰρ: 'for'; grounds the preceding warning — here is why David will not be caught: he is already hidden and ready to strike.

αὐτός

he

Nominative

subject (intensive pronoun: David)

→ participant reference

αὐτός: 'he himself'; David, the wary warrior who has already taken cover.

νῦν

now

temporal adverb

→ adverbial qualification

νῦν: 'now'; renders הַעַתָּה; stresses the present state of readiness — David is concealed at this very moment.

κέκρυπται

is hidden

Perf Mid/Pass Indic 3 Sg · κρύπτω

main verb (resultative perfect)

→ **resultative perfect** (a settled state of concealment)

κρύπτω: 'hide / conceal'; the perfect κέκρυπται ('has hidden himself / is in hiding') renders נִתְּחַבֵּי; the resultative perfect stresses that David is already securely concealed, not vulnerable as Ahithophel assumed.

ἐν

in

preposition + dative (locative)

→ **spatial or relational framing**

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

ἐνὶ

one

Dative

numeral (partitive: 'in one of')

→ **sphere or reference**

εἷς: 'one'; the dative ἐνὶ with partitive genitive (τῶν βουνῶν) = 'in one of the hills'; the vagueness underscores how hard David is to locate.

τῶν

the

Genitive

article (with βουνῶν)

→ **noun-phrase marking**

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

βουνῶν

hills

Genitive

partitive genitive (with ἐνὶ)

→ **relational specification**

βουνός: 'hill / mound'; renders הַבְּצִבְּ; the hill-country offers ample hiding-places for an experienced fugitive.

ἢ

or

disjunctive particle

→ **discourse linkage or contrast**

ἢ: 'or'; offers the alternative hiding-place, reinforcing David's elusiveness.

ἐν

in

preposition + dative (locative, parallel)

→ **spatial or relational framing**

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

ἐνὶ

one

Dative

numeral (partitive: 'in one of')

→ **sphere or reference**

εἷς: 'one'; parallel to the first ἐνὶ, with τῶν τόπων.

τῶν

the

Genitive

article (with τόπων)

→ **noun-phrase marking**

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

τόπων

places

Genitive

partitive genitive (with ἐνὶ)

→ **relational specification**

τόπος: 'place / spot'; the generic 'places' broadens the range of David's possible concealment — he could be anywhere.

καὶ

and

narrative conjunction (introducing apodosis)

→ **discourse linkage or contrast**

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

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (καὶ ἔσται apodosis-marker)

→ **predictive future** (Hebraism: 'and it shall come to pass')

εἰμί: the formula καὶ ἔσται ('and it will be / come to pass') renders הָיָה, a standard Hebraism introducing a future scenario.

ἐν

in / when

preposition + articular infinitive (temporal: 'when')

→ spatial or relational framing

ἐν: with the articular infinitive (τῷ ἐπιπσεῖν) forms a temporal clause 'when he falls upon', rendering the Hebrew infinitive construct with אַ.

τῷ

the

Dative

article (with the infinitive ἐπιπσεῖν)

→ noun-phrase marking

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

ἐπιπσεῖν

to fall upon

Aor Act Inf · ἐπιπίπτω

articular infinitive (temporal clause)

→ verbal action or state

ἐπιπίπτω: 'fall upon / attack'; the aorist infinitive in the temporal construction 'when he falls upon them'; the compound ἐπι- marks hostile assault — David, not the attackers, lands the first blow.

αὐτοῖς

on them

Dative

dative object of ἐπιπσεῖν (Absalom's troops)

→ participant reference or interest

αὐτός: refers to Absalom's attacking force, on whom David falls.

ἐν

in / at

preposition + dative (temporal: 'at the first')

→ spatial or relational framing

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

ἀρχῇ

the beginning

Dative

dative of time (ἐν ἀρχῇ = 'at the first / at the outset')

→ sphere or reference

ἀρχῇ: 'beginning'; ἐν ἀρχῇ ('at the outset') — Hushai's point is that an early casualty, even a small one, will be catastrophic for morale.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀκούση

will hear

Aor Act Subj 3 Sg · ἀκούω

verb of subordinate clause (with ὁ ἀκούων, cognate)

→ prospective aorist subjunctive

ἀκούω: 'hear'; the cognate construction ἀκούση ὁ ἀκούων ('the hearer will hear') is a figura etymologica reproducing a Hebrew idiom (נָחַשׁ? נִמְשׁ), stressing how fast bad news will spread.

ὁ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

ἀκούων

the one who hears

Pres Act Part Nom Masc Sg · ἀκούω

substantival participle (subject: 'whoever hears')

→ verbal action or state

ἀκούω: the substantival participle ὁ ἀκούων ('the hearer / whoever hears') pairs with ἀκούση in the cognate figure; 'whoever hears the news will say...!'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἴπη

will say

Aor Act Subj 3 Sg · λέγω

verb of subordinate clause (reporting the rumor)

→ prospective aorist subjunctive

λέγω: 'say'; the subjunctive εἴπη continues the scenario — the hearer will spread the report of a slaughter, demoralizing Absalom's side.

ἐγενήθη

there has been

Aor Pass Indic 3 Sg · γίνομαι

main verb of the quoted rumor

→ constative aorist (within direct speech)

γίνομαι (aor. pass.): 'happen / come about'; ἐγενήθη θραῦσις ('a rout has happened') is the dreaded rumor itself, quoted within Hushai's projection.

θραῦσις

slaughter / rout

Nominative

subject of ἐγενήθη

→ participant prominence

θραῦσις: 'shattering / slaughter / rout'; renders ἡλὺ / ἡτῶμα; the word for a crushing defeat — its mere report would panic Absalom's army.

ἐν

among

preposition + dative (locative: 'among the people')

→ spatial or relational framing

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

τῷ

the

Dative

article (with λαῶ)

→ noun-phrase marking

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

λαῶ

people

Dative

dative object of ἐν (Absalom's followers)

→ sphere or reference

λαός: 'people / troops'; here Absalom's army, among whom the rumor of slaughter would spread.

τῷ

the

Dative

article (attributive, with ὀπίσω Ἀβεσσαλωμ)

→ noun-phrase marking

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

ὀπίσω

after / following

improper preposition + genitive (attributive: 'who follow Absalom')

→ spatial or relational framing

ὀπίσω: 'behind / after'; the articular phrase τῷ ὀπίσω Ἀβεσσαλωμ ('those after Absalom') identifies the troops as Absalom's partisans; renders יְרִיחַ.

Ἀβεσσαλωμ

Absalom

genitive object of ὀπίσω (indeclinable)

→ participant identification

Ἀβεσσαλωμ: indeclinable; the people 'following Absalom' are precisely those whose morale Hushai fears will collapse.

10 καὶ γε αὐτὸς υἱὸς δυνάμεως οὗ ἡ καρδία καθὼς ἡ καρδία τοῦ λέοντος τηκομένη τακήσεται ὅτι οἶδεν πᾶς Ἰσραὴλ ὅτι δυνατὸς ὁ πατήρ σου καὶ υἱοὶ δυνάμεως οἱ μετ' αὐτοῦ

'And even the valiant man, whose heart is like the heart of a lion, will utterly melt; for all Israel knows that your father is mighty, and that those with him are men of valour'

Argument 2 climax: even the bravest will lose heart καὶ γε

The peak of the fear-argument: even a υἱὸς δυνάμεως ('son of valour') with a lion's heart will dissolve at the first reverse. The cognate intensifier τηκομένη τακήσεται ('melting he will melt' = 'utterly melt') reproduces the Hebrew infinitive absolute. The grounds (ὅτι ... ὅτι) appeal to common knowledge of David's strength.

καί

and even

adverbial conjunction (with γε)

→ discourse linkage or contrast

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

γε

indeed

emphatic enclitic (καί γε = 'even / and indeed')

→ clausal contribution

γε: with καί renders καὶ ('and even'); intensifies the point — not just ordinary soldiers but the bravest will quail.

αὐτός

he

Nominative

subject (intensive: 'the man himself'; i.e. the valiant one)

→ participant prominence

αὐτός: 'he himself'; refers to the brave warrior in Absalom's camp who will lose heart.

υἱός

son

Nominative

predicate/appositional nominative ('son of valour')

→ participant prominence

υἱός: 'son'; the Hebraism υἱός δυνάμεως ('son of valour' = a valiant man) renders יָדָבָר; idiom for a brave, capable warrior.

δυνάμεως

of valour / strength

Genitive

genitive of quality (with υἱός)

→ relational specification

δύναμις: 'power / strength / valour / army'; in υἱός δυνάμεως the genitive of quality marks the man's courage; the same word recurs in υἱοὶ δυνάμεως below.

οὗ

whose

Genitive

relative pronoun (genitive of possession, with ἡ καρδία)

→ relational specification

ὅς: relative pronoun; 'whose heart' — introduces the lion-heart description.

ἡ

the

Nominative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of τακίσεται (the brave man's heart)

→ participant prominence

καρδία: 'heart'; renders לב; the seat of courage; even the lion-hearted will melt — the strongest possible image of collapsed morale.

καθώς

as / like

comparative conjunction (introducing the lion-simile)

→ discourse linkage or contrast

καθώς: 'just as / like'; introduces the comparison with the lion's heart; renders כִּי.

ἡ

the

Nominative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of comparison (the lion's heart)

→ participant prominence

καρδία: the lion's heart, byword for fearless courage (cf. Prov 28:1).

τοῦ

of the

Genitive

article (with λέοντος)

→ noun-phrase marking

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

λέοντος

of a lion

Genitive

genitive of possession (the lion's heart)

→ relational specification

λέων: 'lion'; renders **לִי־לֵב**; the lion-heart is the standard emblem of supreme bravery — and yet even it will melt before David's men.

τηκομένη

melting

Pres Mid/Pass Part Nom Fem Sg · **τήκω**

circumstantial participle (cognate with τακήσεται)

→ verbal action or state

τήκω: 'melt / dissolve'; the present participle **τηκομένη** with the future **τακήσεται** forms a cognate intensifier ('melting it will melt' = 'utterly melt'), reproducing the Hebrew infinitive absolute **מִתְּמָה**; the heart 'melting' is the classic idiom for terror.

τακήσεται

will melt

Fut Pass Indic 3 Sg · **τήκω**

main verb (cognate emphatic construction)

→ emphatic predictive future ('will utterly melt')

τήκω (fut. pass.): the future **τακήσεται** completes the *figura etymologica*; the combined phrase conveys total loss of courage — even the bravest will dissolve in fear.

ὅτι

for / because

causal conjunction (grounding the prediction)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the grounds — all Israel knows David's strength, so panic is inevitable.

οἶδεν

knows

Perf Act Indic 3 Sg · **οἶδα**

main verb of causal clause

→ perfect with present sense (settled knowledge)

οἶδα: 'know'; the perfect with present meaning; all Israel's awareness of David's might is the psychological basis for the predicted collapse.

πᾶς

all

Nominative

attributive adjective (with Ἰσραηλ)

→ participant prominence

πᾶς: 'all'; the universality — every Israelite knows David's reputation.

Ἰσραηλ

Israel

subject of οἶδεν (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; the nation as a whole, whose shared knowledge of David's prowess fuels the fear-argument.

ὅτι

that

conjunction (content clause after οἶδεν)

→ discourse linkage or contrast

ὅτι: 'that'; introduces what all Israel knows — David's might.

δυνατός

mighty

Nominative

predicate adjective (with ὁ πατήρ σου)

→ participant prominence

δυνατός: 'mighty'; renders **גִּבּוֹר**; David's personal might, the bedrock of the warning.

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of the content clause (with δυνατός)

→ participant prominence

πατήρ: 'father'; David again named 'your father' to remind Absalom of his formidable opponent.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	υἱοὶ sons Nominative <i>predicate nominative ('men of valour')</i> → participant prominence υἱός: 'son'; the plural Hebraism υἱοὶ δυνάμεως ('sons of valour' = valiant men) renders לַיָּהוֹנָדָב; David's companions are all stout warriors.	δυνάμεως of valour Genitive <i>genitive of quality (with υἱοὶ)</i> → relational specification δύναμις: 'valour / strength'; the genitive of quality completing the idiom 'men of valour'; the repetition (cf. υἱὸς δυνάμεως above) frames the whole verse.	οἱ the ones Nominative <i>article (substantival, with μετ' αὐτοῦ)</i> → noun-phrase marking οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.
μετ' with <i>preposition + genitive (accompaniment; elided)</i> → spatial or relational framing μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment; elided).	αὐτοῦ him Genitive <i>genitive object of μετ' (David's companions)</i> → relational specification αὐτός: 'him'; the phrase οἱ μετ' αὐτοῦ ('those with him') designates David's loyal warriors.		

11 ὅτι οὕτως συμβουλεύων ἐγὼ συνεβούλευσα καὶ συναγόμενος συναχθήσεται ἐπὶ σὲ πᾶς Ἰσραὴλ ἀπὸ Δαν καὶ ἕως Βηρσαβεε ὡς ἡ ἄμμος ἡ ἐπὶ τῆς θαλάσσης εἰς πλῆθος καὶ τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν

'Therefore thus I counsel: let all Israel be gathered to you, from Dan even to Beersheba, like the sand that is by the sea for multitude, and your own presence going in their midst.'

Hushai's positive counsel: total mobilization

ὅτι οὕτως

Having dismantled Ahithophel's plan, Hushai proposes the opposite: not a lean strike but a total national levy, all Israel from Dan to Beersheba 'like the sand of the sea', with Absalom himself in the field. The cognate συμβουλεύων ... συνεβούλευσα and συναγόμενος συναχθήσεται are double Hebraizing infinitive-absolute intensifiers. The grand scale flatters Absalom's vanity while guaranteeing the delay David needs.

ὅτι

therefore / for

conjunction (introducing Hushai's counter-proposal)

→ discourse linkage or contrast

ὅτι: here transitional, 'therefore / so'; introduces Hushai's positive recommendation following the refutation.

οὕτως

thus

adverb of manner (anticipating the counsel)

→ adverbial qualification

οὕτως: 'thus / in this way'; renders כֵּן / כִּה; points forward to the plan about to be stated.

συμβουλευών

counselling

Pres Act Part Nom Masc Sg · συμβουλευώ

circumstantial participle (cognate with συνεβούλευσα)

→ verbal action or state

συμβουλευώ: 'advise / counsel'; the participle συμβουλευών with the finite συνεβούλευσα is a figura etymologica ('counselling I counsel' = 'I emphatically counsel'), rendering the Hebrew infinitive absolute יַנְצִי.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic 'I' — Hushai sets his own counsel over against Ahithophel's; cf. v. 15 (συνεβούλευσα ἐγώ).

