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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Book of Kingdoms, Chapter 18

ΒΑΣΙΛΕΙΩΝ Β' ΙΗ'

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

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

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

Theme

Absalom's revolt ends in defeat and his death, leaving David victorious but shattered in grief.

Translation & textual notes

The Greek text of 2 Kingdoms 18 (= 2 Samuel 18) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates the decisive battle of Absalom's revolt and its aftermath. David musters his people and divides them into three commands under Ιωαβ (Joab), Αβεσσα (Abishai son of Zeruiah), and Εθθι the Gittite (vv. 1–2); the people forbid the king to go out himself (v. 3); and David charges the three captains in the hearing of all, φείσασθέ μοι τοῦ παιδαρίου τοῦ Αβεσσαλωμ ('deal gently for my sake with the young man Absalom', v. 5). The battle is joined ἐν τῷ δρυμῷ Εφραιμ ('in

the forest of Ephraim', v. 6), and the LXX preserves the haunting note that ἐπλεόνασεν ὁ δρυμὸς τοῦ καταφαγεῖν ἐκ τοῦ λαοῦ ὑπὲρ οὗς κατέφαγεν ... ἡ μάχαιρα ('the forest devoured more of the people than the sword devoured', v. 8). Absalom, riding his mule (ἡμίονος), is caught by the head in the great oak/terebinth (ἡ δρυς ἡ μεγάλη) and is left hanging ἀνὰ μέσον τοῦ οὐρανοῦ καὶ ἀνὰ μέσον τῆς γῆς ('between heaven and earth', v. 9). The unnamed soldier who reports this refuses Joab's bribe of ten silver-pieces and a girdle, citing the king's command (vv. 10–13); Joab himself thrusts τρία βέλη ('three darts') into Absalom's heart while he yet lives, and ten armor-bearers finish him (vv. 14–15). The trumpet recalls the army (v. 16), and Absalom is thrown εἰς τὸν βόθυνον τὸν μέγαν ('into the great pit') under a huge σωρὸς λίθων ('heap of stones', v. 17); the narrator recalls the pillar Absalom had raised for himself, named Χεῖρ Αβεσσαλωμ ('Absalom's Monument/Hand', v. 18). The chapter's second movement is the race of the two runners: Αχιμαας son of Σαδωκ presses to carry the εὐαγγελία ('good news'), but Joab sends the Χουσι (the Cushite) instead (vv. 19–23); David, seated between the two gates, learns from the σκοπός ('watchman') of the approaching runners (vv. 24–27); Ahimaaz arrives crying εἰρήνη ('peace') but evades the king's question about the young man (vv. 28–30); and finally the Cushite announces the victory and, when asked εἰ εἰρήνη τῷ παιδαρίῳ ('is it well with the young man?'), answers with the devastating circumlocution γένοιτο ὡς τὸ παιδάριον οἱ ἐχθροὶ τοῦ κυρίου μου τοῦ βασιλέως ('may the enemies of my lord the king be as that young man', v. 32) — the death-notice that detonates David's lament in 19:1. The εὐαγγελ- word-group dominates the runners' scene (vv. 19, 20, 22, 25, 26, 27, 31), an irony since the 'good news' the king most wants is precisely the news he cannot bear. The divine name κύριος renders the Tetragrammaton at vv. 19, 28, and 31 (the LORD who has judged/vindicated David), whereas ὁ κύριός μου ὁ βασιλεύς ('my lord the king', vv. 28, 31, 32) is the human honorific for David.

Discourse structure of the chapter

A · 18:1–5

Muster, division into thirds, and David's charge to spare Absalom

David numbers his people and sets over them commanders of thousands and hundreds (v. 1), dividing the army into three under Joab, Abishai son of Zeruiah, and Ittai the Gittite, and announces his own intent to march out (v. 2). The people refuse to let him go, valuing him as ten thousand of them (vv. 3–4). The king yields and stands beside the gate as the army files out, but charges the three captains in the hearing of all: φείσασθέ μοι τοῦ παιδαρίου τοῦ Αβессαλωμ ('deal gently for my sake with the young man Absalom', v. 5) — the paternal command that will dominate the chapter's moral tension.

B · 18:6–8

The battle in the forest of Ephraim: the forest devours more than the sword

The army goes out into the forest against Israel (Absalom's forces), and the battle is joined ἐν τῷ δρυμῷ Εφραιμ (v. 6). Israel is struck down before David's servants, twenty thousand falling in a great slaughter (θραῦσις μεγάλη) that day (v. 7). The battle is scattered over the face of the whole land, and the LXX's grim epigram caps the scene: ἐπλεόνασεν ὁ δρυμὸς τοῦ καταφαγεῖν ... ὑπὲρ οὓς κατέφαγεν ... ἡ μάχαιρα — the terrain itself consumed more men than the sword (v. 8).

C · 18:9–15

Absalom caught in the great oak; Joab's three darts

Absalom, riding his mule, meets David's servants; the mule passes under the great oak and his head is caught fast, leaving him hanging ἀνὰ μέσον τοῦ οὐρανοῦ καὶ ἀνὰ μέσον τῆς γῆς ('between heaven and earth', v. 9). A soldier reports it to Joab but, when rebuked for not killing him, invokes the king's own charge and refuses the bribe of silver and a girdle (vv. 10–13). Joab, dismissing the scruple, takes three darts (τρία βέλη) and drives them into Absalom's heart while he yet lives in the heart of the oak (v. 14); ten of Joab's armor-bearers surround and finish him (v. 15).

D · 18:16–18

The pursuit halted; Absalom's burial-pit and his monument

Joab sounds the trumpet to recall the people from pursuing Israel, sparing them (v. 16). Absalom's body is taken and flung εἰς τὸν βόθυνον τὸν μέγαν ('into the great pit') in the forest, under a very great σωρὸς λίθων ('heap of stones'), as all Israel flees home (v. 17). The narrator recalls that Absalom, having no son to keep his name alive, had in his lifetime raised a pillar for himself in the King's Valley and called it Χεῖρ Αβессαλωμ ('Absalom's Monument'), so named to this day (v. 18) — an ironic counterpoint to the anonymous cairn now over his corpse.

E · 18:19–23

The two runners: Ahimaaz, the Cushite, and the race

Ahimaaz son of Zadok asks to run and carry the εὐαγγελία that the LORD has judged for the king from the hand of his enemies (v. 19); Joab refuses him ('not on this day, because the king's son is dead', v. 20) and sends the Cushite instead (v. 21). Ahimaaz presses again and, granted leave, runs by the way of the Kechar (the plain) and overtakes the Cushite (vv. 22–23) — setting up the suspense of which runner, and which message, will reach David first.

The watchman, the arrivals, and the news of Absalom's death

David sits between the two gates while the watchman on the wall sees first one runner, then a second, and recognizes the foremost as Ahimaaz, a good man bringing good news (vv. 24–27). Ahimaaz arrives crying εἰρήνη and blessing the LORD, but when the king asks after the young man Absalom he evades: he saw a great tumult but does not know what it was (vv. 28–30). Then the Cushite arrives with the victory-report (v. 31); and to the king's question εἰ εἰρήνη τῷ παιδαρίῳ τῷ Αβεσσαλωμ he answers with the fatal circumlocution γένοιτο ὡς τὸ παιδάριον οἱ ἐχθροὶ τοῦ κυρίου μου τοῦ βασιλέως ('may the king's enemies be as that young man', v. 32) — confirming Absalom's death and igniting David's lament.

1 καὶ ἐπεσκέψατο Δαυιδ τὸν λαὸν τὸν μετ' αὐτοῦ καὶ κατέστησεν ἐπ' αὐτῶν χιλιάρχους καὶ ἑκατοντάρχους

And David numbered the people who were with him, and he set over them commanders of thousands and commanders of hundreds.

Narrative opening: David organizes the army (main narrative line) καὶ ἐπεσκέψατο Δαυιδ

The chapter opens with paratactic καὶ and an aorist of military mustering (ἐπεσκέψατο, 'reviewed / numbered'), the standard LXX idiom for taking a census of fighting men before battle. The appointment of χιλιάρχοι and ἑκατόνταρχοι establishes the chain of command that the next verse will divide into thirds.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐπεσκέψατο

numbered / mustered

Aor Mid Indic 3 Sg · ἐπισκέπτομαι

main verb (David musters his troops)

→ constative aorist (single completed act of mustering)

ἐπισκέπτομαι: 'review / muster / number / visit'; renders Hebrew מִנּוּ; the standard LXX verb for taking a military census (cf. Num 1:3; 1 Kgdms 11:8); here it denotes David organizing his force for battle, not a simple counting.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; the king is the grammatical and narrative subject driving the opening sequence of organization and command.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαὸν

people

Accusative

direct object of ἐπεσκέψατο

→ object specification

λαός: 'people'; here in its military sense, the fighting men/army loyal to David (cf. the recurring ὁ λαός throughout the chapter); renders צב, which in war-contexts denotes the troops.

τὸν

the

Accusative

article (attributive, with prepositional phrase)

→ noun-phrase marking

τὸν: 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 μετὰ (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 μετὰ (the people 'with him').

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

κατέστησεν

appointed / set

Aor Act Indic 3 Sg · καθίστημι

main verb (appointment of officers)

→ constative aorist

καθίστημι: 'set / appoint / put in charge'; renders יָשַׁב / יָשַׁב; the LXX's standard verb for installing officials or commanders over a group (cf. Exod 18:21; Gen 41:33).

ἐπ'

over

preposition + genitive (authority over; elided)

→ spatial or relational framing

ἐπ': meaning 'over'; here it marks the relation signaled by preposition + genitive (authority over; elided).

αὐτῶν

them

Genitive

genitive object of ἐπὶ (those over whom officers are set)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπὶ (those over whom officers are set).

χιλιάρχους

commanders of thousands

Accusative

direct object of κατέστησεν

→ object specification

χιλιάρχος: 'commander of a thousand'; renders שָׂר צִבְיָה; a standard rank in Israel's military organization (cf. Exod 18:25; Num 31:14); the pairing with ἑκατόνταρχοι denotes a complete two-tier command structure.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἑκατοντάρχους

commanders of hundreds

Accusative

direct object of κατέστησεν (coordinate with χιλιάρχους)

→ object specification

ἑκατόνταρχος: 'commander of a hundred / centurion'; renders שָׂר מֵאוֹת; together with χιλιάρχος it forms the standard decimal military hierarchy of ancient Israel.

2 καὶ ἀπέστειλεν Δαυιδ τὸν λαόν τὸ τρίτον ἐν χειρὶ Ἰωαβ καὶ τὸ τρίτον ἐν χειρὶ Ἀβессα υἱοῦ Σαρουιας ἀδελφοῦ Ἰωαβ καὶ τὸ τρίτον ἐν χειρὶ Εθθι τοῦ Γεθθαίου καὶ εἶπεν Δαυιδ πρὸς τὸν λαόν ἐξελθὼν ἐξελεύσομαι καὶ γε ἐγὼ μεθ' ὑμῶν

And David sent out the people, a third under the hand of Joab, and a third under the hand of Abishai son of Zeruiah, Joab's brother, and a third under the hand of Ittai the Gittite; and David said to the people, 'I myself will surely go out with you also.'

Continuation: deployment in three commands and David's resolve to march (main line)

καὶ ἀπέστειλεν Δαυιδ

The threefold τὸ τρίτον ... ἐν χειρὶ X structure (rendering Hebrew בְּיַד , 'by the hand of' = 'under the command of') divides the army among David's three trusted captains. The verse closes with the cognate-construction ἐξελθὼν ἐξελεύσομαι ('going out I will go out' = 'I will surely go out'), a Hebraism (infinitive-absolute calque) expressing David's emphatic resolve, intensified by καὶ γε ('even I').

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

sent out

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (deployment of the army)

→ constative aorist

ἀποστέλλω: 'send / dispatch'; renders נָּחַל ; here of sending troops out to battle under their commanders.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

direct object of ἀπέστειλεν (the army)

→ object specification

λαόν: meaning 'people'; it serves as direct object of ἀπέστειλεν (the army).

τὸ

the

Accusative

article (with τρίτον)

→ noun-phrase marking

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

τρίτον

a third

Accusative

appositional accusative (one of three divisions)

→ object specification

τρίτος: 'third'; τὸ τρίτον as a substantive = 'the third part / one division of three'; the threefold repetition reflects the Hebrew תִּשְׁלָשָׁה and the tripartite battle formation.

ἐν

under / by

preposition + dative (Hebraism: 'by the hand of' = under command of)

→ spatial or relational framing

ἐν: meaning 'under'; here it marks the relation signaled by preposition + dative (Hebraism: 'by the hand of' = under command of).