συνεβούλευσα

I counsel / have counselled

Aor Act Indic 1 Sg · συμβουλευώ

main verb (cognate emphatic construction)

→ performative/constative aorist ('I hereby counsel')

συμβουλευώ: the aorist συνεβούλευσα with the participle gives emphatic force; functionally performative — 'this is my counsel.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συναγόμενος

being gathered

Pres Mid/Pass Part Nom Masc Sg · συνάγω

circumstantial participle (cognate with συναχθήσεται)

→ verbal action or state

συνάγω: 'gather together'; the participle συναγόμενος with the future συναχθήσεται forms another cognate intensifier ('gathering let it be gathered' = 'let it surely be gathered'), rendering the infinitive absolute יִסְבְּרֻ יִסְבְּרֻ.

συναχθήσεται

let be gathered

Fut Pass Indic 3 Sg · συνάγω

main verb (cognate emphatic future, jussive force)

→ emphatic future with jussive sense ('let all Israel surely be gathered')

συνάγω (fut. pass.): the future passive completes the figura etymologica; the muster of all Israel is the core of Hushai's delaying strategy.

ἐπὶ

to

preposition + accusative (goal: gathered to you)

→ spatial or relational framing

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

σὺ

you

Accusative

accusative object of ἐπὶ (Absalom)

→ participant reference

σύ: 'you'; the host gathers to Absalom personally — flattering his royal pretensions.

πᾶς

all

Nominative

attributive adjective (with Ἰσραηλ)

→ participant prominence

πᾶς: 'all'; the totality — a full national levy, the opposite of Ahithophel's twelve thousand.

Ἰσραηλ

Israel

subject of συναχθήσεται (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; the entire nation to be mobilized.

ἀπὸ

from

preposition + genitive (start of the merism)

→ spatial or relational framing

ἀπό: the merism ἀπὸ Δαν ... ἕως Βηρσαβее ('from Dan to Beersheba') denotes the whole land north to south.

Δαν

Dan

genitive object of ἀπό (indeclinable place-name)

→ participant identification

Δαν: transliteration of Hebrew דָּן; the northernmost Israelite city; indeclinable; the north pole of the standard 'Dan to Beersheba' merism for all Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἕως

to / as far as

improper preposition + genitive (end of the merism)

→ spatial or relational framing

ἕως: 'until / as far as'; marks the southern limit of the merism.

Βηρσαβее

Beersheba

genitive object of ἕως (indeclinable place-name)

→ participant identification

Βηρσαβее: transliteration of Hebrew בְּאֵר שֶׁבַע; the southernmost city; indeclinable; the south pole of the 'Dan to Beersheba' formula.

ὥς

like

comparative particle (introducing the sand-simile)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the hyperbolic comparison with the sand of the sea.

ἡ

the

Nominative

article (with ἄμμος)

→ noun-phrase marking

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

ἄμμος

sand

Nominative

subject of the simile

→ participant prominence

ἄμμος: 'sand'; renders ὀρέ; the 'sand of the sea' is the classic biblical image of countless multitude (cf. Gen 22:17; 32:13), here magnifying the proposed host.

ἡ

the

Nominative

article (attributive, with ἐπὶ τῆς θαλάσσης)

→ noun-phrase marking

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

ἐπὶ

by / on

preposition + genitive (location of the sand)

→ spatial or relational framing

ἐπὶ: meaning 'by'; here it marks the relation signaled by preposition + genitive (location of the sand).

τῆς

the

Genitive

article (with θαλάσσης)

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive object of ἐπὶ (the seashore)

→ relational specification

θάλασσα: 'sea'; renders ὀρέ; 'the sand on the seashore' completes the hyperbole of innumerability.

εἰς

for

preposition + accusative (respect: 'as to multitude')

→ spatial or relational framing

εἰς: here 'with respect to / for'; εἰς πλῆθος = 'in respect of multitude', i.e. innumerable.

πλῆθος

multitude

Accusative

accusative of respect (with εἰς)

→ object specification

πλῆθος: 'multitude / great number'; renders בָּרַךְ; completes the simile — a host beyond counting.

καὶ

and

coordinate conjunction (adding the climactic flattery)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with πρόσωπον)

→ noun-phrase marking

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

πρόσωπόν

face / presence

Nominative

subject (with participle πορευόμενον)

→ participant prominence

πρόσωπον: 'face / presence / person'; the idiom τὸ πρόσωπόν σου πορευόμενον ('your presence going') renders Hebrew אֲבִיכֵם הֹלֵךְ, meaning Absalom himself leading the army in person — the flattering core of the proposal that ensures delay.

σου

your

Genitive

genitive of possession (your presence)

→ relational specification

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

πορευόμενον

going

Pres Mid/Pass Part Nom Neut Sg · πορεύομαι

predicate participle (with τὸ πρόσωπον, periphrastic sense)

→ verbal action or state

πορεύομαι: 'go / march'; the participle agrees with πρόσωπον (neuter); 'your presence going in their midst' = Absalom personally marching at the head of all Israel.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μέσῳ

the midst

Dative

dative of place (ἐν μέσῳ = 'in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ αὐτῶν ('in their midst') renders אֲבִיכֵם הֹלֵךְ; Absalom is to lead from the center of the host.

αὐτῶν

them

Genitive

genitive (with μέσῳ: 'midst of them')

→ relational specification

αὐτός: 'them'; the gathered host, in whose midst Absalom marches.

12 καὶ ἤξομεν πρὸς αὐτὸν εἰς ἓνα τῶν τόπων οὗ ἔαν εὕρωμεν αὐτὸν ἐκεῖ καὶ παρεμβαλοῦμεν ἐπ' αὐτόν ὡς πίπτει ἡ δρόσος ἐπὶ τὴν γῆν καὶ οὐχ ὑπολειψόμεθα ἐν αὐτῷ καὶ τοῖς ἀνδράσιν τοῖς μετ' αὐτοῦ καὶ γε ἓνα

'And we will come upon him in one of the places where we may find him, and we will encamp against him as the dew falls upon the ground; and we will not leave of him and of the men with him so much as one.'

Hushai's counsel continued: **overwhelming envelopment** καὶ ἤξομεν

Hushai promises total annihilation by sheer numbers: the host will descend on David ὡς πίπτει ἡ δρόσος ('as the dew falls') — silently, comprehensively, inescapably — and leave not one man (καὶ γε ἓνα). The dew-simile conveys overwhelming, all-covering coverage; the litotes οὐχ ὑπολειψόμεθα ... ἓνα stresses utter completeness.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤξομεν

we will come

Fut Act Indic 1 Pl · ἤκω

main verb (advance against David)

→ predictive future (the planned assault)

ἤκω: 'come / arrive'; renders נִיב; the first-plural sets Absalom and the host as the agents of the overwhelming approach.

πρὸς

to / upon

preposition + accusative (direction against David)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (David)

→ participant reference

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

εἰς

in / at

preposition + accusative (place reached)

→ spatial or relational framing

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

ἓνα

one

Accusative

numeral (partitive: 'one of the places')

→ measure or count

εἷς: 'one'; εἰς ἓνα τῶν τόπων ('to one of the places') — wherever David may be found, the host will reach him.

τῶν

of the

Genitive

article (with τόπων)

→ noun-phrase marking

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

τόπων

places

Genitive

partitive genitive (with ἓνα)

→ relational specification

τόπος: 'place'; the indefiniteness ('one of the places') matches v. 9 — David's location is unknown, but the vast host will find and overwhelm him anywhere.

οὗ

where

relative adverb (introducing place-clause)

→ participant reference

οὗ: relative adverb 'where'; introduces the indefinite locative clause 'where we may find him.'

ἐάν

if / -ever

conditional particle (with subjunctive: indefinite)

→ discourse linkage or contrast

ἐάν: with the subjunctive forms an indefinite relative clause (οὗ ἐάν = 'wherever'); renders ἅπαντα with the conditional sense.

εὑρώμεν

we may find

Aor Act Subj 1 Pl · εὐρίσκω

verb of indefinite relative clause

→ prospective aorist subjunctive

εὐρίσκω: 'find'; renders ἄν; the subjunctive with ἐάν expresses 'wherever we find him' — David cannot escape so large a search.

αὐτόν

him

Accusative

direct object of εὑρώμεν

→ participant reference

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

ἐκεῖ

there

adverb of place (resumptive: 'there')

→ adverbial qualification

ἐκεῖ: 'there'; resumes the locative — the redundant 'where ... there' is a Hebraism (אֵשׁ ... רֶשֶׁת).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρεμβалоῦμεν

we will encamp

Fut Act Indic 1 Pl · παρεμβάλλω

main verb (military deployment against David)

→ predictive future (the planned envelopment)

παρεμβάλλω: 'encamp / draw up in battle array against'; renders אֶל דָּוִד; the verb pictures the host settling over David like dew — surrounding and smothering him.

ἐπ'

against

preposition + accusative (hostile: 'against him')

→ spatial or relational framing

ἐπ': meaning 'against'; here it marks the relation signaled by preposition + accusative (hostile: 'against him').

αὐτόν

him

Accusative

accusative object of ἐπ' (David)

→ participant reference

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

ὥς

as

comparative particle (introducing the dew-simile)

→ discourse linkage or contrast

ὥς: 'as'; introduces the dew-simile of total, silent coverage.

πίπτει

falls

Pres Act Indic 3 Sg · πίπτω

verb of comparative clause

→ gnomic present (general truth)

πίπτω: 'fall'; the gnomic present describes how dew falls — universally and inescapably covering the ground; the simile conveys the overwhelming, total descent of the host.

ἡ

the

Nominative

article (with δρόσος)

→ noun-phrase marking

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

δρόσος

dew

Nominative

subject of πίπτει

→ participant prominence

δρόσος: 'dew'; renders ܕܠܐ; dew settles over everything evenly and silently — a vivid image of the host blanketing David's position completely.

ἐπὶ

upon

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

ground

Accusative

accusative object of ἐπί (where dew falls)

→ object specification

γῆ: 'earth / ground'; the surface the dew covers — figure for David's whole position blanketed by the host.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

οὐχ

not

negative (with ὑπολειψόμεθα: litotes)

→ clausal qualification or emphasis

οὐ: the negation in the litotes 'we will not leave ... one' = total annihilation.

ὑπολειψόμεθα

we will leave / spare

Fut Mid Indic 1 Pl · ὑπολείπω

main verb (litotes for total destruction)

→ predictive future (the promised completeness)

ὑπολείπω (mid.): 'leave behind / leave a remnant'; renders ܕܠܐܝܫܪ; οὐχ ὑπολειψόμεθα ... ἕνα ('we will not leave even one') is litotes for utter extermination.

ἐν

of / among

preposition + dative (partitive: 'of him')

→ spatial or relational framing

ἐν: here partitive 'among / of', a Hebraism (ܐܢܝܢ sense) — 'we will not leave any of him.'

αὐτῷ

him

Dative

dative object of ἐν (partitive: 'of him')

→ participant reference or interest

αὐτός: 'him'; David, none of whose party will survive.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article (with ἀνδράσιν)

→ noun-phrase marking

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

ἀνδράσιν

men

Dative

dative (partitive, parallel to αὐτῷ: 'of the men')

→ sphere or reference

ἀνὴρ: 'man'; David's men, also to be left without a single survivor.

τοῖς

the ones

Dative

article (attributive, with μετ' αὐτοῦ)

→ noun-phrase marking

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

μετ'

with

preposition + genitive (accompaniment; elided)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετ' ('the men with him')

→ relational specification

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

καί

even

adverbial conjunction (with γε: 'not even')

→ discourse linkage or contrast

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

γε

so much as

emphatic enclitic (καί γε ἕνα = 'not even one')

→ clausal contribution

γε: with καί and the negated verb yields 'not so much as one'; the kaige idiom (καί γε) heightens the totality of the promised destruction.

ἕνα

one

Accusative

accusative (object of ὑπολειψόμεθα: 'not even one')

→ measure or count

εἷς: 'one'; the climactic 'not even one (man)' seals the hyperbolic promise of total annihilation — designed to dazzle Absalom and buy David time.

13 καὶ ἐὰν εἰς πόλιν συναχθῇ καὶ λήμψεται πᾶς Ἰσραὴλ πρὸς τὴν πόλιν ἐκείνην σχοινία καὶ συροῦμεν αὐτὴν ἕως εἰς τὸν χειμάρρουν ὅπως μὴ καταλειφθῇ ἐκεῖ μηδὲ λίθος

'And if he withdraws into a city, then all Israel will bring ropes to that city, and we will drag it as far as the wadi, so that not even a stone may be left there.'

Hushai's counsel: contingency for a fortified city

καὶ ἐὰν

Hushai covers the alternative: should David take refuge in a walled city, the host is so vast it will haul the city itself into the wadi with ropes, leaving not a stone. The hyperbole (σχοινία ... συροῦμεν ... μηδὲ λίθος) is deliberately grandiose, completing the flattering picture of irresistible numbers.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐάν

if

conditional particle (with subjunctive: contingency)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the contingency of David's taking refuge in a fortified city; renders אִם .

εἰς

into

preposition + accusative (goal of withdrawal)

→ spatial or relational framing

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

πόλιν

a city

Accusative

accusative object of εἰς (place of refuge)

→ object specification

πόλις: 'city'; renders עָר ; a walled town would normally afford safety — but Hushai's vast host will overwhelm even that.

συναχθῇ

he withdraws / is gathered

Aor Pass Subj 3 Sg · συνάγω

verb of conditional clause

→ prospective aorist subjunctive

συνάγω (aor. pass.): here 'gather oneself / withdraw / take refuge'; the passive with reflexive sense — David pulls back into a city; renders הִשָּׁבַע .

καὶ

and / then

narrative conjunction (apodosis)

→ discourse linkage or contrast

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

λήμψεται

will bring / take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (apodosis: all Israel brings ropes)

→ predictive future

λαμβάνω: 'take / bring'; renders $\text{וְיִשְׂרָאֵל יִלְכֹּץ}$; the whole host will fetch ropes — the hyperbolic image of mass labor.

πᾶς

all

Nominative

attributive adjective (with Ἰσραηλ)

→ participant prominence

πᾶς: 'all'; again the full national host, vast enough to drag a city.

Ἰσραηλ

Israel

subject of λήμψεται (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; the entire mobilized nation.

πρὸς

to

preposition + accusative (direction: to that city)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of πρὸς

→ object specification

πόλις: 'city'; the specific refuge-city to be hauled away.

ἐκείνην

that

Accusative

demonstrative (with πόλιν)

→ object specification

ἐκεῖνος: 'that'; the demonstrative singles out whatever city David might flee to.

σχοινία

ropes

Accusative

direct object of λήμψεται

→ object specification

σχοινίον: 'rope / cord'; renders יִלְבֵּן; the ropes by which the whole host will supposedly drag the city — a hyperbolic image of overwhelming manpower.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συροῦμεν

we will drag

Fut Act Indic 1 Pl · σύρω

main verb (dragging the city)

→ predictive future (hyperbolic boast)

σύρω: 'drag / haul'; renders בָּהֶטְ; the absurdly grand image of dragging an entire city into a ravine epitomizes the overwhelming-numbers rhetoric.

αὐτήν

it

Accusative

direct object of συροῦμεν (the city)

→ participant reference

αὐτός: 'it'; the city dragged away.