χειρὶ

hand

Dative

dative with ἐν (idiomatic: 'under the hand/command of')

→ sphere or reference

χείρ: 'hand'; the idiom ἐν χειρὶ renders יָדָא, a Hebraism for agency or authority — here 'under the command of'; the same idiom recurs for each of the three captains.

Ιωαβ

Joab

genitive of authority (indeclinable: under Joab's command)

→ participant identification

Ιωαβ: transliteration of Hebrew יֹאבִי; indeclinable in the LXX; David's nephew and commander-in-chief (son of Zeruiah, David's sister); the dominant antagonist-figure of this chapter who will kill Absalom against the king's wishes.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

τρίτον

a third

Accusative

appositional accusative (second division)

→ object specification

τρίτον: meaning 'a third'; it serves as appositional accusative (second division).

ἐν

under

preposition + dative (Hebraism)

→ spatial or relational framing

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

χειρὶ

hand

Dative

dative with ἐν ('under the command of')

→ sphere or reference

χειρὶ: meaning 'hand'; it serves as dative with ἐν ('under the command of').

Αβεσσα

Abishai

genitive of authority (indeclinable)

→ participant identification

Αβεσσα: transliteration of Hebrew אֲבִישַׁי (Abishai); indeclinable; brother of Joab and of Asahel, son of Zeruiah, one of David's foremost warriors.

υἱοῦ

son

Genitive

genitive in apposition to Αβессα ('son of Zeruiah')

→ relational specification

υἱός: 'son'; the patronymic identifies Abishai by his mother Zeruiah, as regularly with the sons of Zeruiah in Samuel–Kings.

Σαρουιας

of Zeruiah

genitive of relationship (transliterated name)

→ participant identification

Σαρουιας: transliteration of Hebrew צְרוּיָה (Zeruiah), David's sister; her three sons Joab, Abishai, and Asahel are named throughout by this matronymic; treated as an indeclinable transliteration.

ἀδελφοῦ

brother

Genitive

genitive in apposition (Abishai as 'Joab's brother')

→ relational specification

ἀδελφός: 'brother'; renders ΠΑ; the added note ἀδελφοῦ Ἰωαβ links the two captains as kin and underlines the family of Zeruiah dominating David's high command.

Ἰωαβ

Joab

genitive of relationship (indeclinable)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

τρίτον

a third

Accusative

appositional accusative (third division)

→ object specification

τρίτον: meaning 'a third'; it serves as appositional accusative (third division).

ἐν

under

preposition + dative (Hebraism)

→ spatial or relational framing

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

χειρὶ

hand

Dative

dative with ἐν ('under the command of')

→ sphere or reference

χειρὶ: meaning 'hand'; it serves as dative with ἐν ('under the command of').

Εθθι

Ittai

genitive of authority (indeclinable)

→ participant identification

Εθθι: transliteration of Hebrew יִתַּי (Ittai); indeclinable; the Gittite foreigner who had pledged loyalty to David in exile (2 Kgdms 15:19–22), now entrusted with a third of the army.

τοῦ

the

Genitive

article (with gentile)

→ noun-phrase marking

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

Γεθθαίου

the Gittite

Genitive

attributive gentile adjective (genitive, modifying Εθθι)

→ relational specification

Γεθθαῖος: 'Gittite', from Γεθ (Gath); a declinable Greek gentile adjective; marks Ittai as a Philistine of Gath who has thrown in his lot with David — a striking emblem of the loyalty David's enemies-turned-friends now show.

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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

accusative object of πρὸς (addressees)

→ object specification

λαόν: meaning 'people'; it serves as accusative object of πρὸς (addressees).

ἐξελθών

going out

Aor Act Ptc Nom Masc Sg · ἐξέρχομαι

circumstantial participle (Hebraizing intensive with cognate finite verb)

→ intensifying participle (calque of Hebrew infinitive absolute)

ἐξέρχομαι: 'go out / march out (to war)'; the participle ἐξελθών paired with the cognate finite ἐξελεύσομαι renders the Hebrew emphatic infinitive-absolute construction נִצַּח נִצַּח ('I will surely go out'), expressing David's firm resolve to take the field himself.

ἐξελεύσομαι

I will go out

Fut Mid Indic 1 Sg · ἐξέρχομαι

main verb (David's declared intent)

→ emphatic future (with cognate participle: 'I will surely go out')

ἐξέρχομαι (fut.): the finite member of the cognate-construction; 'I will go out (to battle)'; David asserts his intent to lead in person, which the people will immediately overrule (v. 3).

καί

even

adverbial intensifier (with γε)

→ discourse linkage or contrast

καί γε: 'even / indeed'; an emphatic particle-combination (rendering Hebrew וְאֲנִי) stressing 'I too / I myself also'; recurs in the chapter at vv. 22, 26, 27.

γε

indeed

emphatic enclitic particle (with καί)

→ discourse linkage or contrast

γε: meaning 'indeed'; conjunction or particle linking this unit with the surrounding discourse.

ἐγώ

I

Nominative

emphatic subject pronoun (with ἐξελεύσομαι)

→ participant reference

ἐγώ: the emphatic first-person pronoun, redundant with the verb's person-ending, stresses David's personal determination to share the danger of his men.

μεθ

with

preposition + genitive (accompaniment; elided)

→ spatial or relational framing

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

ὕμῶν

you

Genitive

genitive object of μετά (the people David would accompany)

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά (the people David would accompany).

- 3 καὶ εἶπαν οὐκ ἐξελεύσῃ ὅτι ἐὰν φυγῇ φύγωμεν οὐ θήσουσιν ἐφ' ἡμᾶς καρδίαν καὶ ἐὰν ἀποθάνωμεν τὸ ἥμισυ ἡμῶν οὐ θήσουσιν ἐφ' ἡμᾶς καρδίαν ὅτι σὺ ὡς ἡμεῖς δέκα χιλιάδες καὶ νῦν ἀγαθὸν ὅτι ἔσῃ ἡμῖν ἐν τῇ πόλει βοήθεια τοῦ βοηθεῖν

But they said, 'You shall not go out; for if we flee outright they will not set their heart upon us, and if half of us die they will not set their heart upon us, because you are as ten thousand of us; and now it is better that you be to us a help from the city, to give help.'

Counter-response: the people forbid the king to fight (reported speech)

καὶ εἶπαν

The people's argument turns on David's irreplaceable strategic value: σὺ ὡς ἡμεῖς δέκα χιλιάδες ('you are worth ten thousand of us'). The repeated οὐ θήσουσιν ἐφ' ἡμᾶς καρδίαν ('they will not set heart upon us' = 'they will pay us no mind') is a Hebraism (לֹא יִשָּׁו) for caring/regarding; the enemy hunts the king, not the rank and file, so David must stay safe in the city as a reserve βοήθεια ('help').

καὶ

but

narrative conjunction (adversative force in context)

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (the people's reply)

→ constative aorist

λέγω: the Koine/LXX aorist εἶπαν (alpha-ending) is the regular plural form in the historical books; introduces the people's collective refusal.

οὐκ

not

negative particle (with ἐξελεύση)

→ discourse linkage or contrast

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

ἐξελεύση

you shall go out

Fut Mid Indic 2 Sg · ἐξέρχομαι

main verb (prohibitive future: 'you shall not go out')

→ prohibitive future (emphatic refusal)

ἐξέρχομαι (fut. 2 sg.): the future indicative with οὐκ functions as an emphatic prohibition — the people forbid the king's stated intent of v. 2.

ὅτι

for

causal conjunction (introducing reason)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the people's reasoning; recurs in the verse marking successive grounds.

ἐάν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

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

φυγῇ

in flight

Dative

cognate dative with φύγωμεν (Hebraism: 'flee in flight' = utterly flee)

→ sphere or reference

φυγῇ: 'flight'; the dative φυγῇ paired with the cognate verb φύγωμεν calques the Hebrew infinitive absolute (פָּנָה פָּנָה), intensifying: 'if we flee outright / utterly flee!'

φύγωμεν

we flee

Aor Act Subj 1 Pl · φεύγω

verb of conditional clause (with cognate dative φυγῇ)

→ hortatory subjunctive (deliberate feint)

φεύγω: 'flee'; the subjunctive with ἐάν posits a hypothetical rout; the point: even total flight would not endanger the king if he remains in the city.

οὐ

not

negative particle (with θήσουσιν)

→ discourse linkage or contrast

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

θήσουσιν

they will set

Fut Act Indic 3 Pl · τίθημι

main verb of apodosis (idiom: 'set heart upon')

→ predictive future

τίθημι: 'put / set / place'; the idiom θήσουσιν ... καρδίαν renders Hebrew פָּנָה פָּנָה ('set the heart' = pay attention to, care about); the enemy will not 'mind' the fleeing troops, only the king.

ἐφ'

upon

preposition + accusative (elided)

→ spatial or relational framing

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

ἡμᾶς

us

Accusative

accusative object of ἐπί

→ participant reference

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

καρδίαν

heart

Accusative

direct object of θήσουσιν (idiom: 'set the heart')

→ object specification

καρδία: 'heart'; in the idiom 'set the heart upon' it denotes attention/regard; here the enemy's lack of concern for the common soldiers.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐάν

if

conditional conjunction (+ subjunctive)

→ discourse linkage or contrast

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

ἀποθάνωμεν

we die

Aor Act Subj 1 Pl · ἀποθνήσκω

verb of conditional clause

→ verbal action or state

ἀποθνήσκω: 'die'; the second hypothetical (even heavy losses) reinforces the argument that the king's life, not the army's, is the enemy's true objective.

τὸ

the

Nominative

article (with ἡμῖν)

→ noun-phrase marking

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

ἡμῖν

half

Nominative

subject (partitive: 'half of us')

→ participant prominence

ἡμῖν: 'half'; τὸ ἡμῖν ἡμῶν = 'half of us'; a hyperbolic estimate of possible casualties to make the point about the king's relative value.

ἡμῶν

of us

Genitive

partitive genitive (with ἡμῖν)

→ relational specification

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

θήσουσιν

they will set

Fut Act Indic 3 Pl · τίθημι

main verb (repeated idiom: 'set heart upon')

→ predictive future

τίθημι: meaning 'they will set'; it carries the action, process, or state of the clause; here it functions as main verb (repeated idiom: 'set heart upon').

ἐφ'

upon

preposition + accusative (elided)

→ spatial or relational framing

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

ἡμᾶς

us

Accusative

accusative object of ἐπί

→ participant reference

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

καρδίαν

heart

Accusative

direct object (idiom, repeated)

→ object specification

καρδίαν: meaning 'heart'; it serves as direct object (idiom, repeated).

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: meaning 'because'; conjunction or particle linking this unit with the surrounding discourse.

σύ

you

Nominative

subject pronoun (emphatic: 'you')

→ participant reference

σύ: the emphatic pronoun foregrounds David's unique worth in the clause σύ ὡς ἡμεῖς δέκα χιλιάδες.

ὡς

as / like

comparative particle

→ discourse linkage or contrast

ὡς: 'as / like'; introduces the comparison valuing David at ten thousand men.

ἡμεῖς

we

Nominative

comparison (predicate: 'as we [are]')

→ participant reference

ἡμεῖς: meaning 'we'; pronoun marking person, possession, or reference within the clause; here it functions as comparison (predicate: 'as we [are]').

δέκα

ten

numeral (modifying χιλιάδες; indeclinable form)

→ measure or count

δέκα: 'ten'; with χιλιάδες = 'ten thousand'; an idiom of supreme value, echoing the women's earlier song crediting David his 'ten thousands' (1 Kgdms 18:7).

χιλιάδες

thousands

Nominative

predicate noun (with δέκα: 'ten thousand')

→ participant prominence

χιλιάς: 'a thousand'; δέκα χιλιάδες = 'ten thousand'; the people declare David worth that many of themselves, hence too precious to risk.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νῦν

now

temporal/transitional adverb (introducing practical conclusion)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν is a common LXX discourse marker drawing a practical inference ('and so now').

ἀγαθὸν

good / better

Nominative

predicate adjective (impersonal: 'it is good/better')

→ participant prominence

ἀγαθός: 'good'; here in the comparative sense 'it is better' that the king remain to give support from within the city.

ὅτι

that

conjunction (introducing content clause after ἀγαθόν)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

ἔσῃ

you will be

Fut Mid Indic 2 Sg · εἰμί

verb of content clause ('that you be to us a help')

→ predictive future

εἰμί (fut. 2 sg.): 'be'; David's proper role is to be a βοήθεια ('help') in reserve, not a frontline combatant.

ἡμῖν

to us

Dative

dative of advantage (David as help 'for us')

→ participant reference or interest

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

ἐν in <i>preposition + dative (location)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location).	τῇ the Dative <i>article</i> → noun-phrase marking τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.	πόλει city Dative <i>dative of place (David's station, Mahanaim)</i> → sphere or reference πόλις: 'city'; here Mahanaim, David's base east of the Jordan, from which he is to provide support.	βοήθεια help Nominative <i>predicate noun (David as 'a help')</i> → participant prominence βοήθεια: 'help / aid / succor'; renders תָּזַע; David's value as reserve and morale-support is framed as 'help'; the cognate infinitive τοῦ βοηθεῖν follows for emphasis.
τοῦ to Genitive <i>article with articular infinitive (purpose/epexegetic)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	βοηθεῖν to help Pres Act Inf · βοηθέω <i>articular infinitive (epexegetic of βοήθεια: 'a help, to give help')</i> → verbal action or state βοηθέω: 'help / come to the aid of'; the articular infinitive τοῦ βοηθεῖν reiterates the cognate noun βοήθεια, a Hebraizing fullness of expression underscoring David's supporting role.		

4 καὶ εἶπεν πρὸς αὐτοὺς ὁ βασιλεὺς ὃ ἐὰν ἀρέσῃ ἐν ὀφθαλμοῖς ὑμῶν ποιήσω καὶ ἔσται ὁ βασιλεὺς ἀνὰ χεῖρα τῆς πύλης καὶ πᾶς ὁ λαὸς ἐξεπορεύετο εἰς ἑκατοντάδας καὶ εἰς χιλιάδας

And the king said to them, 'Whatever is pleasing in your eyes I will do!' And the king stood beside the gate, and all the people went out by hundreds and by thousands.

Resolution: David yields and the army deploys (main line) καὶ εἶπεν πρὸς αὐτοὺς ὁ βασιλεὺς

David concedes with the deferential idiom ὃ ἐὰν ἀρέσῃ ἐν ὀφθαλμοῖς ὑμῶν ('whatever is pleasing in your eyes', a Hebraism for assent). He then takes his station ἀνὰ χεῖρα τῆς πύλης ('beside the gate') — the very spot where he will later receive the runners (vv. 24ff.) — while the army files out in its hundreds and thousands.

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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

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).

αὐτοὺς
them

Accusative

accusative object of πρὸς

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

ὁ
the

Nominative

article

→ noun-phrase marking

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

βασιλεύς
king

Nominative

subject (David referred to by title)

→ participant prominence

βασιλεύς: 'king'; renders **מֶלֶךְ**; from here David is repeatedly designated ὁ βασιλεύς, foregrounding his royal office and the public, official character of his commands and grief.

ὃ
what

Accusative

relative pronoun (object of ποιήσω: 'that which')

→ participant reference

ὃς: relative pronoun; ὃ ἐάν = 'whatever'; introduces the indefinite relative clause of David's concession.

ἐάν
ever

particle with relative (generalizing: 'whatever')

→ discourse linkage or contrast

ἐάν: meaning 'ever'; conjunction or particle linking this unit with the surrounding discourse.

ἀρέσῃ
is pleasing

Aor Act Subj 3 Sg · ἀρέσκω

verb of indefinite relative clause

→ potential aorist subjunctive (whatever may please)

ἀρέσκω: 'please / be pleasing'; the idiom ὃ ἐάν ἀρέσῃ ἐν ὀφθαλμοῖς ὑμῶν renders Hebrew **וְיִטַּב בְּעֵינֶיךָ**, a polite formula of deference and assent.

ἐν
in

preposition + dative (idiom: 'in your eyes')

→ spatial or relational framing

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

ὀφθαλμοῖς
eyes

Dative

dative with ἐν (Hebraism: 'in your eyes' = in your judgment)

→ sphere or reference

ὀφθαλμός: 'eye'; ἐν ὀφθαλμοῖς renders **וּבְעֵינֵינוּ**, a Hebraism for 'in the estimation/judgment of'; David submits to the people's view.

ὑμῶν
your

Genitive

possessive genitive (with ὀφθαλμοῖς)

→ relational specification

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

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb of David's concession

→ voluntative future (assent: 'I will do it')

ποιέω: 'do / make'; David's promise to comply with the people's wish — the king bends to his men's counsel for the sake of the realm.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb (David takes his position)

→ ingressive aorist (took his stand)

ἵστημι (aor. ἔστη): 'stand / take one's stand'; David positions himself beside the gate to review the departing army — the same gate-area where he will await news.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (David)

→ participant prominence

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

ἀνὰ

beside / at

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

→ spatial or relational framing

ἀνά: with χεῖρα forms the idiom ἀνὰ χεῖρα ('at the side of / beside'), rendering Hebrew טַּלְחָן ; localizes David at the gate's edge.

χεῖρα

hand / side

Accusative

accusative in idiom ἀνὰ χεῖρα ('beside')

→ object specification

χεῖρ: 'hand'; in the idiom ἀνὰ χεῖρα it means 'side / edge' (the gate's side); a spatial Hebraism.

τῆς

the

Genitive

article

→ noun-phrase marking

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

πύλης

gate

Genitive

genitive (the gate beside which David stands)

→ relational specification

πύλη: 'gate'; the city gate of Mahanaim, the public place of assembly and review, and the setting of the watchman-scene later in the chapter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all / whole'; πᾶς ὁ λαός = 'the whole army'; the totality marches out in ordered formation.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject (the army)

→ participant prominence

λαὸς: meaning 'people'; it serves as subject (the army).

ἐξεπορεύετο

was going out

Impf Mid Indic 3 Sg · ἐκπορεύομαι

main verb (imperfect: progressive filing-out)

→ imperfect of ongoing process (the army filing out unit by unit)

ἐκπορεύομαι: 'go out / march out'; the imperfect depicts the army streaming out by formations, a vivid durative against the surrounding aorists.

εἰς

by

preposition + accusative (distributive: 'by hundreds')

→ spatial or relational framing

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

ἐκατοντάδας

hundreds

Accusative

accusative (distributive: in units of a hundred)

→ object specification

ἐκατοντάς: 'a hundred / company of a hundred'; the army deploys in its organized hundreds and thousands, matching the command structure of v. 1.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς

by

preposition + accusative (distributive)

→ spatial or relational framing

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

χιλιάδας

thousands

Accusative

accusative (distributive: in units of a thousand)

→ object specification

χιλιάς: 'a thousand'; the larger formation; together with ἐκατοντάδας it closes the muster-scene with an image of disciplined mass deployment.

5 καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Ιωαβ καὶ τῷ Αβεσσα καὶ τῷ Εθθι λέγων φείσασθέ μοι τοῦ παιδαρίου τοῦ Αβεσσαλωμ καὶ πᾶς ὁ λαὸς ἤκουσεν ἐντελλομένου τοῦ βασιλέως πᾶσιν τοῖς ἄρχουσιν ὑπὲρ Αβεσσαλωμ

And the king commanded Joab and Abishai and Ittai, saying, 'Deal gently for my sake with the young man Absalom.' And all the people heard the king giving command to all the captains concerning Absalom.

Climactic charge: David's public command to spare Absalom (main line)

καὶ ἐνετείλατο ὁ βασιλεὺς

The paternal heart of the chapter: φείσασθέ μοι τοῦ παιδαρίου ('spare/deal gently for my sake with the young man') is heard ὑπὲρ Αβεσσαλωμ by the whole army, making Joab's later killing of Absalom (vv. 14–15) a deliberate defiance of an open royal order. The genitive-absolute ἐντελλομένου τοῦ βασιλέως stresses that the command was witnessed by all.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (David's order to the captains)

→ constative aorist (the issuing of a formal command)

ἐντέλλομαι: 'command / charge / give orders'; renders Πηλ; a solemn, authoritative directive; its repetition (ἐντελλομένου, v. 5b; cf. ἐνετείλατο, v. 12) underscores that the order was unmistakable and public.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (David)

→ participant prominence

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

τῷ

the

Dative

article (with Ἰωαβ)

→ noun-phrase marking

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

Ἰωαβ

Joab

dative object of ἐνετείλατο (indeclinable; first captain charged)

→ participant identification

Ἰωαβ: transliterated proper name rendered in Greek letters; here it functions as dative object of ἐνετείλατο (indeclinable; first captain charged).

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 Ἀβεσσα)

→ noun-phrase marking

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

Ἀβεσσα

Abishai

dative object of ἐνετείλατο (indeclinable)

→ participant identification

Ἀβεσσα: transliterated proper name rendered in Greek letters; here it functions as dative object of ἐνετείλατο (indeclinable).

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 Εἰθι)

→ noun-phrase marking

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

Εἰθι

Ittai

dative object of ἐνετείλατο (indeclinable)

→ participant identification

Εἰθι: transliterated proper name rendered in Greek letters; here it functions as dative object of ἐνετείλατο (indeclinable).

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

particle introducing direct speech (Hebraizing ἡμῶν)

→ imperfective participle (Hebraizing speech-marker)

λέγω (ptc.): the participle λέγων introducing quoted speech renders the Hebrew infinitive לֵאמֹר ('saying'), a pervasive LXX quotative marker.

φείσασθέ

deal gently with / spare

Aor Mid Impv 2 Pl · φείδομαι

main verb of direct command (imperative + objective genitive)

→ aorist imperative (urgent specific request)

φείδομαι: 'spare / deal gently with / show forbearance toward'; takes a genitive object (τοῦ παιδαρίου); renders Hebrew וְנָחַם ('deal gently') / וְנָחַם ('spare'); the heart-cry of the verse — David asks not merely that Absalom's life be spared but that he be handled tenderly for the king's sake.

μοι

for me

Dative

dative of advantage ('for my sake')

→ participant reference or interest

ἐγώ (dat.): the ethical/advantage dative φείσασθέ μοι ('spare for my sake') makes the request intensely personal — it is the father, not the king, who pleads.

τοῦ

the

Genitive

article (with παιδαρίου)

→ noun-phrase marking

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

παιδαρίου

young man / boy

Genitive

objective genitive (with φείσασθε: 'spare the young man')

→ relational specification

παιδάριον: 'boy / lad / young man'; diminutive of παῖς; renders רַעַל; though Absalom is a grown rebel and pretender, David calls him τὸ παιδάριον — a tender paternal designation that recurs as the chapter's refrain (vv. 12, 29, 32) and frames the tragedy of a father's love for a treacherous son.

τοῦ

the

Genitive

article (with Αβессαλωμ, appositional)

→ noun-phrase marking

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

Αβессαλωμ

Absalom

genitive in apposition to παιδαρίου (indeclinable)

→ participant identification

Αβессαλωμ: transliteration of Hebrew אָבִישָׁלֹם ('father of peace'); indeclinable in the LXX; David's third son and the leader of the revolt; the ironic 'father of peace' is the cause of civil war and his father's deepest grief.

καὶ

and

narrative conjunction (introducing narrator's note)

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive (with ὁ λαός)

→ participant prominence

πᾶς: meaning 'all'; it serves as attributive (with ὁ λαός).

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject (the whole army as witnesses)

→ participant prominence

λαός: meaning 'people'; it serves as subject (the whole army as witnesses).

ἤκουσεν

heard

Aor Act Indic 3 Sg - ἀκούω

main verb (the army overhears the command)

→ constative aorist

ἀκούω: 'hear'; the explicit notice that all the troops heard the order makes the public character of David's charge the moral backdrop for Joab's defiance.

ἐντελλομένου

commanding

Pres Mid Ptc Gen Masc Sg - ἐντέλλομαι

genitive absolute (with τοῦ βασιλέως: 'while the king commanded')

→ durative present participle (the act of commanding in progress)

ἐντέλλομαι (ptc.): the genitive absolute ἐντελλομένου τοῦ βασιλέως ('as the king was charging') frames the order as a public, ongoing event heard by every officer.

τοῦ

the

Genitive

article (with βασιλέως, genitive absolute)

→ noun-phrase marking

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

βασιλέως

king

Genitive

subject of genitive absolute

→ relational specification

βασιλέως: meaning 'king'; it serves as subject of genitive absolute.

πᾶσιν

all

Dative

attributive (with τοῖς ἄρχουσιν)

→ sphere or reference

πᾶσιν: meaning 'all'; it serves as attributive (with τοῖς ἄρχουσιν).