ἕως

as far as

improper preposition (with εἰς: 'as far as')

→ spatial or relational framing

ἕως: 'until / as far as'; with εἰς forms a compound directional phrase 'right up to the wadi.'

εἰς

to / into

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with χειμάρρου)

→ noun-phrase marking

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

χειμάρρου

wadi / torrent-bed

Accusative

accusative object of εἰς (destination of the dragging)

→ object specification

χειμάρρος: 'winter-torrent / wadi / ravine'; renders לְחַיִּט; the dry valley into which the rubble of the city would be swept — total demolition.

ὅπως

so that

purpose conjunction (with μὴ + subjunctive)

→ discourse linkage or contrast

ὅπως: 'so that'; introduces the negative purpose clause 'so that not even a stone be left.'

μὴ

not

negative (with subjunctive in purpose clause)

→ clausal qualification or emphasis

μὴ: the negative of the purpose clause.

καταλειφθῇ

may be left

Aor Pass Subj 3 Sg · καταλείπω

verb of negative purpose clause

→ prospective aorist subjunctive

καταλείπω: 'leave behind / leave remaining'; renders רָשַׁע; the passive 'be left' completes the picture — nothing of the city will remain.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; at the city's site nothing will be left.

μηδὲ

not even

negative conjunction (climactic: 'not even')

→ discourse linkage or contrast

μηδὲ: 'not even'; intensifies the totality — not so much as a single stone.

λίθος

a stone

Nominative

subject of καταλειφθῇ (the minimal remnant)

→ participant prominence

λίθος: 'stone'; renders לִּיֶּטֶן; 'not even a stone' is hyperbole for absolute demolition — the rhetorical climax of Hushai's grandiose counsel.

14 καὶ εἶπεν Αβεσσαλωμ καὶ πᾶς ἀνὴρ Ἰσραηλ ἀγαθὴ ἡ βουλὴ Χουσι τοῦ Αραχι ὑπὲρ τὴν βουλήν Αχιτοφελ καὶ κύριος ἐνετείλατο διασκεδάσαι τὴν βουλήν Αχιτοφελ τὴν ἀγαθὴν ὅπως ἂν ἐπαγάγῃ κύριος ἐπὶ Αβεσσαλωμ τὰ κακὰ πάντα

And Absalom and every man of Israel said, 'The counsel of Hushai the Archite is better than the counsel of Ahithophel'; for the LORD had ordained to frustrate the good counsel of Ahithophel, so that the LORD might bring all the evils upon Absalom.

Decision and theological hinge of the chapter

καὶ εἶπεν Αβεσσαλωμ

The turning-point: Absalom and all Israel prefer Hushai's counsel — and the narrator unveils the cause: κύριος ἐνετείλατο διασκεδάσαι τὴν βουλήν Αχιτοφελ τὴν ἀγαθὴν ('the LORD ordained to scatter the good counsel of Ahithophel'). The deliberation of men is overruled by the βουλή of God; the purpose clause (ὅπως ἂν ἐπαγάγῃ ... τὰ κακὰ) discloses the divine intent to bring disaster upon Absalom. Both occurrences of κύριος render the Tetragrammaton.

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 (collective verdict)

→ constative aorist

λέγω: aorist εἶπεν; the singular verb with a compound subject (Absalom and all Israel) is a Hebraizing concord — the assembly's unanimous verdict.

Αβεσσαλωμ
Absalom

subject (indeclinable, with πᾶς ἀνὴρ)

→ participant identification

Αβεσσαλωμ: indeclinable; the prince, whose fateful preference for Hushai seals his doom.

καὶ
and

coordinate conjunction (joining subjects)

→ discourse linkage or contrast

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

πᾶς
every

Nominative

attributive adjective (with ἀνὴρ)

→ participant prominence

πᾶς: 'every / all'; πᾶς ἀνὴρ Ἰσραηλ ('every man of Israel') = the whole assembly, unanimous as in v. 4 — but now choosing the fatal counsel.

ἀνὴρ
man

Nominative

subject (collective, with Ἰσραηλ)

→ participant prominence

ἀνὴρ: 'man'; the distributive πᾶς ἀνὴρ renders שׂוֹמְרֵי ('every man / each one').

Ἰσραηλ
Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ἰσραηλ: indeclinable; the national assembly that ratifies Hushai's counsel.

ἀγαθὴ
good / better

Nominative

predicate adjective (comparative force with ὑπέρ)

→ participant prominence

ἀγαθός: 'good'; with ὑπέρ ('above') it functions as a comparative — Hushai's counsel is 'better than' Ahithophel's; pointedly the same adjective the narrator then turns ironic (τὴν ἀγαθὴν, of Ahithophel's counsel).

ἡ
the

Nominative

article (with βουλῇ)

→ noun-phrase marking

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

βουλὴ
counsel

Nominative

subject (Hushai's counsel)

→ participant prominence

βουλῇ: 'counsel'; the keyword; here Hushai's plan, judged superior.

Χουσι
of Hushai

genitive of relationship (indeclinable)

→ participant identification

Χουσι: indeclinable; the author of the preferred counsel.

τοῦ
the

Genitive

article (with the gentilic Αραχί)

→ noun-phrase marking

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

Αραχι

Archite

appositional gentilic (indeclinable: 'the Archite')

→ participant identification

Αραχι: indeclinable; identifies Hushai by clan, as in v. 5.

ὑπὲρ

above / than

preposition + accusative (comparison)

→ spatial or relational framing

ὑπὲρ + acc.: 'above / beyond / more than'; here the comparative idiom ('better than') rendering ἢ of comparison.

τὴν

the

Accusative

article (with βουλήν)

→ noun-phrase marking

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

βουλήν

counsel

Accusative

accusative object of ὑπὲρ (Ahithophel's counsel)

→ object specification

βουλή: 'counsel'; Ahithophel's plan, now rejected as the lesser.

Αχιτοφελ

of Ahithophel

genitive of relationship (indeclinable)

→ participant identification

Αχιτοφελ: indeclinable; the counsellor whose rejected advice was in fact the sound one.

καί

and / for

narrative conjunction (introducing the explanatory aside)

→ discourse linkage or contrast

καί: here the connective introduces the narrator's theological explanation — effectively 'for'.

κύριος

the LORD

Nominative

subject (divine agent of the overruling)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD is the hidden agent who determines the council's verdict — the theological hinge of the whole Absalom narrative.

ἐνετείλατο

ordained / commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (divine decree)

→ constative aorist (decisive divine ordinance)

ἐντέλλομαι: 'command / ordain / charge'; renders תִּצַּו; the LORD 'ordained / gave command' to frustrate Ahithophel's counsel — sovereign determination working through human choice; cf. the same verb of Ahithophel ordering his house (v. 23).

διασκεδάσαι

to frustrate / scatter

Aor Act Inf · διασκεδάζω

complementary infinitive (with ἐνετείλατο)

→ verbal action or state

διασκεδάζω: 'scatter / disperse / annul / frustrate'; renders הִפֵּץ ('break / nullify'); the LORD ordains to bring to nothing the very counsel that would have succeeded — the key verb of the divine overruling.

τὴν

the

Accusative

article (with βουλήν)

→ noun-phrase marking

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

βουλήν

counsel

Accusative

direct object of διασκεδάσαι

→ object specification

βουλή: 'counsel'; Ahithophel's plan, divinely doomed to be scattered.

Αχιτοφελ

of Ahithophel

genitive of relationship (indeclinable)

→ participant identification

Αχιτοφελ: indeclinable; the counsel about to be nullified.

τὴν

the

Accusative

article (with ἀγαθὴν, attributive)

→ noun-phrase marking

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

ἀγαθὴν

good

Accusative

attributive adjective (with βουλήν)

→ object specification

ἀγαθός: 'good'; the narrator's pointed acknowledgement that Ahithophel's rejected counsel was in fact 'the good (sound) one' — its defeat is purely the LORD's doing, not its merit.

ὅπως

so that

purpose conjunction (with ἄν + subjunctive)

→ discourse linkage or contrast

ὅπως: 'so that'; with ἄν introduces the divine purpose clause disclosing why the LORD frustrated the counsel.

ἄν

modal particle (with ὅπως + subjunctive)

→ discourse linkage or contrast

ἄν: modal particle reinforcing the purpose subjunctive; untranslatable in itself.

ἐπαγάγη

might bring upon

Aor Act Subj 3 Sg · ἐπάγω

verb of purpose clause (divine intent)

→ prospective aorist subjunctive (divine purpose)

ἐπάγω: 'bring upon / lead against'; the compound ἐπ- marks hostile imposition; renders נִבְּרַח; the LORD's purpose is to bring calamity upon Absalom — the rejected counsel would have saved him.

κύριος

the LORD

Nominative

subject of ἐπαγάγη (divine agent, restated)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the restatement of the divine subject within the purpose clause underscores that the disaster on Absalom is the LORD's deliberate act.

ἐπὶ

upon

preposition + accusative (hostile direction)

→ spatial or relational framing

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

Αβεσσαλωμ

Absalom

accusative object of ἐπὶ (indeclinable)

→ participant identification

Αβεσσαλωμ: indeclinable; the object of the divinely-ordained calamity.

τὰ

the

Accusative

article (with κακά)

→ noun-phrase marking

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

κακά

evils / calamities

Accusative

direct object of ἐπαγάγη (with πάντα)

→ object specification

κακός: 'evil / calamity / disaster'; the neuter plural τὰ κακά ('the evils') renders נֶפֶשׁ; the totality of the coming catastrophe on Absalom — defeat and death in ch. 18.

πάντα

all

Accusative

attributive adjective (with τὰ κακά)

→ object specification

πᾶς: 'all'; τὰ κακά πάντα ('all the evils') stresses the comprehensiveness of the doom the LORD has ordained for Absalom.

15 καὶ εἶπεν Χουσι ὁ τοῦ Αραχι πρὸς Σαδωκ καὶ Αβιαθαρ τοὺς ἱερεῖς οὕτως καὶ οὕτως συνεβούλευσεν
Αχιτοφελ τῷ Αβεσσαλωμ καὶ τοῖς πρεσβυτέροις Ἰσραηλ καὶ οὕτως καὶ οὕτως συνεβούλευσα ἐγώ

And Hushai the Archite said to Zadok and Abiathar the priests, 'Thus and thus did Ahithophel counsel Absalom and the elders of Israel, and thus and thus have I counselled.'

Scene transition: Hushai briefs the priests καὶ εἶπεν Χουσι

Hushai, his work done in council, secretly briefs the priests Zadok and Abiathar (David's agents, 15:27–29) on both counsels, so a warning can reach David. The colloquial repetition οὕτως καὶ οὕτως ('thus and thus') is a Hebraism (תַּלְתָּי תַּלְתָּי) summarizing speech without restating it; the emphatic συνεβούλευσα ἐγώ ('I myself counselled') sets Hushai's advice over against Ahithophel's.

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: aorist εἶπεν; Hushai now turns from the council to the priests.

Χουσι

Hushai

subject (indeclinable)

→ participant identification

Χουσι: indeclinable; David's agent, relaying intelligence.

ὁ

the

Nominative

article (substantival, with τοῦ Αραχι)

→ noun-phrase marking

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

τοῦ

of the

Genitive

article (with Αραχι, 'the [son/man] of the Archite')

→ noun-phrase marking

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

Αραχι

Archite

appositional gentilic (indeclinable: 'the Archite')

→ participant identification

Αραχι: indeclinable; the construction ὁ τοῦ Αραχι ('the Archite / the one of the Archite [clan]') identifies Hushai by his lineage.

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).

Σαδωκ

Zadok

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Σαδωκ: transliteration of Hebrew זָדוּק; the priest loyal to David, left in Jerusalem as his informant (15:27–29); indeclinable.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Αβιαθαρ
Abiathar

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Αβιαθαρ: transliteration of Hebrew אֲבִיָּתָר; the other priest loyal to David; indeclinable; with Zadok he forms David's intelligence link in Jerusalem.

τοὺς
the

Accusative

article (with ἱερεῖς, appositional)

→ noun-phrase marking

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

ἱερεῖς
priests

Accusative

accusative in apposition to Σαδωκ and Αβιαθαρ

→ object specification

ἱερεῖς: 'priest'; renders יִכָּזִי; identifies Zadok and Abiathar by office — their priestly access makes them ideal covert messengers.

οὕτως
thus

adverb of manner (summarizing speech)

→ adverbial qualification

οὕτως: 'thus / so'; the doubled οὕτως καὶ οὕτως ('thus and thus') renders תַּלְתָּל, a Hebraism summarizing a report without quoting it in full.

καὶ
and

coordinate conjunction (in the οὕτως-formula)

→ discourse linkage or contrast

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

οὕτως
thus

adverb of manner (second member of the formula)

→ adverbial qualification

οὕτως: second member of 'thus and thus.'

συνεβούλευσεν
counselled

Aor Act Indic 3 Sg · συμβουλεύω

main verb (reporting Ahithophel's counsel)

→ constative aorist

συμβουλεύω: 'advise / counsel'; renders יִצְחָר; Hushai summarizes the substance of Ahithophel's advice for the priests.

Αχιτοφελ
Ahithophel

subject of συνεβούλευσεν (indeclinable)

→ participant identification

Αχιτοφελ: indeclinable; whose counsel is being reported to David's agents.

τῷ
the

Dative

article (with Αβεσσαλωμ, marking dative)

→ noun-phrase marking

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

Αβεσσαλωμ
Absalom

indirect object of συνεβούλευσεν (indeclinable, articular dative)

→ participant identification

Αβεσσαλωμ: indeclinable; the recipient of Ahithophel's counsel, marked dative by the article τῷ.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article (with πρεσβύτεροις)

→ noun-phrase marking

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

πρεσβύτεροις

elders

Dative

indirect object of συνεβούλευσεν (parallel to Αβεσσαλωμ)

→ sphere or reference

πρεσβύτερος: 'elder'; the elders of Israel, co-recipients of Ahithophel's counsel (cf. v. 4).

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; 'the elders of Israel.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὕτως

thus

adverb of manner (second οὕτως-formula, of Hushai's counsel)

→ adverbial qualification

οὕτως: introduces the parallel summary of Hushai's own counsel.

καὶ

and

coordinate conjunction (in the formula)

→ discourse linkage or contrast

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

οὕτως

thus

adverb of manner (second member)

→ adverbial qualification

οὕτως: 'thus and thus' again, now of Hushai's advice.

συνεβούλευσα

I counselled

Aor Act Indic 1 Sg · συμβουλεύω

main verb (Hushai's own counsel)

→ constative aorist

συμβουλεύω: 'counsel'; the first-person aorist contrasts Hushai's advice with Ahithophel's; cf. the emphatic συνεβούλευσα ἐγώ of v. 11.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: the emphatic pronoun stresses Hushai's personal authorship of the counter-counsel — and that the priests must act on the discrepancy between the two plans.

16 καὶ νῦν ἀποστείλατε ταχὺ καὶ ἀναγγεῖλατε τῷ Δαυιδ λέγοντες μὴ αὐλισθῆς τὴν νύκτα ἐν Αραβῶθ τῆς ἐρήμου καὶ γε διαβαίνων σπεῦσον μήποτε καταπίῃ τὸν βασιλέα καὶ πάντα τὸν λαὸν τὸν μετ' αὐτοῦ

'And now, send quickly and report to David, saying, Do not lodge this night in the fords of the wilderness, but by all means cross over, lest the king be swallowed up, and all the people with him.'

Hushai's urgent instruction to warn David καὶ νῦν

The transitional καὶ νῦν ('and now', rendering $\kappa\alpha\iota\ \nu\acute{\upsilon}\nu$) shifts from report to imperative: warn David at once to cross the Jordan rather than camp at the fords. Hushai cannot be sure which counsel will prevail, so he urges immediate flight. The vivid καταπίῃ ('swallow up') pictures the danger of being overtaken at the river crossing.

καὶ
and

conjunction (with νῦν, transitional)

→ discourse linkage or contrast

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

νῦν
now

temporal adverb (transitional: 'and now')

→ adverbial qualification

νῦν: the formula καὶ νῦν renders $\kappa\alpha\iota\ \nu\acute{\upsilon}\nu$, a Hebraism marking the transition from background to the practical demand.

ἀποστείλατε
send

Aor Act Impv 2 Pl · ἀποστέλλω

main verb (urgent command to the priests)

→ ingressive aorist imperative (send at once)

ἀποστέλλω: 'send / dispatch'; renders $\alpha\pi\sigma\tau\epsilon\lambda\lambda\omega$; the imperative sets the relay of the warning in motion.

ταχὺ
quickly

adverb of manner (urgency)

→ clausal contribution

ταχύς (adv. ταχύ): 'quickly / swiftly'; renders $\tau\alpha\chi\upsilon\varsigma$; speed is essential — David must cross before any pursuit.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀναγγεῖλατε
report

Aor Act Impv 2 Pl · ἀναγγέλλω

main verb (command to relay the message)

→ ingressive aorist imperative

ἀναγγέλλω: 'announce / report / bring word'; renders $\alpha\gamma\gamma\epsilon\lambda\lambda\omega$; the verb of relaying intelligence, recurrent in vv. 16–21.

τῷ
the

Dative

article (with Δαυιδ, marking dative)

→ noun-phrase marking

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

Δαυιδ
David

indirect object of ἀναγγεῖλατε (indeclinable, articular dative)

→ participant identification

Δαυιδ: indeclinable; the king to be warned, marked dative by τῷ.

λέγοντες

saying

Pres Act Part Nom Masc Pl · λέγω

pleonastic participle (Hebraism, introducing direct speech)

→ present participle (speech accompanying the objecting)

λέγω: the participle λέγοντες reproduces לַמַּלְאָכִים, the quotation-marker.

μὴ

not

negative (with prohibitive subjunctive)

→ clausal qualification or emphasis

μὴ: the negation of the prohibition 'do not lodge.'

ἀυλίσθης

lodge / spend the night

Aor Pass Subj 2 Sg · ἀυλίζομαι

prohibitive subjunctive (μὴ + aor. subj.)

→ prohibitive aorist subjunctive (do not pass the night)

ἀυλίζομαι: 'lodge / pass the night / bivouac'; renders לָלַךְ; David must not camp at the vulnerable fords but press on across the river.

τὴν

the

Accusative

article (with νύκτα)

→ noun-phrase marking

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

νύκτα

night

Accusative

accusative of time (duration: 'through the night')

→ object specification

νύξ: 'night'; the accusative of time τὴν νύκτα ('this night') — the very night Ahithophel proposed to strike (cf. v. 1).

ἐν

in / at

preposition + dative (locative)

→ spatial or relational framing

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

Αραβῶθ

the fords / plains

object of ἐν (transliterated place-term, indeclinable)

→ participant identification

Αραβῶθ: transliteration of Hebrew אַרְבּוֹת ('fords / steppes / plains', the Arabah crossings of the Jordan); indeclinable; the dangerous staging-ground David must not linger at.

τῆς

of the

Genitive

article (with ἐρήμου)

→ noun-phrase marking

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

ἐρήμου

wilderness

Genitive

genitive of relationship (with Αραβῶθ: 'fords of the wilderness')

→ relational specification

ἐρημος: 'wilderness / desert'; renders אֶרֶץ; locates the Arabah fords in the desert region David is traversing in his flight.

καί

but / and indeed

adverbial conjunction (with γε)

→ discourse linkage or contrast

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

γε

by all means

emphatic enclitic (καί γε = 'and indeed / by all means')

→ clausal contribution

γε: with καί (kaige idiom for אֲנִי) emphasizes the urgent positive command that follows — 'by all means cross.'

διαβαίνων

crossing over

Pres Act Part Nom Masc Sg · διαβαίνω

circumstantial participle (with σπεύσον: 'hasten in crossing')

→ verbal action or state

διαβαίνω: 'cross over / pass through'; renders עָבַר; the participle with σπεύσον urges David to make the river-crossing without delay; cf. διέβησαν τὸν Ιορδάνην (v. 22).

σπεῦσον

hasten

Aor Act Impv 2 Sg · σπεύδω

main verb (positive command, with participle)

→ *ingressive aorist imperative (make haste)*

σπεύδω: 'hasten / hurry'; renders / שָׁחַץ; the urgent imperative — speed of crossing is David's safety.

μήποτε

lest

conjunction (negative purpose/fear clause)

→ *discourse linkage or contrast*

μήποτε: 'lest / in case'; renders לְפָנֶיךָ; introduces the feared outcome if David delays.

καταπίη

swallow up

Aor Act Subj 3 Sg · καταπίνω

verb of fear clause (μήποτε + subjunctive)

→ *prospective aorist subjunctive (the dreaded outcome)*

καταπίνω: 'swallow down / engulf / destroy'; renders לָאָכַל; the vivid metaphor of being 'swallowed up' depicts the annihilation that would follow capture at the fords.

τὸν

the

Accusative

article (with βασιλέα)

→ *noun-phrase marking*

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

βασιλέα

king

Accusative

direct object of καταπίη

→ *object specification*

βασιλεύς: 'king'; David, who would be 'swallowed up' — the same royal title used in Ahithophel's plan (v. 2).

καὶ

and

coordinate conjunction

→ *discourse linkage or contrast*

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

πάντα

all

Accusative

attributive adjective (with λαόν)

→ *object specification*

πᾶς: 'all'; the whole following would perish with the king.

τὸν

the

Accusative

article (with λαόν)

→ *noun-phrase marking*

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

λαόν

people

Accusative

direct object of καταπίη (with βασιλέα)

→ *object specification*

λαός: 'people'; David's whole company, endangered with him.

τὸν

the ones

Accusative

article (attributive, with μετ' αὐτοῦ)

→ *noun-phrase marking*

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

μετ'

with

preposition + genitive (accompaniment; elided)

→ *spatial or relational framing*

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

αὐτοῦ

him

Genitive

genitive object of μετ' ('the people with him')

→ *relational specification*

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

17 καὶ Ἰωναθαν καὶ Ἀχιμαας εἰστήκεισαν ἐν τῇ πηγῇ Ρωγηλ καὶ ἐπορεύθη ἡ παιδίσκη καὶ ἀνήγγειλεν αὐτοῖς καὶ αὐτοὶ πορεύονται καὶ ἀναγγέλλουσιν τῷ βασιλεῖ Δαυιδ ὅτι οὐκ ἐδύναντο ὀφθῆναι τοῦ εἰσελθεῖν εἰς τὴν πόλιν

Now Jonathan and Ahimaaz were standing at the spring Rogel, and the maidservant would go and report to them, and they would go and report to King David; for they could not be seen entering the city.

Background: the relay mechanism of the messengers

καὶ Ἰωναθαν καὶ Ἀχιμαας

The narrator describes the courier system: the priests' sons Jonathan and Ahimaaz wait outside the city at En-rogel; a maidservant carries word out to them, and they relay it to David — because they could not risk being seen entering Jerusalem. The shift to the present tense (πορεύονται, ἀναγγέλλουσιν) is a vivid historic present describing the customary procedure.

καὶ

and / now

narrative conjunction (scene-setting)

→ discourse linkage or contrast

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

Ἰωναθαν

Jonathan

subject (indeclinable proper noun)

→ participant identification

Ἰωναθαν: transliteration of Hebrew יְהוֹנָתָן; son of the priest Abiathar (cf. 15:27, 36); one of the two couriers; indeclinable.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἀχιμαας

Ahimaaz

subject (indeclinable proper noun)

→ participant identification

Ἀχιμαας: transliteration of Hebrew אַחִימָאָז; son of the priest Zadok; the other courier (later the runner of 18:19–29); indeclinable.

εἰστήκεισαν

were standing

Plpf Act Indic 3 Pl · ἵστημι

main verb (background pluperfect, stative)

→ stative pluperfect (they were posted/waiting)

ἵστημι: the pluperfect εἰστήκεισαν ('had taken their stand / were standing') with stative force; renders עֲמָדָם; the couriers were posted at the spring, out of sight of the city.

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with πηγῇ)

→ noun-phrase marking

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

πηγῇ

spring

Dative

dative of place (where they stood)

→ sphere or reference

πηγή: 'spring / fountain'; renders יַעַן; with Ρωγηλ = En-rogel, the spring just outside Jerusalem; a discreet rendezvous point.

Ρωγηλ

Rogel

appositional place-name (indeclinable: 'spring of Rogel')

→ participant identification

Ρωγηλ: transliteration of Hebrew רֹגֶל (En-rogel); indeclinable; the spring south of Jerusalem where the couriers waited unseen.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

would go

Aor Pass Indic 3 Sg · πορεύομαι

main verb (customary action of the maidservant)

→ customary/iterative aorist (the regular procedure)

πορεύομαι: 'go / travel'; renders הִלַּךְ; the maidservant's regular trips carried the intelligence out to the waiting couriers.

ἡ

the

Nominative

article (with παιδίσκη)

→ noun-phrase marking

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

παιδίσκη

maidservant

Nominative

subject of ἐπορεύθη

→ participant prominence

παιδίσκη: 'maidservant / young female slave'; renders הַתְּפִישׁ; an inconspicuous courier who could move between city and spring without arousing suspicion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνήγγειλεν

would report

Aor Act Indic 3 Sg · ἀναγγέλλω

main verb (customary report to the couriers)

→ customary/iterative aorist

ἀναγγέλλω: 'report / bring word'; the maidservant relayed the priests' intelligence to Jonathan and Ahimaaz.

αὐτοῖς

to them

Dative

indirect object of ἀνήγγειλεν (the couriers)

→ participant reference or interest

αὐτός: 'them'; Jonathan and Ahimaaz.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

αὐτοὶ

they

Nominative

subject (intensive pronoun, the couriers)

→ participant reference

αὐτός: 'they themselves'; the couriers, who in turn carry the word onward to David.

πορεύονται

go

Pres Mid/Pass Indic 3 Pl · πορεύομαι

main verb (historic present)

→ historic present (vivid customary action)

πορεύομαι (pres.): the historic present vivifies the couriers' regular runs to David — they would go and relay the news.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀναγγέλλουσιν

report

Pres Act Indic 3 Pl · ἀναγγέλλω

main verb (historic present)

→ historic present (vivid customary action)

ἀναγγέλλω (pres.): the historic present continues the vivid description of the relay — they report to the king.

τῷ

the

Dative

article (with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

indirect object of ἀναγγέλλουσιν

→ sphere or reference

βασιλεὺς: 'king'; David, the recipient of the relayed warning.

Δαυιδ

David

apposition to βασιλεῖ (indeclinable)

→ participant identification

Δαυιδ: indeclinable; 'King David', the goal of the courier chain.

ὅτι

for / because

causal conjunction (explaining the relay)

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason for the indirect relay — the couriers could not be seen in the city.

οὐκ

not

negative (with ἐδύναντο)

→ clausal qualification or emphasis

οὐ: negates ἐδύναντο — 'they could not.'

ἐδύναντο

they could

Impf Mid/Pass Indic 3 Pl · δύναμαι

main verb of causal clause

→ imperfect of ability (ongoing inability)

δύναμαι: 'be able'; the imperfect with the negative marks an ongoing constraint — they dared not be seen; renders יָכְלוּ.

ὀφθῆναι

to be seen

Aor Pass Inf · ὁράω

complementary infinitive (with ἐδύναντο)

→ purpose infinitive (in order to present oneself)

ὁράω (aor. pass. inf.): 'be seen / appear'; renders יָרָא; the couriers could not afford to be observed entering Jerusalem, hence the spring-rendezvous.

τοῦ

the

Genitive

article (with the infinitive εἰσελθεῖν, articular)

→ noun-phrase marking

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

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

articular infinitive of purpose/exegesis ('in entering')

→ constative aorist infinitive

εἰσέρχομαι: 'enter / go in'; the articular infinitive τοῦ εἰσελθεῖν explains the danger — they could not be seen 'in the act of entering' the city.

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (Jerusalem)

→ object specification

πόλις: 'city'; here Jerusalem, now in Absalom's hands, into which the couriers could not safely go.

18 καὶ εἶδεν αὐτοὺς παιδάριον καὶ ἀπήγγειλεν τῷ Αβεσσαλωμ καὶ ἐπορεύθησαν οἱ δύο ταχέως καὶ εἰσῆλθαν εἰς οἰκίαν ἀνδρὸς ἐν Βαουριμ καὶ αὐτῷ λάκκος ἐν τῇ αὐλῇ καὶ κατέβησαν ἐκεῖ

But a boy saw them and told Absalom; so the two went off quickly and came to the house of a man in Bahurim, who had a well in his courtyard, and they went down into it.

Complication: the couriers are spotted and hide καὶ εἶδεν αὐτοὺς παιδάριον

The relay is jeopardized when a boy spots the couriers and informs Absalom. They flee to Bahurim — the same hostile town where Shimei had cursed David (16:5) — and hide in a well (λάκκος) in a sympathizer's courtyard. The terse parataxis (εἶδεν ... ἀπήγγειλεν ... ἐπορεύθησαν ... εἰσῆλθαν ... κατέβησαν) drives the suspense.

καὶ

and / but

narrative conjunction (complication)

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (the boy spots the couriers)

→ constative aorist

ὁράω: 'see'; renders ἵκῃ; the chance sighting that threatens to betray the mission.

αὐτοὺς

them

Accusative

direct object of εἶδεν (the couriers)

→ participant reference

αὐτός: 'them'; Jonathan and Ahimaaz.

παιδάριον

a boy / lad

Nominative

subject of εἶδεν

→ participant prominence

παιδάριον: 'young boy / servant-lad'; renders ἄνθρωπος; the unnamed boy whose report endangers the couriers — a small detail heightening the tension.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγγειλεν

told

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb (the boy informs Absalom)

→ constative aorist

ἀπαγγέλλω: 'report / announce'; renders ἡρῶν; the boy carries word to Absalom, setting off the pursuit.