τοῖς

the

Dative

article (with ἄρχουσιν)

→ noun-phrase marking

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

ἄρχουσιν

captains / commanders

Dative

indirect object of ἐντελλομένου (recipients of the charge)

→ sphere or reference

ἄρχων: 'ruler / commander / officer'; renders ἄρχ; here the army's officers, all of whom hear David's plea for Absalom.

ὑπὲρ

concerning / for

preposition + genitive (concerning Absalom)

→ spatial or relational framing

ὑπὲρ + gen.: 'concerning / on behalf of / about'; here 'concerning Absalom' — the subject of the king's charge.

Ἀβεσσαλωμ

Absalom

genitive object of ὑπὲρ (indeclinable)

→ participant identification

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

6 καὶ ἐξῆλθεν πᾶς ὁ λαὸς εἰς τὸν δρυμὸν ἐξ ἐναντίας Ἰσραὴλ καὶ ἐγένετο ὁ πόλεμος ἐν τῷ δρυμῷ Ἐφραιμ

And all the people went out into the forest against Israel, and the battle took place in the forest of Ephraim.

Scene-shift to the battlefield (main line)

καὶ ἐξῆλθεν πᾶς ὁ λαὸς

The setting is named twice for emphasis: εἰς τὸν δρυμὸν ('into the forest') and ἐν τῷ δρυμῷ Ἐφραιμ ('in the forest of Ephraim'). 'Israel' here denotes Absalom's rebel forces, against whom David's loyalists march. The wooded terrain (δρυμός) will itself become an agent of slaughter (v. 8).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (army marches to battle)

→ constative aorist

ἐξέρχομαι: 'go out / march out'; the singular verb with the collective πᾶς ὁ λαός is normal LXX concord; the army advances to engage.

πᾶς

all

Nominative

attributive (with ὁ λαός)

→ participant prominence

πᾶς: meaning 'all'; it serves as attributive (with ὁ λαός).

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject (David's army)

→ participant prominence

λαὸς: meaning 'people'; it serves as subject (David's army).

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

δρυμόν

forest

Accusative

accusative object of εἰς (the battlefield terrain)

→ object specification

δρυμός: 'forest / thicket / wooded country'; renders גַּזְזִי; the rough, broken terrain east of the Jordan that will prove deadlier than combat itself (v. 8).

ἐξ

against / opposite

preposition + genitive (idiom ἐξ ἐναντίας: 'over against')

→ spatial or relational framing

ἐξ ἐναντίας: 'opposite / over against / to meet in battle'; renders תַּקְרָל; here in the hostile sense, 'against Israel.'

ἐναντίας

opposite

Genitive

genitive in idiom ἐξ ἐναντίας (confrontation)

→ relational specification

ἐναντίος: 'opposite / facing / hostile'; substantivized in the idiom ἐξ ἐναντίας for confronting an enemy line.

Ισραηλ

Israel

genitive of opposition (indeclinable; = Absalom's forces)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here denotes the northern tribal levy that has rallied to Absalom, set in tragic opposition to David's own servants.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

took place / came to be

Aor Mid Indic 3 Sg: γίνομαι

main verb (the battle 'happens')

→ constative aorist (event occurrence)

γίνομαι: 'become / come to be / happen'; ἐγένετο ὁ πόλεμος = 'the battle took place'; a standard LXX narrative idiom for the onset of an event.

ὁ

the

Nominative

article

→ noun-phrase marking

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

πόλεμος

battle / war

Nominative

subject of ἐγένετο

→ participant prominence

πόλεμος: 'war / battle'; renders מִלְחָמָה; the engagement of the two Israelite armies.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

δρυμῷ

forest

Dative

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

→ sphere or reference

δρυμός (dat.): the repeated naming of the δρυμός foregrounds the terrain that the narrator will personify as a devourer of men in v. 8.

Εφραιμ

of Ephraim

genitive of relationship (indeclinable; names the forest)

→ participant identification

Εφραιμ: transliteration of Hebrew עִפְרַיִם; indeclinable; 'the forest of Ephraim' names the locale of the battle — its exact site is debated, but the name attaches the slaughter to a place memory.

7 καὶ ἔπταισεν ἐκεῖ ὁ λαὸς Ἰσραὴλ ἐνώπιον τῶν παίδων Δαυὶδ καὶ ἐγένετο ἡ θραῦσις μεγάλη ἐν τῇ ἡμέρᾳ ἐκείνῃ εἴκοσι χιλιάδες ἀνδρῶν

And the people of Israel were struck down there before David's servants, and the slaughter was great on that day — twenty thousand men.

Result: the rout of Israel (main line) καὶ ἔπταισεν ἐκεῖ

The decisive defeat: Israel (Absalom's army) ἔπταισεν ('was struck down / routed') before David's παῖδες ('servants/soldiers'). The casualty figure — εἴκοσι χιλιάδες ('twenty thousand') — is given in apposition to ἡ θραῦσις μεγάλη ('the great slaughter'), quantifying the scale of the disaster.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπταισεν

was struck down / was routed

Aor Act Indic 3 Sg · πταίω

main verb (the rout of Israel)

→ constative aorist (the defeat as a single event)

πταίω: 'stumble / be defeated / be struck down'; in military contexts the intransitive sense is 'be routed / suffer defeat' (cf. 1 Kgdms 4:2-3); renders Hebrew נִפְּלָה (Niphal); Israel collapses before David's veterans.

ἐκεῖ

there

adverb of place (in the forest)

→ adverbial qualification

ἐκεῖ: 'there'; localizes the rout in the forest of Ephraim just named.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject (with appositional Ἰσραηλ)

→ participant prominence

λαὸς: meaning 'people'; it serves as subject (with appositional Ἰσραηλ).

Ἰσραηλ

Israel

appositional (indeclinable: 'the people, Israel')

→ participant identification

Ἰσραηλ: again the rebel host; ὁ λαὸς Ἰσραηλ = 'the people of Israel,' here those who followed Absalom.

ἐνώπιον

before

preposition + genitive (before / in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; a Hebraism (יָנִיחַ); in battle-contexts 'before X' = 'defeated by X.'

τῶν

the

Genitive

article (with παίδων)

→ noun-phrase marking

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

παίδων

servants

Genitive

genitive object of ἐνώπιον (David's soldiers)

→ relational specification

παῖς: 'servant / attendant'; here οἱ παῖδες Δαυιδ = David's professional soldiers/retainers, the seasoned core that wins the day; renders דָּוִדִּים.

Δαυιδ

David

genitive of relationship (indeclinable: David's servants)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

was / came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (the slaughter came about)

→ constative aorist

γίνομαι: here 'there was / came about,' introducing the magnitude of the carnage.

ἡ

the

Nominative

article

→ noun-phrase marking

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

θραῦσις

slaughter / shattering

Nominative

subject of ἐγένετο

→ participant prominence

θραῦσις: 'breaking / shattering / slaughter / plague-blow'; renders תְּהָלֵךְ; a strong word for catastrophic loss of life, often used of divinely-sent destruction (cf. Num 16:48-49).

μεγάλη

great

Nominative

attributive adjective (with θραῦσις)

→ participant prominence

μέγας: 'great'; intensifies the scale of the slaughter.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ the Dative <i>article</i> → noun-phrase marking τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἡμέρᾱ day Dative <i>dative of time (with ἐκείνη: 'on that day')</i> → sphere or reference ἡμέρᾱ: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') is a stock LXX temporal phrase, here marking the day of the great defeat.	ἐκείνῃ that Dative <i>demonstrative adjective (with ἡμέρᾳ)</i> → sphere or reference ἐκεῖνος: 'that'; the deictic adjective fixes the slaughter to the decisive day of the campaign.	εἴκοσι twenty <i>numeral (indeclinable; with χιλιάδες)</i> → measure or count εἴκοσι: 'twenty'; with χιλιάδες = 'twenty thousand'; the appositional casualty figure quantifying the θραῦσις.
χιλιάδες thousands Nominative <i>appositional (with εἴκοσι: 'twenty thousand')</i> → participant prominence χιλιάς: 'thousand'; εἴκοσι χιλιάδες ἀνδρῶν = the toll of the rebel defeat.	ἀνδρῶν of men Genitive <i>partitive/descriptive genitive (with χιλιάδες)</i> → relational specification ἀνὴρ: 'man'; the genitive specifies that the twenty thousand were fighting men.		

8 καὶ ἐγένετο ἐκεῖ ὁ πόλεμος διεσπαρμένος ἐπὶ πρόσωπον πάσης τῆς γῆς καὶ ἐπλεόνασεν ὁ δρυμὸς τοῦ καταφαγεῖν ἐκ τοῦ λαοῦ ὑπὲρ οὓς κατέφαγεν ἐν τῷ λαῷ ἡ μάχαιρα ἐν τῇ ἡμέρᾳ ἐκείνῃ

And the battle there was scattered over the face of all the land, and the forest devoured more of the people than the sword devoured among the people on that day.

Intensification: the forest itself becomes a devourer (main line, climactic note)

καὶ ἐγένετο ἐκεῖ ὁ πόλεμος διεσπαρμένος

The chapter's grim epigram. As the battle scatters (διεσπαρμένος) across the broken country, the narrator personifies the terrain: ἐπλεόνασεν ὁ δρυμὸς τοῦ καταφαγεῖν ... ὑπὲρ οὓς κατέφαγεν ... ἡ μάχαιρα — 'the forest devoured more than the sword.' Pits, ravines, and thickets killed more fleeing men than the fighting did, an image of nature conscripted into divine judgment on the rebellion.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

was / came to be

Aor Mid Indic 3 Sg · γίνομαι

main verb (periphrastic with διεσπαρμένος: 'was scattered')

→ constative aorist (with perfect participle, periphrastic state)

γίνομαι: with the perfect participle διεσπαρμένος forms a periphrasis describing the state of the battle as spread out over the countryside.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: meaning 'there'; it shapes time, manner, location, or discourse flow in the clause.

ὁ

the

Nominative

article

→ noun-phrase marking

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

πόλεμος

battle

Nominative

subject (with periphrastic participle)

→ participant prominence

πόλεμος: meaning 'battle'; it serves as subject (with periphrastic participle).

διεσπαρμένος

scattered / spread out

Perf Pass Ptc Nom Masc Sg · διασπείρω

periphrastic participle (with ἐγένετο: 'was scattered')

→ perfect participle (resultant state: the battle spread out and dispersed)

διασπείρω: 'scatter / disperse'; the perfect passive participle pictures the fighting fragmented across the whole region — running skirmishes through forest and ravine rather than a single battle line.

ἐπὶ

over

preposition + accusative (extension over a surface)

→ spatial or relational framing

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

πρόσωπον

face

Accusative

accusative with ἐπὶ (idiom: over the face of')

→ object specification

πρόσωπον: 'face / surface'; ἐπὶ πρόσωπον τῆς γῆς ('over the face of the land') is a Hebraism (יָצַף-לְעַל) for spatial extent across a whole region.

πάσης

all

Genitive

attributive (with τῆς γῆς)

→ relational specification

πάσης: meaning 'all'; it serves as attributive (with τῆς γῆς).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

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

→ relational specification

γῆ: 'land / ground / country'; here the whole tract of broken forest country over which the rout spread.

καὶ

and

narrative conjunction (introducing the epigram)

→ discourse linkage or contrast

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

ἐπλέονασεν

did more / abounded

Aor Act Indic 3 Sg · πλεονάζω

main verb (the forest 'exceeded' in devouring)

→ constative aorist (the forest outdid the sword)

πλεονάζω: 'be more / abound / exceed'; here with the epexegetic infinitive τοῦ καταφαγεῖν, 'the forest did more in devouring' = killed more than the sword; renders Hebrew כָּרַךְ ('be many / multiply').

ὁ

the

Nominative

article

→ noun-phrase marking

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

δρυμός

forest

Nominative

subject (the forest personified as devourer)

→ participant prominence

δρυμός: 'forest'; here personified — the ravines, pits, and thickets of the wood claim more lives than combat; the terrain becomes an instrument of judgment.

τοῦ

to / of

Genitive

article with epexegetic infinitive (τοῦ καταφαγεῖν)

→ noun-phrase marking

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

καταφαγεῖν

to devour

Aor Act Inf · κατεσθίω

epexegetic articular infinitive (with ἐπλέονασεν: 'abounded in devouring')

→ constative aorist infinitive

κατεσθίω (aor. inf. καταφαγεῖν): 'eat up / devour / consume utterly'; the intensive κατα- compound; the vivid metaphor of the forest 'eating' the people renders the same root used for the sword's devouring, sharpening the comparison.