τῷ

the

Dative

article (with Ἀβεσσαλωμ, marking dative)

→ noun-phrase marking

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

Ἀβεσσαλωμ

Absalom

indirect object of ἀπήγγειλεν (indeclinable, articular dative)

→ participant identification

Ἀβεσσαλωμ: indeclinable; informed of the couriers, he will send servants in pursuit (v. 20).

καὶ

and / so

narrative conjunction (consequence)

→ discourse linkage or contrast

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

ἐπορεύθησαν

went off

Aor Pass Indic 3 Pl · πορεύομαι

main verb (the couriers flee)

→ constative aorist

πορεύομαι: 'go / depart'; the couriers hurry away to escape detection.

οἱ

the

Nominative

article (with δύο)

→ noun-phrase marking

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

δύο

two

Nominative

numeral substantive (subject: 'the two')

→ measure or count

δύο: 'two'; indeclinable numeral; οἱ δύο ('the two') = Jonathan and Ahimaaz.

ταχέως

quickly

adverb of manner (urgency)

→ clausal contribution

ταχέως: 'quickly / swiftly'; renders מְהֵרָה; speed is vital to evade the pursuit Absalom will send.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθαν

came / entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (entering the man's house)

→ constative aorist

εἰσέρχομαι: 'enter / come in'; the alpha-aorist form εἰσῆλθαν (Koine) for classical εἰσῆλθον; renders נָלוּב; they take refuge in a friendly house.

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

οἰκίαν

house

Accusative

accusative object of εἰς (refuge)

→ object specification

οἰκία: 'house / dwelling'; renders תּוֹכַח; the home of a David-sympathizer in Bahurim.

ἀνδρὸς

of a man

Genitive

genitive of possession (the man's house)

→ relational specification

ἀνὴρ: 'man'; the unnamed householder who shelters the couriers.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Βαουριμ

Bahurim

object of ἐν (indeclinable place-name)

→ participant identification

Βαουριμ: transliteration of Hebrew בְּחִירִים; a village on the route from Jerusalem to the Jordan (cf. 16:5, where Shimei cursed David); indeclinable.

καὶ

and

narrative conjunction (parenthetical detail)

→ discourse linkage or contrast

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

αὐτῷ

to him / he had

Dative

dative of possession (the man had a well)

→ participant reference or interest

αὐτός: the dative of possession (καὶ αὐτῷ λάκκος = 'and he had a well') renders the Hebrew possessive לוֹ construction; introduces the hiding-place.

λάκκος

a well / cistern

Nominative

subject (of the possessive clause)

→ participant prominence

λάκκος: 'pit / cistern / well'; renders לִקְיָה; the dry well in the courtyard becomes the couriers' refuge — recalling Joseph's pit (Gen 37:24) and Jeremiah's cistern (Jer 38:6).

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 αὐλή)

→ noun-phrase marking

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

αὐλή

courtyard

Dative

dative of place (location of the well)

→ sphere or reference

αὐλή: 'courtyard / enclosure'; renders ἡσυχία; the household courtyard where the concealing well stood.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέβησαν

they went down

Aor Act Indic 3 Pl · καταβαίνω

main verb (descending into the well)

→ constative aorist

καταβαίνω: 'go down / descend'; renders ἔβησαν; the couriers climb down into the well to hide.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; into the well, their place of concealment.

19 καὶ ἔλαβεν ἡ γυνὴ καὶ διεπέτασεν τὸ ἐπικάλυμμα ἐπὶ πρόσωπον τοῦ λάκκου καὶ ἔψυξεν ἐπ' αὐτῷ Αραφῶθ καὶ οὐκ ἐγνώσθη ῥῆμα

And the woman took and spread the covering over the mouth of the well, and scattered groats upon it, and the thing was not known.

Concealment: the woman's ruse

καὶ ἔλαβεν ἡ γυνή

The householder's wife completes the concealment: she spreads a covering over the well-mouth and scatters Αραφῶθ (groats / crushed grain) on it as if drying it, disguising the hiding-place. The result-clause καὶ οὐκ ἐγνώσθη ῥῆμα ('and the thing was not known') echoes 19's earlier theme and assures the reader the ruse succeeded — recalling Rahab's concealment of the spies (Josh 2:6).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (the woman acts)

→ constative aorist

λαμβάνω: 'take'; renders תָּקַח; the first of the woman's swift, decisive actions to hide the couriers.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

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

γυνή

woman

Nominative

subject of ἔλαβεν and διεπέτασεν

→ participant prominence

γυνή: 'woman / wife'; renders תְּשֻׁנָּה; the householder's wife, who like Rahab (Josh 2) shields the agents and lies to the pursuers.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διεπέτασεν

spread out

Aor Act Indic 3 Sg · διαπετάννυμι

main verb (spreading the cover)

→ constative aorist

διαπετάννυμι: 'spread out / stretch over'; renders שָׁרַף; the woman draws a covering across the well-mouth to conceal the men below.

τὸ

the

Accusative

article (with ἐπικάλυμμα)

→ noun-phrase marking

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

ἐπικάλυμμα

covering

Accusative

direct object of διεπέτασεν

→ object specification

ἐπικάλυμμα: 'covering / cover'; renders תְּרִיחַ; the cloth or screen spread over the well to hide its opening.

ἐπὶ

over

preposition + accusative (position over)

→ spatial or relational framing

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

πρόσωπον

face / mouth

Accusative

accusative object of ἐπὶ (the well's surface)

→ object specification

πρόσωπον: 'face / surface'; ἐπὶ πρόσωπον τοῦ λάκκου ('over the face of the well') is a Hebraism (עַל־פְּנֵי) for the well's mouth or opening.

τοῦ

of the

Genitive

article (with λάκκου)

→ noun-phrase marking

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

λάκκου

well

Genitive

genitive of relationship (the well's mouth)

→ relational specification

λάκκος: 'well / cistern'; the same well of v. 18, now covered over.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔψυξεν

spread to dry / scattered

Aor Act Indic 3 Sg · ψύχω

main verb (drying out the grain)

→ constative aorist

ψύχω: 'cool / dry (in the air)'; here 'spread out to dry'; renders ΓΥΨ; the woman spreads grain on the cover as if drying it, making the spot look ordinary.

ἐπὶ

on

preposition + dative (position; elided)

→ spatial or relational framing

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

αὐτῷ

it

Dative

dative object of ἐπὶ (the covering)

→ participant reference or interest

αὐτός: 'it'; the covering, on which the grain is spread.

Αραφωθ

groats / crushed grain

direct object of ἔψυξεν (transliterated term, indeclinable)

→ participant identification

Αραφωθ: transliteration of Hebrew אֲרָפָה ('crushed grain / groats'); the LXX leaves the Hebrew untranslated; the grain spread to dry is the camouflage that completes the disguise.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

οὐκ

not

negative (with ἐγνώσθη)

→ clausal qualification or emphasis

οὐ: negates ἐγνώσθη — the matter stayed hidden.

ἐγνώσθη

was known

Aor Pass Indic 3 Sg · γινώσκω

main verb (result: concealment succeeded)

→ constative aorist (passive)

γινώσκω (aor. pass.): 'be known / found out'; renders גָּלַג; the ruse worked — the pursuers learned nothing.

ῥῆμα

the thing / matter

Nominative

subject of ἐγνώσθη

→ participant prominence

ῥῆμα: 'word / thing / matter'; the Hebraism ῥῆμα (= רֵאָז, 'thing / affair') means 'the matter was not discovered' — the couriers' presence remained secret.

20 καὶ ἦλθαν οἱ παῖδες Αβεσσαλωμ πρὸς τὴν γυναῖκα εἰς τὴν οἰκίαν καὶ εἶπαν ποῦ Αχιμαας καὶ Ἰωναθαν καὶ εἶπεν αὐτοῖς ἡ γυνή παρῆλθαν μικρὸν τοῦ ὕδατος καὶ ἐζήτησαν καὶ οὐχ εὔραν καὶ ἀνέστρεψαν εἰς Ἱερουσαλημ

And Absalom's servants came to the woman at the house and said, 'Where are Ahimaaz and Jonathan?' And the woman said to them, 'They have gone over a little beyond the water.' And they searched and did not find them, and returned to Jerusalem.

The pursuit foiled by the woman's lie

καὶ ἦλθαν οἱ παῖδες Αβεσσαλωμ

Absalom's servants arrive and interrogate the woman; her brief misdirection — παρῆλθαν μικρὸν τοῦ ὕδατος ('they have crossed a little beyond the water') — sends them on a fruitless search, and they return empty-handed to Jerusalem. The episode closely mirrors Rahab's deflection of the king of Jericho's men (Josh 2:4–7).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθαν

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (the servants arrive)

→ constative aorist

ἔρχομαι: 'come'; the Koine alpha-aorist ἦλθαν for ἦλθον; renders נִיב; Absalom's pursuers arrive at the house.

οἱ

the

Nominative

article (with παῖδες)

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of ἦλθαν

→ participant prominence

παῖς: 'servant / attendant'; renders דִּיבָּנִי; Absalom's men sent to capture the couriers.

Αβεσσαλωμ

of Absalom

genitive of relationship (indeclinable)

→ participant identification

Αβεσσαλωμ: indeclinable; 'Absalom's servants.'

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γυναῖκα)

→ noun-phrase marking

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

γυναῖκα

woman

Accusative

accusative object of πρὸς

→ object specification

γυνή: 'woman'; the same wife who concealed the couriers (v. 19), now questioned.

εἰς

at / into

preposition + accusative (place)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with οἰκίαν)

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative object of εἰς (the house)

→ object specification

οἰκία: 'house'; the same dwelling where the couriers hid.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (the servants question)

→ constative aorist

λέγω: the Koine alpha-aorist εἶπαν for εἶπον; the servants put their question.

ποῦ

where

interrogative adverb (direct question)

→ clausal contribution

ποῦ: 'where?'; renders הַיָּמָּה / הַיָּמָּה; the servants demand the couriers' whereabouts.

Αχιμαας

Ahimaaz

subject of the elliptical question (indeclinable)

→ participant identification

Αχιμαας: indeclinable; named first among the sought couriers.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιωναθαν

Jonathan

subject of the elliptical question (indeclinable)

→ participant identification

Ιωναθαν: indeclinable; the second courier sought.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the woman's reply)

→ constative aorist

λέγω: aorist εἶπεν; the woman's deflecting answer.

αὐτοῖς

to them

Dative

indirect object of εἶπεν (the servants)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of εἶπεν (the servants).

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

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

γυνή

woman

Nominative

subject of εἶπεν

→ participant prominence

γυνή: 'woman'; the quick-witted wife whose lie saves the couriers.

παρήλθαν

they have gone over

Aor Act Indic 3 Pl · παρέρχομαι

main verb of direct speech (the woman's lie)

→ constative aorist (within the deceptive report)

παρέρχομαι: 'pass by / go past / cross over'; the Koine alpha-aorist παρήλθαν; renders רָבַץ; the woman claims the men 'have gone on past the water' — a false trail.

μικρόν

a little

Accusative

adverbial accusative (extent: 'a little way')

→ object specification

μικρός: 'small / little'; the adverbial accusative μικρόν ('a little') vaguely places the couriers just beyond reach, sending the pursuers off.

τοῦ

the

Genitive

article (with ὕδατος)

→ noun-phrase marking

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

ὕδατος

water

Genitive

genitive of separation/place (beyond the water)

→ relational specification

ὕδωρ: 'water'; the genitive (μικρόν τοῦ ὕδατος, 'a little beyond the water') — the stream or brook past which the woman claims the men went.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐζήτησαν

they searched

Aor Act Indic 3 Pl · ζητέω

main verb (the fruitless search)

→ constative aorist

ζητέω: 'seek / search'; renders שָׁרְצוּ; the servants hunt along the false trail.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὐχ

not

negative (with εὑραν)

→ clausal qualification or emphasis

οὐ: negates εὑραν — the search failed.

εὑραν

found

Aor Act Indic 3 Pl · εὕρισκω

main verb (failure to find)

→ constative aorist

εὕρισκω: 'find'; the Koine alpha-aorist εὑραν; renders נִצְּחָה; the pursuers find nothing — the ruse holds.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστρεψαν

returned

Aor Act Indic 3 Pl · ἀναστρέφω

main verb (the servants give up)

→ constative aorist

ἀναστρέφω: 'turn back / return'; renders
בָּשׁוּ; the pursuers return to Jerusalem
empty-handed, the danger past.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

accusative object of εἰς (indeclinable place-name)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew
יְרוּשָׁלַיִם; indeclinable in the LXX; the city,
now Absalom's base, to which the foiled
pursuers return.

21 ἐγένετο δὲ μετὰ τὸ ἀπελθεῖν αὐτοὺς καὶ ἀνέβησαν ἐκ τοῦ λάκκου καὶ ἐπορεύθησαν καὶ ἀνήγγειλαν τῷ βασιλεῖ Δαυιδ καὶ εἶπαν πρὸς Δαυιδ ἀνάστητε καὶ διάβητε ταχέως τὸ ὕδωρ ὅτι οὕτως ἐβουλεύσατο περὶ ὑμῶν Ἀχιτοφελ

And it came to pass, after they had gone away, that they came up out of the well and went and reported to King David; and they said to David, 'Arise and cross over the water quickly, for thus has Ahithophel counselled against you.'

Resolution: the warning reaches David

ἐγένετο δὲ

The danger past, the couriers emerge and deliver the warning. The formula ἐγένετο δὲ μετὰ τὸ ἀπελθεῖν ('and it came to pass after their going') with articular infinitive is a Hebraism (יְהִי). The urgent imperatives ἀνάστητε ... διάβητε ταχέως ('arise, cross quickly') relay Hushai's instruction (v. 16) directly to the king.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ constative aorist (Hebraism: 'and it came to pass')

γίνομαι: the formula ἐγένετο δέ ('and it came to pass') renders יְהִי, a standard LXX narrative-time marker introducing the next event.

δὲ

and / now

narrative continuative (post-positive)

→ discourse linkage or contrast

δέ: continuative particle marking the next narrative phase.

μετὰ

after

preposition + accusative (temporal, with articular infinitive)

→ spatial or relational framing

μετά + acc.: 'after'; with the articular infinitive forms the temporal clause 'after their going away.'

τὸ

the

Accusative

article (with the infinitive ἀπελθεῖν)

→ noun-phrase marking

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

ἀπελθεῖν

to go away

Aor Act Inf · ἀπέρχομαι

articular infinitive (temporal clause)

→ verbal action or state

ἀπέρχομαι: 'go away / depart'; the articular infinitive 'after their departing' refers to Absalom's servants leaving; renders the Hebrew infinitive construct with יֵצְאוּ.

αὐτοὺς

they / them

Accusative

accusative subject of the infinitive (the servants)

→ participant reference

αὐτός: the accusative subject of the infinitive — 'after they (the servants) departed.'

καί

and / that

narrative conjunction (apodosis after ἐγένετο)

→ discourse linkage or contrast

καί: the resumptive καί after ἐγένετο reflects the Hebrew waw of the apodosis (ו ... יְהִי-).

ἀνέβησαν

came up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (couriers emerge from the well)

→ constative aorist

ἀναβαίνω: 'go up / come up'; renders הֶעָלוּ; the couriers climb out of the well (reversing κατέβησαν, v. 18).

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with λάκκου)

→ noun-phrase marking

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

λάκκου

well

Genitive

genitive object of ἐκ (the hiding-place)

→ relational specification

λάκκος: 'well / cistern'; the hiding-place of vv. 18–19, now left behind.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθησαν

went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (they set off to David)

→ constative aorist

πορεύομαι: 'go / travel'; the couriers hurry to deliver the warning.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνήγγειλαν

reported

Aor Act Indic 3 Pl · ἀναγγέλλω

main verb (delivering the message)

→ constative aorist

ἀναγγέλλω: 'report / bring word'; the couriers deliver the intelligence to David, fulfilling Hushai's instruction (v. 16).

τῷ

the

Dative

article (with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

indirect object of ἀνήγγειλαν

→ sphere or reference

βασιλεῖς: 'king'; David, the recipient of the warning.

Δαυιδ

David

apposition to βασιλεῖ (indeclinable)

→ participant identification

Δαυιδ: indeclinable; 'King David.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (the couriers' urgent speech)

→ constative aorist

λέγω: the Koine alpha-aorist εἶπαν; introduces the direct warning to David.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of πρὸς (indeclinable)

→ participant identification

Δαυιδ: indeclinable; the king addressed.

ἀνάστητε

arise

Aor Act Impv 2 Pl · ἀνίστημι

main verb (urgent command to David's party)

→ ingressive aorist imperative (get up at once)

ἀνίστημι: 'rise up / set out'; renders ὀκ; the plural addresses David and his company — they must move immediately.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διάβητε

cross over

Aor Act Impv 2 Pl · διαβαίνω

main verb (command to cross the Jordan)

→ *ingressive aorist imperative*

διαβαίνω: 'cross over'; renders עָבַר; the imperative urges immediate crossing of the Jordan — the heart of Hushai's warning.

ταχέως

quickly

adverb of manner (urgency)

→ *clausal contribution*

ταχέως: 'quickly'; renders הָרַחֵם; speed is the message's whole point.

τὸ

the

Accusative

article (with ὕδωρ)

→ *noun-phrase marking*

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

ὕδωρ

water

Accusative

direct object of διάβητε (the Jordan)

→ *object specification*

ὕδωρ: 'water'; here the Jordan, which David must cross to safety; cf. v. 22 (τὸν Ἰορδάνην).

ὅτι

for

causal conjunction (grounds for the urgency)

→ *discourse linkage or contrast*

ὅτι: 'because'; introduces the reason — Ahithophel's lethal counsel.

οὕτως

thus

adverb of manner (referring to the counsel)

→ *adverbial qualification*

οὕτως: 'thus'; summarizes Ahithophel's plan as relayed to the priests (v. 15).

ἐβουλεύσατο

has counselled / plotted

Aor Mid Indic 3 Sg · βουλεύω

main verb of causal clause

→ *constative aorist*

βουλεύω (mid.): 'take counsel / plot'; renders יָצַד; here with hostile sense, 'plotted against you'; the same root as βουλή throughout the chapter.

περί

concerning / against

preposition + genitive (reference: 'against you')

→ *spatial or relational framing*

περί + gen.: 'concerning / about'; here with hostile nuance 'against you' (David's party).

ὕμῶν

you

Genitive

genitive object of περί (David and his men)

→ *relational specification*

οὐ (pl.): 'you'; the plural embraces David and all his company, the targets of Ahithophel's plot.

Ἀχιτοφελ

Ahithophel

subject of ἐβουλεύσατο (indeclinable)

→ *participant identification*

Ἀχιτοφελ: indeclinable; the plotter whose advice, though rejected, prompts David's urgent flight.

22 καὶ ἀνέστη Δαυιδ καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ καὶ διέβησαν τὸν Ιορδάνην ἕως τοῦ φωτὸς τοῦ πρωὶ ἕως ἑνὸς οὐκ ἔλαθεν ὃς οὐ διῆλθεν τὸν Ιορδάνην

So David arose, and all the people who were with him, and they crossed the Jordan by the light of morning; not so much as one was missing who had not crossed the Jordan.

Obedient response: David crosses the Jordan καὶ ἀνέστη Δαυιδ

David acts at once on the warning, and by dawn the entire company has crossed the Jordan — emphatically not one left behind (ἕως ἑνὸς οὐκ ἔλαθεν ὃς οὐ διῆλθεν). The double negative idiom underscores the completeness of the crossing, and the time-marker ἕως τοῦ φωτὸς τοῦ πρωὶ ('until the morning light') shows the night-long urgency that defeats Ahithophel's planned night-strike.

καὶ

and / so

narrative conjunction (response)

→ discourse linkage or contrast

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

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (David's immediate obedience)

→ constative aorist

ἀνίστημι: 'rise up / set out'; renders ἀνίσταμαι; David acts at once on the courier's command (ἀνάστητε, v. 21).

Δαυιδ

David

subject (indeclinable)

→ participant identification

Δαυιδ: indeclinable; the king, now moving to safety across the river.

καὶ

and

coordinate conjunction (joining subjects)

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; the whole company crosses together.

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 (with Δαυιδ)

→ participant prominence

λαός: 'people'; David's whole following — the very λαός Ahithophel hoped to scatter (v. 2).

ὁ

the ones

Nominative

article (attributive, with μετ' αὐτοῦ)

→ noun-phrase marking

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

μετ'

with

preposition + genitive (accompaniment; elided)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετ' ('the people with him')

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διέβησαν

crossed

Aor Act Indic 3 Pl · διαβαίνω

main verb (the crossing accomplished)

→ constative aorist

διαβαίνω: 'cross over'; renders רָכַב; the company fords the Jordan, escaping the trap; fulfils the imperative διάβητε (v. 21).

τὸν

the

Accusative

article (with Ιορδάνην)

→ noun-phrase marking

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

Ιορδάνην

Jordan

Accusative

direct object of διέβησαν

→ object specification

Ιορδάνης: the Jordan river; unlike most names in this chapter, Ιορδάνης is declinable in the LXX (first-declension masc., acc. Ιορδάνην) and so is parsed as a noun with case.

ἕως

until / by

improper preposition + genitive (temporal limit)

→ spatial or relational framing

ἕως: 'until'; marks the time by which the crossing was complete — the morning light.

τοῦ

the

Genitive

article (with φωτός)

→ noun-phrase marking

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

φωτὸς

light

Genitive

genitive object of ἕως (temporal: 'until the light')

→ relational specification

φῶς: 'light'; ἕως τοῦ φωτὸς τοῦ πρωί ('until the morning light') marks the night-long haste — the crossing was finished before daybreak, foiling any night-strike.

τοῦ

of the

Genitive

article (with πρωί)

→ noun-phrase marking

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

πρωί

morning

adverb used substantively (genitive of time: 'of the morning')

→ clausal contribution

πρωί: 'early / morning'; an indeclinable adverb here used substantively with the article (τοῦ πρωί, 'of the morning'); renders רָקַב; pinpoints daybreak as the completion of the crossing.

ἕως

even / so much as

adverbial particle (with ἐνός: 'down to one')

→ discourse linkage or contrast

ἕως: here adverbial 'down to / even', in the idiom ἕως ἐνός ('to a single one'); renders טָקַח־טַיִשׁ; intensifies the completeness — not one was left.

ἐνός

one

Genitive

genitive (with ἕως: 'so much as one')

→ relational specification

εἷς: 'one'; ἕως ἐνός ('to the very last one') emphasizes that no single person failed to cross.

οὐκ

not

negative (with ἔλαθεν)

→ clausal qualification or emphasis

οὐ: negates ἔλαθεν — none escaped notice / was left behind.

ἔλαθεν

was missing / escaped notice

Aor Act Indic 3 Sg · λανθάνω

main verb (the litotes of completeness)

→ constative aorist

λανθάνω: 'escape notice / be hidden'; here 'not one was unaccounted-for / left behind'; the idiom ἕως ἐνός οὐκ ἔλαθεν ('not so much as one was missing') stresses the total, orderly crossing.

ὅς

who

Nominative

relative pronoun (subject of διῆλθεν)

→ participant reference

ὅς: relative pronoun; 'who (had not) crossed' — completes the double-negative emphasis on totality.

οὐ

not

negative (with διῆλθεν, in the relative clause)

→ participant reference

οὐ: the second negative in the litotes ('there was none who did not cross') = everyone crossed.

διῆλθεν

crossed

Aor Act Indic 3 Sg · διέρχομαι

verb of relative clause

→ constative aorist

διέρχομαι: 'go through / cross over'; renders רַבַּךְ; the double negative ὅς οὐ διῆλθεν ('who did not cross') confirms that the whole company made it over the Jordan.

τὸν

the

Accusative

article (with Ἰορδάνην)

→ noun-phrase marking

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

Ἰορδάνην

Jordan

Accusative

direct object of διῆλθεν

→ object specification

Ἰορδάνης: the Jordan (declinable, acc. Ἰορδάνην); the repetition frames the verse — the safe crossing of the river is the chapter's first decisive deliverance of David.

23 καὶ Αχιτοφελ εἶδεν ὅτι οὐκ ἐγενήθη ἡ βουλή αὐτοῦ καὶ ἐπέσαξεν τὴν ὄνον αὐτοῦ καὶ ἀνέστη καὶ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ εἰς τὴν πόλιν αὐτοῦ καὶ ἐνετείλατο τῷ οἴκῳ αὐτοῦ καὶ ἀπήγγατο καὶ ἀπέθανεν καὶ παρέξ ἐν τῷ τάφῳ τοῦ πατρὸς αὐτοῦ

And when Ahithophel saw that his counsel was not carried out, he saddled his donkey and arose and went off to his house, to his city; and he gave orders to his household, and hanged himself and died, and he was buried in the tomb of his father.

Ahithophel's suicide (the counsel's consequence for its author)

καὶ Αχιτοφελ εἶδεν

The rejected counsellor's end: seeing his βουλή set aside (οὐκ ἐγενήθη ἡ βουλή αὐτοῦ), Ahithophel methodically saddles his donkey, returns home, sets his affairs in order (ἐνετείλατο τῷ οἴκῳ αὐτοῦ — echoing the LORD's ἐνετείλατο in v. 14), and hangs himself (ἀπήγγατο). His dignified, premeditated suicide — unique in the historical books apart from Saul — is the personal counterpart to the divine frustration of his plan.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

Αχιτοφελ
Ahithophel

subject (indeclinable)

→ participant identification

Αχιτοφελ: indeclinable; the counsellor, now facing the collapse of his standing.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (Ahithophel's perception)

→ constative aorist

ὁράω: 'see / perceive'; renders ὤρα; Ahithophel discerns that his counsel has been definitively rejected.

ὅτι
that

conjunction (object clause after εἶδεν)

→ discourse linkage or contrast

ὅτι: 'that'; introduces what Ahithophel saw.

οὐκ

not

negative (with ἐγενήθη)

→ clausal qualification or emphasis

οὐ: negates ἐγενήθη — his counsel was not enacted.

ἐγενήθη

was carried out

Aor Pass Indic 3 Sg · γίνομαι

main verb of object clause

→ constative aorist (passive)

γίνομαι (aor. pass.): 'happen / come about / be done'; οὐκ ἐγενήθη ἡ βουλή αὐτοῦ ('his counsel did not come to pass') marks the realization of the divine διασκεδάσαι of v. 14 in Ahithophel's own experience.

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 of ἐγενήθη

→ participant prominence

βουλή: 'counsel'; Ahithophel's now-defeated plan — the keyword that has driven the whole chapter.

αὐτοῦ

his

Genitive

genitive of possession (his counsel)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέσαζεν

saddled

Aor Act Indic 3 Sg · ἐπισάσσω

main verb (preparing to depart)

→ constative aorist

ἐπισάσσω: 'saddle / load (a beast)'; renders ἤσκη; the deliberate, unhurried saddling of the donkey marks the composure of Ahithophel's final acts.

τὴν

the

Accusative

article (with ὄνον)

→ noun-phrase marking

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

ὄνον

donkey

Accusative

direct object of ἐπέσαζεν

→ object specification

ὄνος: 'donkey / ass'; renders ὄνον; the mount Ahithophel saddles to ride home for his final preparations.

αὐτοῦ

his

Genitive

genitive of possession (his donkey)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (setting out)

→ constative aorist

ἀνίστημι: 'rise up / set out'; renders ἀνέστη; Ahithophel rises to make his way home.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν
went off

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (departure for home)

→ constative aorist

ἀπέρχομαι: 'go away / depart'; renders אָפֶּלְחֵן; Ahithophel leaves the council for the last time.

εἰς
to

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν
the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον
house

Accusative

accusative object of εἰς (his home)

→ object specification

οἶκος: 'house / household'; renders בֵּיתִי; Ahithophel returns to his own home to settle his affairs.

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.

εἰς
to

preposition + accusative (appositional goal)

→ spatial or relational framing

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

τὴν
the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν
city

Accusative

accusative object of εἰς (apposition: 'to his city')

→ object specification

πόλις: 'city'; Ahithophel's home town (Giloh, cf. 15:12); the apposition 'to his house, to his city' renders the Hebrew double-phrase.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐνετείλατο
gave orders

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (final instructions)

→ constative aorist

ἐντέλλομαι: 'command / give charge / set in order'; renders צִוָּה; Ahithophel sets his household affairs in order before his death — pointedly the same verb used of the LORD's decree in v. 14, an ironic echo (the LORD commanded; now the doomed man commands his own house).

τῷ

the

Dative

article (with οἶκος)

→ noun-phrase marking

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

οἶκω

household

Dative

indirect object of ἐνετείλατο

→ sphere or reference

οἶκος: 'house / household'; here the family/estate to which Ahithophel gives his final instructions — a last act of orderly responsibility before suicide.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγξατο

hanged himself

Aor Mid Indic 3 Sg · ἀπάγχω

main verb (the suicide)

→ constative aorist (reflexive middle)

ἀπάγχω (mid. ἀπάγχομαι): 'strangle / hang oneself'; renders נִפְּחַל (Niphal); the reflexive middle ἀπήγξατο ('he hanged himself') — the only such suicide-by-hanging in the OT; cf. Matt 27:5 (Judas, ἀπήγξατο), a deliberate NT echo of this scene.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death)

→ constative aorist

ἀποθνήσκω: 'die'; renders מָוַת; states plainly the outcome of the hanging.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πάρεξ

was laid / buried

adverbial term (here in the sense of being laid out/buried)

→ clausal contribution

πάρεξ; lit. 'beside / apart'; the LXX uses it here for the Hebrew בְּיָקָב ('and he was buried'); the clause καὶ πάρεξ ἐν τῷ τάφῳ ('and [he was laid] in the tomb') reflects an idiomatic rendering — Ahithophel is interred in his ancestral grave; treated as indeclinable particle/adverb.