ἐκ

of / from among

preposition + genitive (partitive: 'of the people')

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

partitive genitive (those devoured by the forest)

→ relational specification

λαός: here the soldiery generally — the fleeing troops swallowed by the terrain.

ὕπέρ

more than

preposition + accusative (comparison: 'beyond / more than')

→ spatial or relational framing

ὕπέρ + acc.: 'beyond / more than'; the comparative force here sets the forest's death-toll above the sword's.

οὓς

whom

Accusative

relative pronoun (object of κατέφαγεν: 'than those whom the sword devoured')

→ participant reference

ὓς: relative pronoun; ὕπέρ οὓς = 'more than those whom'; introduces the comparative clause of the sword's victims.

κατέφαγεν

devoured

Aor Act Indic 3 Sg · κατεσθίω

verb of comparative relative clause (what the sword devoured)

→ constative aorist

κατεσθίω: the same verb now of the sword 'devouring' its victims, completing the parallel: forest vs. sword, both 'eating' men, but the forest the greater consumer.

ἐν

among

preposition + dative (among the people)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῶ

people

Dative

dative with ἐν (among whom the sword devoured)

→ sphere or reference

λαῶ: meaning 'people'; it serves as dative with ἐν (among whom the sword devoured).

ἡ

the

Nominative

article

→ noun-phrase marking

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

μάχαιρα

sword

Nominative

subject of κατέφαγεν (the sword as the lesser devourer)

→ participant prominence

μάχαιρα: 'sword / dagger'; renders βῆϋ; the conventional instrument of war, here outdone by the δρυμός — a striking reversal that frames the victory as more than human.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time ('on that day')

→ sphere or reference

ἡμέρα: meaning 'day'; it serves as dative of time ('on that day').

ἐκείνη

that

Dative

demonstrative (with ἡμέρα)

→ sphere or reference

ἐκείνη: meaning 'that'; it serves as demonstrative (with ἡμέρα).

9 καὶ συνήντησεν Αβεσσαλωμ ἐνώπιον τῶν παίδων Δαυιδ καὶ Αβεσσαλωμ ἐπιβεβηκὼς ἐπὶ τοῦ ἡμίονου αὐτοῦ καὶ εἰσῆλθεν ὁ ἡμίονος ὑπὸ τὸ δάσος τῆς δρυὸς τῆς μεγάλης καὶ ἐκρεμάσθη ἡ κεφαλὴ αὐτοῦ ἐν τῇ δρυὶ καὶ ἐκρεμάσθη ἀνὰ μέσον τοῦ οὐρανοῦ καὶ ἀνὰ μέσον τῆς γῆς καὶ ὁ ἡμίονος ὑποκάτω αὐτοῦ παρῆλθεν

And Absalom met David's servants; and Absalom was riding upon his mule, and the mule went under the thicket of the great oak, and his head was caught in the oak, and he was left hanging between heaven and earth, while the mule passed on from under him.

Turning point: Absalom is caught in the oak (main line, scene-pivot)

καὶ συνήντησεν Αβεσσαλωμ

The hinge of the tragedy. Absalom, the would-be king on his royal mule (ἡμίονος), is suddenly helpless when his head is caught in the great oak (ἡ δρυὶς ἡ μεγάλη); the doubled ἐκρεμάσθη ('he was hung') and the image ἀνὰ μέσον τοῦ οὐρανοῦ καὶ ἀνὰ μέσον τῆς γῆς ('between heaven and earth') leave him suspended, belonging neither to the living nor the dead, while the mule — symbol of his usurped royalty — passes out from under him.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

συνήντησεν
met / encountered

Aor Act Indic 3 Sg · συναντάω

main verb (Absalom encounters David's troops)

→ constative aorist (the fateful encounter)

συναντάω: 'meet / encounter / fall in with'; renders $\nu\lambda\eta$ / $\kappa\lambda\eta$; Absalom unexpectedly comes face to face with David's soldiers, precipitating his flight and entrapment.

Αβεσσαλωμ
Absalom

subject (indeclinable)

→ participant identification

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

ἐνώπιον
before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in front of'; here in the neutral sense of coming into the presence of David's men.

τῶν

the

Genitive

article (with παίδων)

→ noun-phrase marking

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

παίδων

servants

Genitive

genitive object of ἐνώπιον (David's soldiers)

→ relational specification

παῖς: David's soldiers/retainers; the ones who will report and then dispatch Absalom.

Δαυιδ

David

genitive of relationship (indeclinable)

→ participant identification

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

καὶ

and

narrative conjunction (introducing circumstantial clause)

→ discourse linkage or contrast

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

Αβεσσαλωμ

Absalom

subject (indeclinable; periphrastic with ἐπιβεβηκώς)

→ participant identification

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

ἐπιβεβηκώς

riding / mounted

Perf Act Ptc Nom Masc Sg · ἐπιβαίνω

periphrastic/circumstantial participle ('was riding')

→ perfect participle (settled state: mounted on his mule)

ἐπιβαίνω: 'mount / go upon / ride'; the perfect participle describes Absalom's state — seated high on his mule, the very elevation that will deliver his head to the branches.

ἐπὶ

upon

preposition + genitive (position: 'upon the mule')

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἡμίονου

mule

Genitive

genitive with ἐπὶ (the animal he rode)

→ relational specification

ἡμίονος: 'mule'; renders ἄρμα; the royal mount of princes (cf. 3 Kgdms 1:33, Solomon on David's mule); Absalom's riding the royal mule subtly marks his pretension to the throne, which the oak now arrests.

αὐτοῦ

his

Genitive

possessive genitive (with ἡμίονου)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

went under / entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (the mule goes beneath the branches)

→ constative aorist

εἰσέρχομαι: 'go in / enter / go under'; here of the mule passing in under the overhanging foliage of the great oak.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἡμίονος

mule

Nominative

subject of εἰσῆλθεν

→ participant prominence

ἡμίονος: meaning 'mule'; it serves as subject of εἰσῆλθεν.

ὑπὸ

under

preposition + accusative (beneath)

→ spatial or relational framing

ὑπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (beneath).

τὸ

the

Accusative

article

→ noun-phrase marking

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

δάσος

thicket / dense foliage

Accusative

accusative with ὑπό (the dense branches under which the mule went)

→ object specification

δάσος: 'thicket / wooded growth / dense foliage'; the tangled, low-hanging boughs of the great oak in which Absalom's head (and famously his hair, cf. 14:26) becomes ensnared.

τῆς

the

Genitive

article (with δρυός)

→ noun-phrase marking

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

δρυὸς

oak / terebinth

Genitive

genitive (the tree whose thicket it was)

→ relational specification

δρυὸς: 'oak / great tree / terebinth'; renders הָאֵלֶךְ / הָאֵלֶךְ; the single great tree that becomes Absalom's gallows; its repeated naming (ἐν τῇ δρυί, ἐν τῇ καρδίᾳ τῆς δρυὸς v. 14) makes the oak almost a character in the death-scene.

τῆς

the

Genitive

article (with μεγάλης)

→ noun-phrase marking

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

μεγάλης

great

Genitive

attributive adjective (with δρυός)

→ relational specification

μέγας: 'great / large'; the oak's size both makes it a landmark and provides the height at which Absalom is left dangling.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκρεμάσθη

was caught / hung

Aor Pass Indic 3 Sg: κρεμάννυμι

main verb (his head is caught fast)

→ constative aorist passive (he was left hanging)

κρεμάννυμι: 'hang / suspend'; the passive ἐκρεμάσθη ('was hung / caught fast'); renders Hebrew הִלָּךְ; the verb is repeated for emphasis (head caught, then whole body suspended) — the would-be king dangles helpless.

ἡ

the

Nominative

article

→ noun-phrase marking

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

κεφαλή

head

Nominative

subject of first ἐκρεμάσθη

→ participant prominence

κεφαλή: 'head'; renders שׂוֹרֵךְ; Absalom's head — celebrated for its heavy hair (14:25-26) — is precisely what snares him; the head that planned the rebellion becomes the instrument of his undoing.

αὐτοῦ

his

Genitive

possessive genitive (with κεφαλή)

→ relational specification

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

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

δρυί

oak

Dative

dative of place (caught 'in the oak')

→ sphere or reference

δρυς (dat. δρυί): the tree in which the head is caught.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκρεμάσθη

he was left hanging

Aor Pass Indic 3 Sg: κρεμάννυμι

main verb (repeated: whole body suspended)

→ constative aorist passive (emphatic repetition)

κρεμάννυμι: the repetition shifts subject from 'his head' to Absalom himself, now wholly suspended between sky and ground.

ἀνά

between

preposition + accusative (idiom ἀνά μέσον: 'between')

→ spatial or relational framing

ἀνά μέσον: 'in the midst of / between'; a Hebraism (יָבַי); the doubled ἀνά μέσον ... καὶ ἀνά μέσον frames the vivid 'between heaven and earth.'

μέσον

midst

Accusative

accusative in idiom ἀνά μέσον ('between')

→ object specification

μέσος: 'middle / midst'; in the idiom 'between heaven and earth' it captures Absalom's suspended, liminal state.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven / sky

Genitive

genitive with ἀνά μέσον ('between heaven')

→ relational specification

οὐρανός: 'heaven / sky'; renders שָׁמַיִם; the upper pole of the merism 'between heaven and earth,' marking Absalom as belonging to neither realm.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνὰ

between

preposition + accusative (idiom ἀνὰ μέσον, second member)

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition + accusative (idiom ἀνὰ μέσον, second member).

μέσον

midst

Accusative

accusative in idiom ἀνὰ μέσον

→ object specification

μέσον: meaning 'midst'; it serves as accusative in idiom ἀνὰ μέσον.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive with ἀνὰ μέσον ('and earth')

→ relational specification

γῆ: 'earth / ground'; the lower pole of the merism; the man who reached for the throne hangs grasping neither heaven nor earth.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἡμίονος

mule

Nominative

subject of παρήλθεν

→ participant prominence

ἡμίονος: the mule, now riderless, walks on — leaving Absalom dangling; the departure of the royal mount silently strips him of his pretended kingship.

ὑποκάτω

from under

improper preposition + genitive (beneath him)

→ spatial or relational framing

ὑποκάτω: 'underneath / from beneath'; renders ἡμίονος; the mule passes out from under the suspended Absalom.

αὐτοῦ

him

Genitive

genitive with ὑποκάτω ('from under him')

→ relational specification

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

παρήλθεν

passed on

Aor Act Indic 3 Sg · παρέρχομαι

main verb (the mule moves off)

→ constative aorist

παρέρχομαι: 'pass by / go on past'; the mule continues on, abandoning its rider to the tree — a quietly devastating detail.

10 καὶ εἶδεν ἀνὴρ εἷς καὶ ἀνήγγειλεν Ἰωαβ καὶ εἶπεν ἰδοὺ ἐώρακα τὸν Ἀβессαλωμ κρεμáμενον ἐν τῇ δρυὶ

And one man saw it and reported to Joab, and said, 'Behold, I have seen Absalom hanging in the oak.'

Report: a soldier brings word to Joab (main line) καὶ εἶδεν ἀνὴρ εἷς

An anonymous soldier (ἀνὴρ εἷς) witnesses Absalom's plight and reports it. His perfect ἐώρακα ('I have seen') stresses the immediacy and certainty of the sighting; the present participle κρεμáμενον ('hanging') vividly fixes Absalom still suspended and alive, setting up the moral exchange with Joab that follows.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg· ὁράω

main verb (the soldier sees Absalom)

→ constative aorist

ὁράω (aor. εἶδεν): 'see'; the soldier's sighting of the trapped Absalom triggers the report to Joab.

ἀνὴρ

man

Nominative

subject (with εἷς: 'a certain man')

→ participant prominence

ἀνὴρ: 'man'; the anonymous soldier whose scruple before the king's command contrasts with Joab's ruthlessness.

εἷς

one / a certain

Nominative

numeral as indefinite (with ἀνὴρ: 'one man / a certain man')

→ measure or count

εἷς: 'one'; here functioning like an indefinite article ('a certain man'), a Hebraism (תֶּן אֶחָד).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνήγγειλεν

reported / announced

Aor Act Indic 3 Sg· ἀναγγέλλω

main verb (he reports to Joab)

→ constative aorist

ἀναγγέλλω: 'announce / report / declare'; renders תָּגַד (Hiphil); the standard verb for bringing news, here of Absalom's entrapment.

Ἰωαβ

to Joab

dative recipient of report (indeclinable)

→ participant identification

Ἰωαβ: transliterated proper name rendered in Greek letters; here it functions as dative recipient of report (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**

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ἰδοὺ

behold

presentative interjection (attention-marker)

→ **clausal contribution**

ἰδοὺ: 'behold / look!'; renders הִנֵּה; a vivid attention-getter introducing the startling report.

έώρακα

I have seen

Perf Act Indic 1 Sg · ὁράω

main verb of direct speech (perfect of completed perception)

→ **perfect (the sighting as an accomplished, vivid fact)**

ὁράω (perf. έώρακα): 'I have seen / I have witnessed'; the perfect underscores the certainty and present relevance of the report — 'I have seen it with my own eyes, and it is still so.'

τὸν

the

Accusative

article (with Αβεσσαλωμ)

→ **noun-phrase marking**

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

Αβεσσαλωμ

Absalom

direct object of έώρακα (indeclinable)

→ **participant identification**

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

κρεμάμενον

hanging

Pres Mid Ptc Acc Masc Sg · κρεμάννυμι/

κρέμαμαι

supplementary participle (with έώρακα: 'seen him hanging')

→ **present participle (Absalom still suspended and alive)**

κρέμαμαι: 'hang / be suspended'; the middle/intransitive of κρεμάννυμι; the present participle pictures Absalom still dangling alive at the moment of the report — implying he could yet be taken or killed.

έν

in

preposition + dative (location)

→ **spatial or relational framing**

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

τῇ

the

Dative

article

→ **noun-phrase marking**

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

δρυί

oak

Dative

dative of place ('in the oak')

→ **sphere or reference**

δρυί (dat. δρυί): the oak, named yet again as the site of Absalom's suspension.

11 καὶ εἶπεν Ἰωαβ τῷ ἀνδρὶ τῷ ἀπαγγέλλοντι καὶ ἰδοὺ ἐόρακας τί ὅτι οὐκ ἐπάταξας αὐτὸν εἰς τὴν γῆν καὶ ἐγὼ ἂν δεδώκειν σοι δέκα ἀργυρίου καὶ παραζώνην μίαν

And Joab said to the man who reported to him, 'Indeed you saw him! Why then did you not strike him down to the ground? Then I would have given you ten pieces of silver and one girdle.'

Reproof: Joab rebukes the soldier's restraint (reported speech)

καὶ εἶπεν Ἰωαβ

Joab's ruthlessness emerges: rather than honoring the king's charge, he upbraids the soldier for not killing Absalom on the spot and dangles a reward (ten silver-pieces and a girdle). The contrary-to-fact construction ἐγὼ ἂν δεδώκειν ('I would have given') frames a lost opportunity, exposing Joab's intent that Absalom must die.

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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ἰωαβ

Joab

subject (indeclinable)

→ participant identification

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

τῷ

the

Dative

article (with ἀνδρί)

→ noun-phrase marking

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

ἀνδρὶ

man

Dative

indirect object of εἶπεν (the reporting soldier)

→ sphere or reference

ἀνὴρ (dat.): the soldier addressed by Joab.

τῷ

the

Dative

article (with participle, attributive)

→ noun-phrase marking

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

ἀπαγγέλλοντι

reporting / who reported

Pres Act Ptc Dat Masc Sg · ἀπαγγέλλω

attributive participle (with ἀνδρί: 'the man who was reporting')

→ present participle (the act of reporting)

ἀπαγγέλλω: 'report / bring news / announce'; the substantival-attributive participle designates the soldier precisely by his role as messenger.

καὶ

indeed / and behold

discourse particle (introducing exclamation with ἰδοὺ)

→ discourse linkage or contrast

καί: here in an exclamatory function with ἰδοὺ — 'and look! / indeed' — registering Joab's incredulous reaction.

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; here exclamatory, expressing Joab's astonishment that the man saw Absalom yet did nothing.

έώρακας

you have seen

Perf Act Indic 2 Sg · όράω

main verb of exclamation ('you actually saw him!')

→ perfect (the soldier's seeing thrown back at him reproachfully)

όράω (perf. έώρακας, alternate spelling of έώρακας): 'you have seen'; Joab echoes the soldier's own έώρακα (v. 10) accusingly — you saw, and yet you let him live.

τί

why

Accusative

interrogative (adverbial accusative: 'why')

→ participant reference

τίς: interrogative; here 'why?' (τί ότι = 'why is it that?'), demanding the reason for the soldier's inaction.

ότι

that

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

→ discourse linkage or contrast

ότι: in the idiom τί ότι ('why is it that'), a Hebraism (הֲלֵ / מַדּוּ).

ούκ

not

negative particle

→ discourse linkage or contrast

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

έπάταξας

you struck down

Aor Act Indic 2 Sg · πατάσσω

main verb of the reproachful question

→ constative aorist (the deed not done)

πατάσσω: 'strike / smite / kill'; renders הָרַג; Joab's verb of choice for dispatching Absalom; he faults the soldier for not having 'smitten him to the ground.'

αὐτόν

him

Accusative

direct object of έπάταξας (Absalom)

→ participant reference

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

εἰς

to

preposition + accusative (direction: 'to the ground')

→ spatial or relational framing

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

τήν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground

Accusative

accusative with εἰς ('to the ground' = killed and dropped)

→ object specification

γῆ: 'ground / earth'; 'strike him to the ground' = kill him so that he falls dead; idiomatic for slaying.

καὶ

and / then

conjunction (introducing apodosis of contrary-to-fact: 'then')

→ discourse linkage or contrast

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

ἐγώ

I

Nominative

emphatic subject (with ἂν δεδῶκειν)

→ participant reference

ἐγώ: emphatic — Joab stresses what he personally would have given.

ἄν

would

modal particle (contrary-to-fact apodosis)

→ discourse linkage or contrast

ἄν: the modal particle marking the contrary-to-fact conditional ('I would have given').

δεδώκειν

I would have given

Plpf Act Indic 1 Sg · δίδωμι

main verb of contrary-to-fact apodosis

→ pluperfect with ἄν (unrealized past intent: 'I would have given')

δίδωμι (plpf. δεδώκειν): 'give'; the pluperfect with ἄν expresses an unfulfilled past possibility — the reward Joab would have paid had the man killed Absalom.

σοι

to you

Dative

indirect object of δεδώκειν

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object of δεδώκειν.

δέκα

ten

numeral (with ἀργυρίου: 'ten [pieces] of silver')

→ measure or count

δέκα: 'ten'; δέκα ἀργυρίου = 'ten (shekels/pieces) of silver; the offered bounty.

ἀργυρίου

of silver

Genitive

genitive of material (with δέκα: silver pieces)

→ relational specification

ἀργύριον: 'silver / piece of silver / money'; renders הַכֶּסֶף; the partitive genitive after the numeral denotes ten units of silver currency.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παραζώνην

girdle / belt

Accusative

direct object (second item of the reward)

→ object specification

παραζώνη: 'girdle / sword-belt / sash'; renders הַחֲגִוִּי; a warrior's belt, often a mark of honor or rank; together with the silver it constitutes a soldier's prize.

μίαν

one

Accusative

numeral adjective (with παραζώνην: 'one girdle')

→ measure or count

εἷς, μία, ἓν: 'one'; the feminine μίαν agrees with παραζώνην; 'one girdle' specifies the single honorific belt.

12 εἶπεν δὲ ὁ ἀνὴρ πρὸς Ἰωαβ καὶ ἐγὼ εἰμι ἴστημι ἐπὶ τὰς χεῖράς μου χιλίους σίκλους ἀργυρίου οὐ μὴ ἐπιβάλω χεῖρά μου ἐπὶ τὸν υἱὸν τοῦ βασιλέως ὅτι ἐν τοῖς ὠσὶν ἡμῶν ἐνετείλατο ὁ βασιλεὺς σοὶ καὶ Ἀβессα καὶ τῷ Εθθαί λέγων φυλάξατέ μοι τὸ παιδάριον τὸν Ἀβессαλωμ

But the man said to Joab, 'Even were I weighing out a thousand shekels of silver upon my hands, I would not lay my hand against the king's son; for in our hearing the king commanded you and Abishai and Ittai, saying, "Keep for me the young man Absalom."'

Refusal: the soldier invokes the king's command (reported speech, contrastive δέ)

εἶπεν δὲ ὁ ἀνὴρ πρὸς Ἰωαβ

The soldier's principled refusal answers Joab's bribe: even for a thousand shekels he would not violate the king's open charge. The verbatim quotation of David's order — φυλάξατέ μοι τὸ παιδάριον — and the note ἐν τοῖς ὠσὶν ἡμῶν ('in our hearing') establish that Joab acts in conscious defiance of a command every soldier heard.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

but

post-positive adversative (the soldier's rejoinder)

→ discourse linkage or contrast

δέ: post-positive; here mildly adversative, contrasting the soldier's reply with Joab's reproach.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἀνὴρ

man

Nominative

subject (the soldier)

→ participant prominence

ἀνὴρ: meaning 'man'; it serves as subject (the soldier).

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).

Ἰωαβ

Joab

accusative object of πρὸς (indeclinable)

→ participant identification

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

καὶ

even

intensive/concessive particle introducing hypothesis

→ discourse linkage or contrast

καί: here introducing a concessive hypothetical — 'even (if)'; sets up the soldier's 'though I had a thousand shekels in hand...'

ἐγώ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγώ: emphatic — the soldier stresses his own resolve.

εἰμι

I am / I were

Pres Act Indic 1 Sg · εἰμί

main verb (with ἵστημι, hypothetical: 'were I weighing')

→ present (in a hypothetical sense, 'were I')

εἰμί: 'be'; here joined with ἵστημι in a Hebraizing construction expressing a supposition ('even were I to be weighing out...').

ἵστημι

weighing out / setting

Pres Act Indic 1 Sg · ἵστημι

main verb (idiom: 'set/weigh upon my hands')

→ present (hypothetical weighing of money in hand)

ἵστημι: 'set / place / weigh out'; the transitive ἵστημι can mean 'weigh out (money)' (cf. weighing silver on a balance); the soldier says that even with a thousand shekels weighed into his hands he would not act — the money is worthless against the king's word.

ἐπὶ

upon

preposition + accusative (upon my hands)

→ spatial or relational framing

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

τὰς

the

Accusative

article (with χεῖρας)

→ noun-phrase marking

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

χεῖρας

hands

Accusative

accusative with ἐπὶ (idiom: silver weighed 'upon the hands')

→ object specification

χείρ: 'hand'; the silver weighed 'upon the hands' pictures payment placed directly into the palm — the most concrete form of bribe, still refused.

μου

my

Genitive

possessive genitive (with χεῖρας)

→ relational specification

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

χιλίους

a thousand

Accusative

numeral adjective (with σίκλους)

→ object specification

χίλιοι: 'a thousand'; χιλίους σίκλους = 'a thousand shekels,' a vast sum dwarfing Joab's ten silver-pieces, heightening the soldier's incorruptibility.

σίκλους

shekels

Accusative

direct object (the weighed silver)

→ object specification

σίκλος: 'shekel'; transliteration/rendering of Hebrew שֶׁקֶל, a unit of weight and currency; a thousand shekels is a kingly fortune.

ἄργυριον

of silver

Genitive

genitive of material (with σίκλους)

→ relational specification

ἄργυριον: 'silver'; the shekels are reckoned by weight of silver.

οὐ

not

negative particle (with μή: emphatic negation)

→ discourse linkage or contrast

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

μή

by no means

emphatic double negation (οὐ μή + subjunctive)

→ clausal qualification or emphasis

οὐ μή: emphatic negation with the subjunctive — 'I would by no means / I will absolutely not'; the strongest possible refusal.

ἐπιβάλω

lay / put forth

Aor Act Subj 1 Sg · ἐπιβάλλω

main verb (with οὐ μή: emphatic refusal)

→ aorist subjunctive of emphatic denial (will not lay a hand)

ἐπιβάλλω: 'lay upon / put forth (the hand against)'; the idiom ἐπιβάλλω χεῖρα ἐπί ('lay a hand against') = attack/harm; renders Ἦ πῶς; the soldier refuses to raise his hand against the king's son.

χεῖρά

hand

Accusative

direct object of ἐπιβάλλω (idiom: 'lay a hand')

→ object specification

χείρ: 'hand'; the instrument of violence the soldier refuses to use against Absalom.

μου

my

Genitive

possessive genitive (with χεῖρα)

→ relational specification

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

ἐπὶ

against

preposition + accusative (hostile: 'against')

→ spatial or relational framing

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

τὸν

the

Accusative

article (with νιόν)

→ noun-phrase marking

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

υἱόν

son

Accusative

accusative with ἐπὶ (the object of the refused violence)

→ object specification

υἱός: 'son'; 'the king's son' — the soldier's deferential designation of Absalom underlines that to harm him is to defy the king himself.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of relationship ('the king's son')

→ relational specification

βασιλέως: meaning 'king'; it serves as genitive of relationship ('the king's son').