ἐν

in

preposition + dative (locative: place of burial)

→ spatial or relational framing

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

τῷ

the

Dative

article (with τάφῳ)

→ noun-phrase marking

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

τάφῳ

tomb

Dative

dative of place (where he was buried)

→ sphere or reference

τάφος: 'tomb / grave'; renders קֶבֶר; the ancestral tomb — even in suicide Ahithophel receives an honorable family burial.

τοῦ

of the

Genitive

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Genitive

genitive of possession (his father's tomb)

→ relational specification

πατήρ: 'father'; the tomb 'of his father' — Ahithophel is gathered to his ancestors, the customary honorable burial.

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.

24 καὶ Δαυὶδ διήλθεν εἰς Μαθαναὶμ καὶ Ἀβессαλωμ διέβη τὸν Ἰορδάνην αὐτὸς καὶ πᾶς ἀνὴρ Ἰσραὴλ μετ' αὐτοῦ

And David came to Mahanaim, and Absalom crossed the Jordan, he and all the men of Israel with him.

Scene shift: the two armies converge on Transjordan

καὶ Δαυὶδ διήλθεν

A double movement frames the coming battle: David reaches the fortified town of Mahanaim (Saul's old capital, 2:8), while Absalom and all Israel cross the Jordan in pursuit. The parallel διήλθεν / διέβη and the merism αὐτὸς καὶ πᾶς ἀνὴρ Ἰσραὴλ set the stage for ch. 18.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Δαυὶδ

David

subject (indeclinable)

→ participant identification

Δαυὶδ: indeclinable; now safely across the Jordan and heading to refuge.

διήλθεν

came / went through

Aor Act Indic 3 Sg · διέρχομαι

main verb (David's arrival)

→ constative aorist

διέρχομαι: 'go through / come'; renders נָיַב; David reaches Mahanaim, his base for the coming conflict.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Μαναιΐμ

Mahanaim

accusative object of εἰς (indeclinable place-name)

→ participant identification

Μαναιΐμ: transliteration of Hebrew מַנַּיִם ('two camps'); a fortified town in Gilead east of the Jordan, once Ish-bosheth's capital (2:8); indeclinable; David's refuge and headquarters.

καὶ

and

coordinate conjunction (contrasting movement)

→ discourse linkage or contrast

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

Αβεσσαλωμ

Absalom

subject (indeclinable)

→ participant identification

Αβεσσαλωμ: indeclinable; in pursuit, crossing the Jordan with the national host as Hushai had advised (v. 11).

διέβη

crossed

Aor Act Indic 3 Sg · διαβαίνω

main verb (Absalom's crossing)

→ constative aorist

διαβαίνω: 'cross over'; renders עָבַר; Absalom too crosses the Jordan — the pursuit Hushai's counsel set in motion.

τὸν

the

Accusative

article (with Ἰορδάνην)

→ noun-phrase marking

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

Ἰορδάνην

Jordan

Accusative

direct object of διέβη

→ object specification

Ἰορδάνης: the Jordan (declinable, acc. Ἰορδάνην); Absalom now crosses the same river David crossed by night.

αὐτὸς

he himself

Nominative

intensive pronoun (in apposition to Αβεσσαλωμ)

→ participant reference

αὐτός: 'he himself'; emphasizes that Absalom personally leads the host — exactly the role Hushai flattered him into (τὸ πρόσωπόν σου πορευόμενον, v. 11).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς

every / all

Nominative

attributive adjective (with ἀνὴρ)

→ participant prominence

πᾶς: 'all / every'; πᾶς ἀνὴρ Ἰσραηλ ('every man of Israel') = the whole levy crossing with Absalom.

ἀνὴρ

man

Nominative

subject (collective, with Ἰσραηλ)

→ participant prominence

ἀνὴρ: 'man'; πᾶς ἀνὴρ renders שִׂיחַ־לְכָּ ('every man / all the men'), the assembled host.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; 'all the men of Israel' following Absalom across the river.

μετ'

with

preposition + genitive (accompaniment; elided)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετ' (with Absalom)

→ relational specification

αὐτός: 'him'; the host crosses 'with him' (Absalom).

25 καὶ τὸν Αμεσσαῖ κατέστησεν Αβεσσαλωμ ἀντὶ Ἰωαβ ἐπὶ τῆς δυνάμεως καὶ Αμεσσαῖ υἱὸς ἀνδρὸς καὶ ὄνομα αὐτῷ Ἰοθορ ὁ Ἰσραηλῖτης οὗτος εἰσῆλθεν πρὸς Αβιγαιαν θυγατέρα Ναας ἀδελφὴν Σαρουιας μητρὸς Ἰωαβ

And Absalom set Amasa over the army in place of Joab; now Amasa was the son of a man whose name was Ithra the Israelite, who had gone in to Abigail the daughter of Nahash, the sister of Zeruiah the mother of Joab.

Background note: Absalom's army-commander and his lineage

καὶ τὸν Αμεσσαῖ κατέστησεν

A genealogical aside introduces Amasa, Absalom's appointed general, replacing David's commander Joab. The note that Amasa's mother Abigail was sister of Zeruiah (Joab's mother) makes Amasa and Joab cousins — a detail that explains the later blood-feud and Joab's murder of Amasa (20:9–10). The parentage is given in characteristic Hebraic apposition.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with Αμεσσαῖ, marking accusative)

→ noun-phrase marking

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

Αμεσσαῖ

Amasa

direct object of κατέστησεν (indeclinable, articular accusative)

→ participant identification

Αμεσσαῖ: transliteration of Hebrew אֲמָסָא (Amasa); indeclinable; Absalom's general, later pardoned and appointed by David, then killed by Joab (19:14; 20:9–10).

κατέστησεν

appointed / set

Aor Act Indic 3 Sg: καθίστημι

main verb (the appointment)

→ constative aorist

καθίστημι: 'appoint / set in charge'; renders יָרָאָה / יָרָאָה; Absalom installs Amasa as commander of his rebel army.

Αβεσσαλωμ

Absalom

subject of κατέστησεν (indeclinable)

→ participant identification

Αβεσσαλωμ: indeclinable; the one who appoints his general.

ἀντὶ

in place of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντί + gen.: 'instead of / in place of'; renders אָמָסָה; Amasa replaces Joab, David's commander — the rebel army's counterpart.

Ιωαβ

Joab

genitive object of ἀντί (indeclinable)

→ participant identification

Ιωαβ: transliteration of Hebrew יֹאָב; David's veteran commander; indeclinable; here named as the man Amasa supplants.

ἐπὶ

over

preposition + genitive (authority over)

→ spatial or relational framing

ἐπί + gen.: 'over / in charge of'; renders עַל; marks Amasa's command over the army.

τῆς

the

Genitive

article (with δυνάμεως)

→ noun-phrase marking

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

δυνάμεως

army / force

Genitive

genitive object of ἐπὶ (the army)

→ relational specification

δύναμις: 'power / army / host'; here the military sense 'army'; renders צְבָא / צָבָה; the same root used of David's 'mighty men' (vv. 8, 10), now of Absalom's forces.

καὶ

and / now

narrative conjunction (introducing genealogical aside)

→ discourse linkage or contrast

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

Αμεσσαΐ

Amasa

subject of the verbless genealogical clause (indeclinable)

→ participant identification

Αμεσσαΐ: indeclinable; subject of the parenthetical note on his parentage.

υἱός

son

Nominative

predicate nominative (verbless clause: 'was son of a man')

→ participant prominence

υἱός: 'son'; introduces Amasa's paternity.

ἀνδρὸς

of a man

Genitive

genitive of relationship (with υἱός)

→ relational specification

ἀνὴρ: 'man'; 'son of a man whose name was Ithra' — the father is then named.

καὶ

and

coordinate conjunction (introducing the name)

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject of verbless naming-clause ('his name was')

→ participant prominence

ὄνομα: 'name'; the Hebraism καὶ ὄνομα αὐτῷ ('and his name [was]') renders וְשֵׁמוֹ, the standard naming-formula.

αὐτῷ

to him / his

Dative

dative of possession ('his name')

→ participant reference or interest

αὐτός: the dative of possession in the naming-formula — 'the name belonging to him.'

Ιοθορ

Ithra / Jether

predicate (the father's name, indeclinable)

→ participant identification

Ιοθορ: transliteration of Hebrew / יִתְרֹ (Ithra/Jether); indeclinable; Amasa's father; called 'the Israelite' here (in 1 Chr 2:17 'the Ishmaelite').

ὁ

the

Nominative

article (with the gentilic Ἰσραηλῖτης)

→ noun-phrase marking

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

Ἰσραηλῖτης

the Israelite

Nominative

appositional gentilic (with Ιοθορ)

→ participant prominence

Ἰσραηλῖτης: 'Israelite'; a declinable gentilic noun (hence parsed with case), unlike the indeclinable Ἰσραηλ; identifies Ithra's nationality (cf. the variant 'Ishmaelite' in 1 Chr 2:17).

οὗτος

this one / who

Nominative

demonstrative pronoun (subject: 'this man / who')

→ participant reference

οὗτος: 'this one'; resumes the father Ithra as subject of the following clause about his marriage to Abigail.

εἰσῆλθεν

went in to

Aor Act Indic 3 Sg· εἰσερχομαι

main verb (euphemism for marital union)

→ constative aorist

εἰσερχομαι: 'go in to'; the idiom εἰσῆλθεν πρὸς ('went in to') renders the Hebrew נָכַח, a euphemism for marital/sexual union; explains Amasa's maternal descent.

πρὸς

to

preposition + accusative (with the idiom εἰσῆλθεν πρὸς)

→ spatial or relational framing

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

Αβιγαῖαν

Abigail

Accusative

accusative object of πρὸς (Amasa's mother)

→ object specification

Αβιγαῖα: transliteration of Hebrew אֲבִיגַיִל (Abigail); here declined (acc. Αβιγαῖαν) as a first-declension noun, hence parsed with case; Amasa's mother, David's half-sister (distinct from Abigail wife of Nabal).

θυγατέρα

daughter

Accusative

accusative in apposition to Αβιγαῖαν

→ object specification

θυγάτηρ: 'daughter'; renders תַּבָּ; identifies Abigail as 'daughter of Nahash.'

Ναας

of Nahash

genitive of relationship (indeclinable)

→ participant identification

Ναας: transliteration of Hebrew נָחָשׁ (Nahash); indeclinable; here the father (or, per 1 Chr 2:16, an alternate tradition) of Abigail; cf. Nahash king of Ammon, father of Shobi (v. 27).

ἀδελφήν

sister

Accusative

accusative in apposition to Αβιγαῖαν

→ object specification

ἀδελφή: 'sister'; renders תִּתְחָ; Abigail is further identified as 'sister of Zeruiah' — linking Amasa to Joab's family.

Σαρουῖας

of Zeruiah

Genitive

genitive of relationship (with ἀδελφήν)

→ relational specification

Σαρουῖα: transliteration of Hebrew זְרֻיָּה (Zeruiah); declined (gen. Σαρουῖας) as a first-declension noun, hence parsed with case; David's sister and Joab's mother — making Amasa and Joab first cousins.

μητρός

mother

Genitive

genitive in apposition to Σαρουιας

→ relational specification

μήτηρ: 'mother'; renders מִתְּרִיָּה; Zeruah is 'the mother of Joab' — the genealogical point that the rival generals Amasa and Joab are kin (cf. 20:9–10).

Ιωαβ

of Joab

genitive of relationship (indeclinable)

→ participant identification

Ιωαβ: indeclinable; the closing word ties the genealogy back to Joab — Amasa's cousin and eventual killer.

26 καὶ παρενέβαλεν πᾶς Ισραηλ καὶ Αβεσσαλωμ εἰς τὴν γῆν Γαλααδ

And all Israel and Absalom encamped in the land of Gilead.

Stage-setting: Absalom's army encamps in Gilead καὶ παρενέβαλεν

A brief notice locating Absalom's host in Gilead, the Transjordanian region around Mahanaim — setting the geographical stage for the decisive battle of ch. 18. The singular verb παρενέβαλεν with the compound subject (all Israel and Absalom) is a Hebraizing concord.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρενέβαλεν

encamped

Aor Act Indic 3 Sg · παρεμβάλλω

main verb (the encampment)

→ constative aorist

παρεμβάλλω: 'encamp / pitch camp'; renders נִצְּבָה; the singular verb with a compound subject is Hebraizing concord; the same verb Hushai used of the planned envelopment (v. 12), now of Absalom's host settling in Gilead.

πᾶς

all

Nominative

attributive adjective (with Ισραηλ)

→ participant prominence

πᾶς: 'all'; the whole rebel host.

Ισραηλ

Israel

subject of παρενέβαλεν (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the assembled levy following Absalom.

καὶ
and

coordinate conjunction (joining subjects)

→ discourse linkage or contrast

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

Αβεσσαλωμ
Absalom

subject (with πᾶς Ἰσραηλ, indeclinable)

→ participant identification

Αβεσσαλωμ: indeclinable; encamped with his army in Gilead, opposite David at Mahanaim.

εἰς
in / into

preposition + accusative (place, with verb of motion-into-rest)

→ spatial or relational framing

εἰς: 'into / in'; with παρεμβάλλω the directional εἰς marks the region into which the host moved and settled.

τὴν
the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν
land

Accusative

accusative object of εἰς (the territory)

→ object specification

γῆ: 'land / region'; with Γαλααδ = 'the land of Gilead', the Transjordanian highlands where the armies face off.

Γαλααδ
Gilead

genitive of relationship (indeclinable: 'land of Gilead')

→ participant identification

Γαλααδ: transliteration of Hebrew גִּלְעָד (Gilead); indeclinable; the region east of the Jordan, around Mahanaim — the theater of the coming battle.

27 καὶ ἐγένετο ἡνίκα ἦλθεν Δαυιδ εἰς Μαναιμ Ουεσβι υἱὸς Ναας ἐκ Ραββαθ υἱῶν Αμμων καὶ Μαχιρ υἱὸς Αμιηλ ἐκ Λωδαβαρ καὶ Βερζελλι ὁ Γαλααδίτης ἐκ Ρωγελλιμ

And it came to pass, when David came to Mahanaim, that Shobi the son of Nahash from Rabbah of the Ammonites, and Machir the son of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim,

The benefactors introduced (provision narrative)

καὶ ἐγένετο ἡνίκα

The temporal formula καὶ ἐγένετο ἡνίκα ('and it came to pass when') introduces three Transjordanian benefactors who supply David's exhausted force at Mahanaim. Notably Shobi son of Nahash is an Ammonite from Rabbah — a foreigner aiding the king — alongside Machir of Lo-debar (Mephibosheth's earlier host, 9:4) and the wealthy Barzillai the Gileadite. The list of names sets up the provision-inventory of vv. 28–29.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ constative aorist (Hebraism: 'and it came to pass')

γίνομαι: the formula καὶ ἐγένετο ('and it came to pass') renders יָהִי, introducing the provision-episode.