ὅτι

because

causal conjunction (introducing reason: the king's command)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground of the refusal — the heard royal charge.

ἐν

in

preposition + dative (idiom: 'in our ears/hearing')

→ spatial or relational framing

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

τοῖς

the

Dative

article (with ὡσὶν)

→ noun-phrase marking

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

ὡσὶν

ears / hearing

Dative

dative with ἐν (idiom: 'in our hearing')

→ sphere or reference

οὓς (dat. pl. ὡσὶν): 'ear'; ἐν τοῖς ὡσὶν ἡμῶν ('in our ears') = 'in our hearing,' a Hebraism (יְהִי שְׁמִי שְׁמִי) stressing that the command was publicly spoken to all.

ἡμῶν

our

Genitive

possessive genitive (with ὡσὶν)

→ relational specification

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

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb of causal clause (the king's command)

→ constative aorist (the issued charge)

ἐντέλλομαι: 'command / charge'; the same verb as v. 5, deliberately recalling David's order so as to indict Joab's plan.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject of ἐνετείλατο

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject of ἐνετείλατο.

σοὶ

you

Dative

indirect object (Joab, the first commanded)

→ participant reference or interest

σύ (dat. σοί): 'you'; the soldier pointedly names Joab himself as the first recipient of the king's charge.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Αβεσσα

Abishai

dative recipient (indeclinable; second captain)

→ participant identification

Αβεσσα: transliterated proper name rendered in Greek letters; here it functions as dative recipient (indeclinable; second captain).

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 ΕΘΘι)

→ noun-phrase marking

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

Εἴται

Ittai

dative recipient (indeclinable; third captain)

→ participant identification

Εἴται: transliterated proper name rendered in Greek letters; here it functions as dative recipient (indeclinable; third captain).

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

participle introducing the quoted command (Hebraizing ἡμῶν)

→ imperfective participle (Hebraizing speech-marker)

λέγω (ptc.): quotative participle introducing the verbatim royal order.

φυλάξατε

keep / guard

Aor Act Impv 2 Pl · φυλάσσω

imperative of the quoted command

→ aorist imperative (protective charge)

φυλάσσω: 'guard / keep / protect'; here the king's quoted command varies the verb of v. 5 (φείσασθε) with φυλάξατε ('keep safe'), but to the same effect — Absalom is to be protected, not killed.

μοι

for me

Dative

dative of advantage ('for my sake')

→ participant reference or interest

ἐγώ (dat.): the personal dative again ('for me'), echoing v. 5's φείσασθέ μοι.

τὸ

the

Accusative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

young man / boy

Accusative

direct object of φυλάξατε (Absalom)

→ object specification

παιδάριον: 'young man / lad'; the king's tender refrain for Absalom, repeated in the soldier's quotation of the order.

τὸν

the

Accusative

article (with Αβεσσαλωμ, appositional)

→ noun-phrase marking

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

Αβεσσαλωμ

Absalom

accusative in apposition to παιδάριον (indeclinable)

→ participant identification

Αβεσσαλωμ: transliterated proper name rendered in Greek letters; here it functions as accusative in apposition to παιδάριον (indeclinable).

13 μὴ ποιῆσαι ἐν τῇ ψυχῇ αὐτοῦ ἄδικον καὶ πᾶς ὁ λόγος οὐ λήσεται ἀπὸ τοῦ βασιλέως καὶ σὺ στήσῃ ἐξ ἐναντίας

Had I dealt treacherously against his life — and nothing is hidden from the king — then you yourself would have stood aloof.

Continuation of refusal: consequences of treachery (reported speech)

μὴ ποιῆσαι ἐν τῇ ψυχῇ αὐτοῦ ἄδικον

The soldier completes his argument: had he treacherously taken Absalom's life, the deed could not be hidden — οὐ λήσεται ἀπὸ τοῦ βασιλέως ('nothing escapes the king's notice') — and Joab himself would have abandoned him (στήσῃ ἐξ ἐναντίας, 'stood aloof / against'). He sees clearly that Joab would scapegoat him; the LXX here is compressed and somewhat enigmatic.

μή

not / had I

negative particle (with infinitive ποιῆσαι: hypothetical)

→ discourse linkage or contrast

μή: negative with the infinitive; here introducing a hypothetical supposition ('had I done...') in the soldier's compressed conditional reasoning.

ποιῆσαι

to have done / to deal

Aor Act Inf · ποιέω

infinitive (hypothetical supposition: 'had I dealt')

→ aorist infinitive (the hypothetical deed)

ποιέω: 'do / act / deal'; the infinitive ποιῆσαι ... ἄδικον = 'to do wrong / deal treacherously'; the soldier supposes the case of having acted falsely against Absalom's life.

έν

against

preposition + dative (idiom: against his life)

→ spatial or relational framing

έν: meaning 'against'; here it marks the relation signaled by preposition + dative (idiom: against his life).

τῇ

the

Dative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

life / soul

Dative

dative with έν (the life harmed)

→ sphere or reference

ψυχῇ: 'soul / life'; renders $\psi\chi\eta$; here 'life' — to do wrong 'against his life' = to kill him treacherously.

αὐτοῦ

his

Genitive

possessive genitive (with ψυχῇ)

→ relational specification

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

ἄδικον

wrong / unjust deed

Accusative

direct object of ποιῆσαι (substantivized: 'a wrong')

→ object specification

ἄδικος: 'unjust / wrong'; neuter substantive ἄδικον = 'a wrong / an injustice / treachery'; the deed of secretly killing the king's son against orders.

καί

and

conjunction (introducing parenthetical principle)

→ discourse linkage or contrast

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

πᾶς

every / any

Nominative

attributive (with ὁ λόγος: 'no matter / nothing')

→ participant prominence

πᾶς: 'every / all'; with the following negation, πᾶς ... οὐ = 'nothing at all' (a Hebraism), 'no matter whatever'

ὁ

the

Nominative

article

→ noun-phrase marking

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

λόγος

word / matter

Nominative

subject of λήσεται

→ participant prominence

λόγος: 'word / matter / affair'; renders $\lambda\omicron\gamma\omicron\varsigma$; here 'matter / thing' — no deed or affair escapes the king's knowledge.

οὐ

not

negative particle (with πᾶς: 'nothing')

→ discourse linkage or contrast

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

λήσεται

will be hidden / escape notice

Fut Mid Indic 3 Sg · λανθάνω

main verb (parenthetical principle: nothing hidden from the king)

→ **gnomic/predictive future (general truth)**

λανθάνω: 'be hidden / escape notice'; πᾶς ὁ λόγος οὐ λήσεται ἀπὸ τοῦ βασιλέως = 'no matter escapes the king's notice'; the soldier's conviction that David inevitably learns the truth.

ἀπὸ

from

preposition + genitive (source: 'from the king')

→ **spatial or relational framing**

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

τοῦ

the

Genitive

article

→ **noun-phrase marking**

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

βασιλέως

king

Genitive

genitive with ἀπό (from whom nothing is hidden)

→ **relational specification**

βασιλέως: meaning 'king'; it serves as genitive with ἀπό (from whom nothing is hidden).

καὶ

and / then

conjunction (apodosis: 'then')

→ **discourse linkage or contrast**

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

σύ

you

Nominative

emphatic subject (Joab himself)

→ **participant reference**

σύ: emphatic — 'you yourself' (Joab) would have distanced yourself, leaving the soldier to bear the blame.

στήση

would stand / take your stand

Fut Mid Indic 2 Sg · ἵστημι

main verb of apodosis (Joab would stand aloof/opposed)

→ **predictive future (the foreseen abandonment)**

ἵστημι (fut. mid. στήση): 'stand / take a position'; στήση ἐξ ἐναντίας = 'you would stand aloof / take the opposite side'; the soldier foresees that Joab would disown him before the king.

ἐξ

aloof / opposite

preposition + genitive (idiom ἐξ ἐναντίας: 'at a distance / opposed')

→ **spatial or relational framing**

ἐξ ἐναντίας: 'over against / aloof / on the opposite side'; here of Joab withdrawing his support and standing against the soldier.

ἐναντίας

opposite

Genitive

genitive in idiom ἐξ ἐναντίας

→ **relational specification**

ἐναντίας: 'opposite / facing'; in the idiom for taking a stand apart from or against someone.

14 καὶ εἶπεν Ἰωαβ τοῦτο ἐγὼ ἄρξομαι οὐχ οὕτως μενῶ ἐνώπιόν σου καὶ ἔλαβεν Ἰωαβ τρία βέλη ἐν τῇ χειρὶ αὐτοῦ καὶ ἐνέπηξεν αὐτὰ ἐν τῇ καρδίᾳ Ἀβессαλωμ ἔτι αὐτοῦ ζῶντος ἐν τῇ καρδίᾳ τῆς δρυὸς

And Joab said, 'This I will begin; I will not so wait before you.' And Joab took three darts in his hand and thrust them into Absalom's heart, while he was yet alive in the heart of the oak.

Decisive action: Joab kills Absalom against the king's command (main line, climax of section C)

καὶ εἶπεν Ἰωαβ

Joab brushes aside the soldier's scruple ('I will not waste time before you') and acts himself. The wordplay ἐν τῇ καρδίᾳ Ἀβессαλωμ ... ἐν τῇ καρδίᾳ τῆς δρυὸς ('into Absalom's heart ... in the heart of the oak') binds victim and tree: the three darts (τρία βέλη) pierce the living Absalom suspended in the very midst of the oak. The note ἔτι αὐτοῦ ζῶντος ('while he was still alive') underscores that this is deliberate killing, not mercy.

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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ἰωαβ
Joab

subject (indeclinable)

→ participant identification

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

τοῦτο
this

Accusative

demonstrative (object of ἄρξομαι / forward-pointing)

→ participant reference

οὗτος: 'this'; τοῦτο points to the deed Joab is about to do — a curt, brusque dismissal of the soldier's reasoning.

ἐγώ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγώ: emphatic — Joab takes the deed upon himself, contrasting with the hesitant soldier.

ἄρξομαι

I will begin

Fut Mid Indic 1 Sg · ἄρχω

main verb (Joab's resolve to act)

→ volitive future (decisive intent)

ἄρχομαι: 'begin / make a start'; τοῦτο ἐγὼ ἄρξομαι ('this I will begin myself') = Joab will undertake the killing without further delay; a brusque, contemptuous reply.

οὐχ

not

negative particle (with μενῶ)

→ discourse linkage or contrast

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

οὕτως

thus / so

adverb of manner (with μενῶ)

→ adverbial qualification

οὕτως: 'thus / in this way'; οὐχ οὕτως = 'not in this manner / not like this' — Joab will not stand idly arguing.

μενῶ

I will wait / tarry

Fut Act Indic 1 Sg · μένω

main verb (Joab refuses to delay)

→ predictive future

μένω: 'remain / wait / tarry'; οὐχ οὕτως μενῶ ἐνώπιόν σου = 'I will not wait around like this before you' — Joab cuts off the debate and acts.

ἐνώπιόν

before

preposition + genitive (in your presence)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; 'before you' = wasting time in the soldier's company.

σου

you

Genitive

genitive object of ἐνώπιον

→ relational specification

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

καί

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Joab takes the darts)

→ constative aorist

λαμβάνω: 'take / grasp'; Joab seizes the weapons for the deed.

Ιωαβ

Joab

subject (indeclinable; repeated for emphasis)

→ participant identification

Ιωαβ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable; repeated for emphasis).

τρία

three

Accusative

numeral (with βέλη)

→ measure or count

τρεῖς, τρία: 'three'; the neuter τρία agrees with βέλη; the three darts emphasize the deliberate, certain killing.

βέλη

darts / missiles

Accusative

direct object of ἔλαβεν

→ object specification

βέλος: 'dart / arrow / missile / javelin'; renders דָּבָשׁ ('staff / rod') in the Hebrew, but the LXX reads 'darts'; the weapons Joab drives into Absalom's heart.

ἐν

in

preposition + dative (instrumental/locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with χειρὶ)

→ noun-phrase marking

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

χειρὶ

hand

Dative

dative of place (in his hand)

→ sphere or reference

χείρ: 'hand'; Joab takes the darts in his own hand — the hand the soldier refused to lift, Joab unhesitatingly raises.