ἡνίκα

when

temporal conjunction (with ἦλθεν)

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; renders וְכֵן; introduces the temporal clause locating the benefactors' aid at David's arrival.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

verb of temporal clause

→ constative aorist

ἔρχομαι: 'come'; renders וָב; David's arrival at Mahanaim is the occasion of the gifts.

Δαυιδ

David

subject of ἦλθεν (indeclinable)

→ participant identification

Δαυιδ: indeclinable; the king arriving at his Transjordanian refuge.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Μαναιμ

Mahanaim

accusative object of εἰς (indeclinable place-name)

→ participant identification

Μαναιμ: indeclinable; Mahanaim, David's base (cf. v. 24).

Ουεσβι

Shobi

subject of the main clause (indeclinable, with the verb in v. 28)

→ participant identification

Ουεσβι: transliteration of Hebrew שׁוֹבִי (Shobi); indeclinable; an Ammonite, son of Nahash, from Rabbah — a foreign benefactor; the first of the three subjects whose action (ἤνεγκαν) comes in v. 28.

υἱός

son

Nominative

appositional nominative (with Ουεσβι)

→ participant prominence

υἱός: 'son'; identifies Shobi's paternity.

Ναας

of Nahash

genitive of relationship (indeclinable)

→ participant identification

Ναας: transliteration of Hebrew נָחָשׁ (Nahash); indeclinable; here the Ammonite king of Rabbah (cf. 10:2), making Shobi a member of the Ammonite royal house aiding David.

ἐκ

from

preposition + genitive (origin)

→ spatial or relational framing

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

Ραββαθ

Rabbah

genitive object of ἐκ (indeclinable place-name)

→ participant identification

Ραββαθ: transliteration of Hebrew רַבָּת (Rabbah); indeclinable; the Ammonite capital (modern Amman), Shobi's home town.

υἱὼν

of the sons

Genitive

genitive of relationship (with Αμμων: 'Rabbah of the Ammonites')

→ relational specification

υἱός: 'son'; υἱὼν Αμμων ('of the sons of Ammon') = 'the Ammonites'; the Hebraism לְעַמִּי אֲמֹנִי for the Ammonite people.

Αμμων

of Ammon

genitive of relationship (indeclinable)

→ participant identification

Αμμων: transliteration of Hebrew עֲמוֹן (Ammon); indeclinable; 'Rabbah of the sons of Ammon' = the Ammonite capital.

καὶ

and

coordinate conjunction (second benefactor)

→ discourse linkage or contrast

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

Μαχίρ

Machir

subject (second of the three benefactors, indeclinable)

→ participant identification

Μαχίρ: transliteration of Hebrew מְכִיר (Machir); indeclinable; of Lo-debar, the man who had earlier sheltered Saul's grandson Mephibosheth (9:4–5) — now a supporter of David.

υἱός

son

Nominative

appositional nominative (with Μαχίρ)

→ participant prominence

υἱός: 'son'; identifies Machir's paternity.

Αμμιήλ

of Ammiel

genitive of relationship (indeclinable)

→ participant identification

Αμμιήλ: transliteration of Hebrew עֲמִיֵּאל (Ammiel); indeclinable; Machir's father.

ἐκ

from

preposition + genitive (origin)

→ spatial or relational framing

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

Λωδαβάρ

Lo-debar

genitive object of ἐκ (indeclinable place-name)

→ participant identification

Λωδαβάρ: transliteration of Hebrew לוֹ דְּבָר (Lo-debar); indeclinable; a town in Gilead, Machir's home (cf. 9:4).

καὶ

and

coordinate conjunction (third benefactor)

→ discourse linkage or contrast

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

Βερζελλί

Barzillai

subject (third benefactor, indeclinable)

→ participant identification

Βερζελλί: transliteration of Hebrew בִּרְזַי (Barzillai); indeclinable; the wealthy Gileadite who provisions David and later escorts him back over the Jordan (19:32–40).

ὁ

the

Nominative

article (with the gentilic Γαλααδίτης)

→ noun-phrase marking

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

Γαλααδίτης

the Gileadite

Nominative

appositional gentilic (with Βερζελλί)

→ participant prominence

Γαλααδίτης: 'Gileadite'; a declinable gentilic noun (hence parsed with case), unlike the indeclinable place-name Γαλααδ; marks Barzillai as a native of Gilead.

ἐκ

from

preposition + genitive (origin)

→ spatial or relational framing

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

Ρωγελλίμ

Rogelim

genitive object of ἐκ (indeclinable place-name)

→ participant identification

Ρωγελλίμ: transliteration of Hebrew רֹגֵלִים (Rogelim); indeclinable; Barzillai's home town in Gilead.

28 ἤνεγκαν δέκα κοίτας καὶ ἀμφιτάπους καὶ λέβητας δέκα καὶ σκεύη κεράμου καὶ πυρούς καὶ κριθὰς καὶ ἄλευρον καὶ ἄλφιτον καὶ κύαμον καὶ φακὸν

brought ten beds and coverlets and ten basins and vessels of earthenware, and wheat and barley and flour and parched grain and beans and lentils,

The provisions inventory (part 1)

ἤνεγκαν

The main verb ἤνεγκαν ('they brought') governs the long inventory begun here and completed in v. 29; its subjects are the three benefactors of v. 27. The list runs from furnishings and vessels (beds, coverlets, basins, earthenware) through staple grains and pulses (wheat, barley, flour, parched grain, beans, lentils), a vivid catalogue of abundant relief for the famished army.

ἤνεγκαν

they brought

Aor Act Indic 3 Pl · φέρω

main verb (the benefactors' action; subjects in v. 27)

→ constative aorist

φέρω: 'bring / carry'; renders φέρω / φέρω; the suppletive aorist ἤνεγκαν governs the whole provision-list of vv. 28–29; the three Transjordanian benefactors are its subjects.

δέκα

ten

numeral (indeclinable, with κοίτας)

→ measure or count

δέκα: 'ten'; indeclinable numeral; quantifies the beds.

κοίτας

beds

Accusative

direct object of ἤνεγκαν

→ object specification

κοίτη: 'bed / couch'; renders כִּי־מִטָּה; bedding for the weary king and household.

καὶ

and

coordinate conjunction (list)

→ discourse linkage or contrast

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

ἀμφιτάπους

coverlets / rugs

Accusative

direct object of ἤνεγκαν (list item)

→ object specification

ἀμφίταπος: 'double-piled rug / coverlet'; a thick woven covering; the LXX term renders a Hebrew furnishing-word; bedding-covers for the camp.

καὶ

and

coordinate conjunction (list)

→ discourse linkage or contrast

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

λέβητας

basins / cauldrons

Accusative

direct object of ἤνεγκαν (list item)

→ object specification

λέβης: 'basin / cauldron / kettle'; renders יִלְבָּ / יִלְבָּ; cooking and washing vessels for the household.

δέκα

ten

numeral (indeclinable, with λέβητας)

→ measure or count

δέκα: 'ten'; quantifies the basins.

καὶ

and

coordinate conjunction (list)

→ discourse linkage or contrast

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

σκεύη

vessels

Accusative

direct object of ἤνεγκαν (list item)

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement'; renders יָדָה; here earthenware utensils.

κεράμου

of earthenware

Genitive

genitive of material (with σκεύη: 'vessels of pottery')

→ relational specification

κέραμος: 'potter's clay / earthenware'; the genitive of material — 'vessels of pottery'; renders שִׁירָה / יִרְצָה; clay pots for cooking and storage.

καὶ

and

coordinate conjunction (list)

→ discourse linkage or contrast

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

πυρῶς

wheat

Accusative

direct object of ἤνεγκαν (list item)

→ object specification

πυρῶς: 'wheat'; renders דִּםִּשָּׁה; the staple grain, first of the foodstuffs.

καὶ

and

coordinate conjunction (list)

→ discourse linkage or contrast

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

κριθᾶς

barley

Accusative

direct object of ἤνεγκαν (list item)

→ object specification

κριθή: 'barley'; renders דִּםִּשָּׁה; the second grain, fodder and bread-grain alike.

καὶ

and

coordinate conjunction (list)

→ discourse linkage or contrast

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

ἄλευρον

flour

Accusative

direct object of ἤνεγκαν (list item)

→ object specification

ἄλευρον: 'wheat flour / meal'; renders תבואה; milled flour ready for baking.

καὶ

and

coordinate conjunction (list)

→ discourse linkage or contrast

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

ἄλφιτον

parched grain / barley-meal

Accusative

direct object of ἤνεγκαν (list item)

→ object specification

ἄλφιτον: 'barley-groats / parched (roasted) grain'; renders יבול; roasted grain, a ready field-ration.

καὶ

and

coordinate conjunction (list)

→ discourse linkage or contrast

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

κύαμον

beans

Accusative

direct object of ἤνεγκαν (list item)

→ object specification

κύαμος: 'bean(s)'; renders פול; a pulse, source of protein for the troops.

καὶ

and

coordinate conjunction (list)

→ discourse linkage or contrast

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

φακόν

lentils

Accusative

direct object of ἤνεγκαν (list item)

→ object specification

φακός: 'lentil(s)'; renders פישתית; another pulse (cf. Esau's stew, Gen 25:34); closes the grain-and-pulse portion of the inventory.

29 καὶ μέλι καὶ βούτυρον καὶ πρόβατα καὶ Σαφρωθ βοῶν καὶ προσήνεγκαν τῷ Δαυιδ καὶ τῷ λαῷ τῷ μετ' αὐτοῦ φαγεῖν ὅτι εἶπαν ὁ λαὸς πεινῶν καὶ ἐκλελυμένος καὶ διψῶν ἐν τῇ ἐρήμῳ

and honey and butter and sheep and cheese of the herd; and they brought them to David and to the people with him to eat, for they said, 'The people is hungry and faint and thirsty in the wilderness.'

The provisions inventory (part 2) and its purpose καὶ μέλι

The inventory concludes with luxury and dairy items (honey, butter, sheep, cheese), then the second verb προσήνεγκαν ('they offered') restates the act of provision and gives its purpose (φαγεῖν, 'to eat') and motive: the people were πεινῶν καὶ ἐκλελυμένος καὶ διψῶν ('hungry, faint, and thirsty') in the wilderness. The participle ἐκλελυμένος pointedly echoes Ahithophel's word for the weary David (v. 2) — the king the benefactors now restore.

καὶ
and

coordinate conjunction (continuing the list)

→ discourse linkage or contrast

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

μέλι
honey

Accusative

direct object of ἤνεγκαν (continued from v. 28)

→ object specification

μέλι: 'honey'; renders שֶׁבֶט; a prized food, evoking the abundance of the land (cf. 'milk and honey').

καὶ
and

coordinate conjunction (list)

→ discourse linkage or contrast

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

βούτυρον
butter / curds

Accusative

direct object of ἤνεγκαν (list item)

→ object specification

βούτυρον: 'butter / curds'; renders חֵמָץ; a dairy staple of the pastoral economy.

καὶ
and

coordinate conjunction (list)

→ discourse linkage or contrast

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

πρόβατα
sheep

Accusative

direct object of ἤνεγκαν (list item)

→ object specification

πρόβατον (pl. πρόβατα): 'sheep / flock'; renders יָחַד; live animals supplying meat for the army.

καὶ
and

coordinate conjunction (list)

→ discourse linkage or contrast

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

Σαφφωθ
cheeses

direct object of ἤνεγκαν (transliterated term, indeclinable)

→ participant identification

Σαφφωθ: transliteration of Hebrew שָׁפָה ('cheeses / curds'); the LXX leaves the Hebrew untranslated; with βοῶν = 'cheeses of the herd', i.e. cow's-milk cheese.

βοῶν

of cattle / the herd

Genitive

genitive of source (with Σαφφωθ: 'cheese of the herd')

→ relational specification

βοῶς: 'ox / cow'; the genitive plural βοῶν ('of cattle') with Σαφφωθ = 'cheeses of the herd'; renders קֶבֶד; completes the dairy provision.

καὶ
and

narrative conjunction (resumptive: the act of giving)

→ discourse linkage or contrast

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

προσήνεγκαν

they offered / brought

Aor Act Indic 3 Pl · προσφέρω

main verb (resuming/summing up the provision)

→ constative aorist

προσφέρω: 'bring to / offer / present'; renders שִׁגֵּחַ; the compound προσ- ('toward') resumes ἤνεγκαν (v. 28), summarizing the whole act of provisioning David.

τῷ

the

Dative

article (with Δαυιδ, marking dative)

→ noun-phrase marking

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

Δαυιδ

David

indirect object of προσήνεγκαν (indeclinable, articular dative)

→ participant identification

Δαυιδ: indeclinable; the king, recipient of the provisions.

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 λαῶ)

→ noun-phrase marking

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

λαῶ

people

Dative

indirect object of προσήνεγκαν (parallel to Δαυιδ)

→ sphere or reference

λαός: 'people'; David's whole following, also provisioned.

τῷ

the ones

Dative

article (attributive, with μετ' αὐτοῦ)

→ noun-phrase marking

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

μετ'

with

preposition + genitive (accompaniment; elided)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετ' ('the people with him')

→ relational specification

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

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

infinitive of purpose (with προσήνεγκαν)

→ verbal action or state

ἐσθίω (aor. inf. φαγεῖν): 'eat'; the infinitive of purpose 'to eat'; renders לַאֲכָל; the provisions are given for the army's nourishment.

ὅτι

for

causal conjunction (grounds for the gift)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the benefactors' stated reason.

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb of causal clause (the benefactors' reasoning)

→ constative aorist

λέγω: the Koine alpha-aorist εἶπαν; the benefactors' explanation for their generosity.

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 the quoted assessment (with participial predicates)

→ participant prominence

λαός: 'people'; David's exhausted company, the object of the benefactors' compassion.

πεινῶν

hungry

Pres Act Part Nom Masc Sg · πεινάω

predicate participle (with ὁ λαός: 'is hungry')

→ verbal action or state

πεινάω: 'be hungry / hunger'; renders בָּעַד; the first of three predicate participles describing the people's plight in the wilderness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκλελυμένος

faint / exhausted

Perf Mid/Pass Part Nom Masc Sg · ἐκλύω

predicate participle (with ὁ λαός: 'is faint')

→ verbal action or state

ἐκλύω: 'loose / enfeeble / make faint'; the perfect participle ἐκλελυμένος ('grown faint') pointedly echoes its use of the weary David in Ahithophel's plan (v. 2, ἐκλελυμένος χερσίν) — the king Ahithophel hoped to exploit is now sustained by these gifts.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διψῶν

thirsty

Pres Act Part Nom Masc Sg · διψάω

predicate participle (with ὁ λαός: 'is thirsty')

→ verbal action or state

διψάω: 'be thirsty / thirst'; renders נָחַץ; the third predicate participle; the trio hungry-faint-thirsty sums up the wilderness ordeal that the provisions relieve.

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 (where the people suffered)

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders בָּרָדָה; the harsh terrain of David's flight; the chapter ends with the king sustained in the wilderness — a quiet sign of providential preservation before the battle of ch. 18.

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.