αὐτοῦ

his

Genitive

possessive genitive (with χειρὶ)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνέπηξεν

thrust / drove in

Aor Act Indic 3 Sg · ἐμπήγνυμι

main verb (Joab drives the darts into Absalom)

→ constative aorist (the lethal act)

ἐμπήγνυμι: 'fix in / drive in / thrust in'; the violent verb of impaling; Joab drives the three darts into the living Absalom's heart — the brutal climax of the section.

αὐτὰ

them

Accusative

direct object of ἐνέπηξεν (the three darts)

→ participant reference

αὐτὰ: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐνέπηξεν (the three darts).

ἐν

in / into

preposition + dative (locative: into the heart)

→ spatial or relational framing

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

τῇ

the

Dative

article (with καρδίᾳ)

→ noun-phrase marking

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

καρδίᾳ

heart

Dative

dative of place (into Absalom's heart)

→ sphere or reference

καρδίᾳ: 'heart'; the literal anatomical target; the word will be repeated for the 'heart of the oak,' binding Absalom's death to the tree.

Αβεσσαλωμ

Absalom

genitive of relationship (indeclinable: 'Absalom's heart')

→ participant identification

Αβεσσαλωμ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'Absalom's heart').

ἔτι

still / yet

adverb (with genitive absolute: 'while still alive')

→ clausal contribution

ἔτι: 'still / yet'; ἔτι αὐτοῦ ζῶντος = 'while he was still alive,' stressing that Joab killed a living, helpless man — deliberate slaughter, not mercy-killing of a corpse.

αὐτοῦ

he / his

Genitive

subject of genitive absolute (with ζῶντος)

→ relational specification

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

ζῶντος

living / alive

Pres Act Ptc Gen Masc Sg · ζάω

genitive absolute participle ('while he was alive')

→ present participle (ongoing state: still living)

ζάω: 'live / be alive'; the genitive absolute ἔτι αὐτοῦ ζῶντος pictures Absalom still breathing as the darts strike — the LXX's pointed emphasis on the cruelty of the act.

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 καρδία)

→ noun-phrase marking

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

καρδία

heart / midst

Dative

dative of place (in the 'heart' = midst of the oak)

→ sphere or reference

καρδία: 'heart / midst / core'; ἐν τῇ καρδίᾳ τῆς δρυὸς ('in the heart of the oak') deliberately echoes 'into Absalom's heart' just above — a haunting verbal pairing that fuses the dying man with the tree that holds him.

τῆς

the

Genitive

article (with δρυός)

→ noun-phrase marking

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

δρυός

oak

Genitive

genitive (the oak in whose midst he hung)

→ relational specification

δρυός: the oak, named a final time as Absalom's place of death — gallows and grave-marker in one.

15 καὶ ἐκύκλωσαν δέκα παιδάρια αἶροντα τὰ σκεύη Ἰωαβ καὶ ἐπάταξαν τὸν Ἀβεσσαλωμ καὶ ἐθανάτωσαν αὐτόν

And ten young men, Joab's armor-bearers, surrounded and struck Absalom and put him to death.

Completion of the killing (main line) καὶ ἐκύκλωσαν δέκα παιδάρια

Joab's ten armor-bearers (παιδάρια αἶροντα τὰ σκεύη Ἰωαβ, 'lads bearing Joab's arms') finish what their commander began. The triad of verbs — ἐκύκλωσαν ('surrounded'), ἐπάταξαν ('struck'), ἐθανάτωσαν ('put to death') — leaves no doubt that Absalom is now dead, sealing the violation of the king's charge.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐκύκλωσαν
surrounded

Aor Act Indic 3 Pl · κυκλόω

main verb (the armor-bearers encircle Absalom)

→ constative aorist

κυκλόω: 'encircle / surround'; renders בָּבַץ; the ten close in around the suspended Absalom.

δέκα
ten

numeral (with παιδάρια)

→ measure or count

δέκα: 'ten'; the number of Joab's armor-bearers.

παιδάρια

young men / lads

Nominative

subject (Joab's armor-bearers)

→ participant prominence

παιδάριον: 'young man / servant-lad'; here Joab's military aides — ironically the same word David used tenderly of Absalom (vv. 5, 12) now denotes his executioners.

αἶροντα

bearing / carrying

Pres Act Ptc Nom Neut Pl · αἶρω

attributive participle (with παιδάρια: 'who bore the arms')

→ present participle (their function as armor-bearers)

αἶρω: 'lift / carry / bear'; οἱ αἶροντες τὰ σκεύη = 'armor-bearers' (those who carry the weapons), a recognized military role (cf. 1 Kgdms 14:1).

τὰ
the

Accusative

article (with σκεύη)

→ noun-phrase marking

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

σκεύη

arms / equipment

Accusative

direct object of αἶροντα (the weapons borne)

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement / gear'; here 'weapons / armor' (τὰ σκεύη = a soldier's arms); identifies the ten as Joab's armor-bearers.

Ιωαβ
Joab's

genitive of possession (indeclinable: Joab's armor)

→ participant identification

Ιωαβ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable: Joab's armor).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξαν

struck

Aor Act Indic 3 Pl · πατάσσω

main verb (they strike Absalom)

→ constative aorist

πατάσσω: 'strike / smite'; the same verb Joab used in his reproach (v. 11) — now carried out by his men.

τὸν
the

Accusative

article (with Αβεσσαλωμ)

→ noun-phrase marking

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

Αβεσσαλωμ

Absalom

direct object (indeclinable)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐθανάτωσαν

put to death

Aor Act Indic 3 Pl · θανατόω

main verb (they kill him)

→ constative/effective aorist (the death accomplished)

θανατόω: 'put to death / kill'; renders מוֹת (Hiphil); the final, conclusive verb — Absalom is dead, the rebellion decapitated.

αὐτόν

him

Accusative

direct object of ἐθανάτωσαν (Absalom)

→ participant reference

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

16 καὶ ἐσάλπισεν Ἰωαβ ἐν κερατίνῃ καὶ ἀπέστρεψεν ὁ λαὸς τοῦ μὴ διώκειν ὀπίσω Ἰσραὴλ ὅτι ἐφείδετο Ἰωαβ τοῦ λαοῦ

And Joab blew the trumpet, and the people turned back from pursuing after Israel, for Joab spared the people.

Cessation of battle: the trumpet recalls the army (main line, opening section D)

καὶ ἐσάλπισεν Ἰωαβ

With Absalom dead, the war's purpose is achieved; Joab sounds the trumpet (κερατίνῃ, the ram's-horn) to halt the pursuit and spare further bloodshed among fellow Israelites. The narrator's note ὅτι ἐφείδετο Ἰωαβ τοῦ λαοῦ ('for Joab spared the people') uses the very verb φείδομαι that David had used of Absalom (v. 5) — Joab spares the army but not the son.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐσάλπισεν

blew the trumpet

Aor Act Indic 3 Sg · σαλπίζω

main verb (Joab signals the recall)

→ constative aorist

σαλπίζω: 'sound the trumpet / give a trumpet-signal'; renders שָׁאֵלֵץ; the battlefield signal to break off pursuit (cf. 2 Kgdms 2:28; 20:22, both Joab).

Ἰωαβ

Joab

subject (indeclinable)

→ participant identification

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

ἐν

with / on

preposition + dative (instrumental)

→ spatial or relational framing

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

κερατίνη

trumpet / ram's-horn

Dative

dative of instrument (the horn blown)

→ sphere or reference

κερατίνη: 'horn / ram's-horn trumpet' (from κέρας, 'horn'); renders שופר; the signal-horn used to direct troop movements.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστρεψεν

turned back

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (the army breaks off pursuit)

→ constative aorist (here intransitive: turned back)

ἀποστρέφω: 'turn back / return'; here intransitive ('turned back'); the army obeys the trumpet and ceases the chase.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαὸς

people

Nominative

subject (David's army)

→ participant prominence

λαὸς: meaning 'people'; it serves as subject (David's army).

τοῦ

from

Genitive

article with articular infinitive (τοῦ μὴ διώκειν: result/purpose)

→ noun-phrase marking

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

μὴ

not

negative particle (with infinitive διώκειν)

→ discourse linkage or contrast

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

διώκειν

to pursue

Pres Act Inf · διώκω

articular infinitive (τοῦ μὴ διώκειν: 'from pursuing')

→ verbal action or state

διώκω: 'pursue / chase'; the articular infinitive τοῦ μὴ διώκειν expresses the result/purpose of the recall — they ceased pursuing the fleeing rebels.

ὀπίσω

after

improper preposition + genitive ('after Israel')

→ spatial or relational framing

ὀπίσω: 'behind / after'; with the genitive Ἰσραηλ, 'after Israel' = in pursuit of the retreating rebel army.

Ἰσραηλ

Israel

genitive with ὀπίσω (indeclinable; the rebel forces)

→ participant identification

Ἰσραηλ: again Absalom's defeated host, now in flight.

ὅτι

for / because

causal conjunction (narrator's explanation)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the narrator's reason for the recall — Joab's mercy on the troops.

ἐφείδετο

spared / had compassion on

Impf Mid Indic 3 Sg · φείδομαι

main verb of causal clause (Joab spares the army)

→ imperfect (durative: Joab kept sparing / was minded to spare)

φείδομαι: 'spare / show forbearance'; takes the genitive (τοῦ λαοῦ); the pointed reuse of David's own verb (φείσασθε, v. 5) is bitterly ironic: Joab spares the rank-and-file Israelites but had no mercy on the king's son.

Ιωαβ

Joab

subject of ἐφείδετο (indeclinable)

→ participant identification

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

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of ἐφείδετο (those spared)

→ relational specification

λαός: here the broader body of Israelites (Absalom's defeated followers), whom Joab spares from a slaughter to the last man.

17 καὶ ἔλαβεν τὸν Αβεσσαλωμ καὶ ἔρριψεν αὐτὸν εἰς χάσμα μέγα ἐν τῷ δρυμῷ εἰς τὸν βόθυνον τὸν μέγαν καὶ ἐστήλωσεν ἐπ' αὐτὸν σωρὸν λίθων μέγαν σφόδρα καὶ πᾶς Ἰσραηλ ἔφυγεν ἀνὴρ εἰς τὸ σκήνωμα αὐτοῦ

And they took Absalom and threw him into a great chasm in the forest, into the great pit, and raised over him a very great heap of stones; and all Israel fled, each man to his tent.

Disposal of the body and rout's end (main line) καὶ ἔλαβεν τὸν Αβεσσαλωμ

Absalom's burial is a deliberate dishonor: not a tomb but a great pit (βόθυνος) in the forest under a huge cairn (σωρὸς λίθων μέγαν σφόδρα), the treatment reserved for the cursed and the executed (cf. Josh 7:26; 8:29). The dispersal καὶ πᾶς Ἰσραηλ ἔφυγεν ... εἰς τὸ σκήνωμα αὐτοῦ ('each man to his tent') signals the total collapse of the revolt.

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 body is taken; impersonal/collective subject)

→ constative aorist

λαμβάνω: 'take'; the singular verb with an implied collective subject ('they took'); Joab's men remove the corpse.

τὸν

the

Accusative

article (with Αβεσσαλωμ)

→ noun-phrase marking

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

Αβεσσαλωμ

Absalom

direct object of ἔλαβεν (indeclinable)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρριψεν

threw / flung

Aor Act Indic 3 Sg · ῥίπτω

main verb (the body is cast into the pit)

→ constative aorist

ῥίπτω: 'throw / cast / fling'; renders ῥλψ (Hiphil); the contemptuous verb 'flung' marks the dishonor of the disposal — not laid to rest but thrown into a pit.

αὐτόν

him

Accusative

direct object of ἔρριψεν (Absalom's body)

→ participant reference

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

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

χάσμα

chasm / cleft

Accusative

accusative with εἰς (the gulf into which he is thrown)

→ object specification

χάσμα: 'chasm / gaping cleft / gulf'; a deep forest hollow; appositional to βόθυνος; the burial-place is a natural pit, not a hewn tomb.

μέγα

great

Accusative

attributive adjective (with χάσμα)

→ object specification

μέγας: 'great / large'; the size of the chasm.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article (with δρυμῷ)

→ noun-phrase marking

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

δρυμῷ

forest

Dative

dative of place (in the forest)

→ sphere or reference

δρυμός: the same forest of Ephraim — Absalom's battlefield, gallows, and now grave.

εἰς

into

preposition + accusative (appositional restatement)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with βόθυνον)

→ noun-phrase marking

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

βόθυνον

pit

Accusative

accusative with εἰς (appositional to χάσμα: 'the great pit')

→ object specification

βόθυνος: 'pit / hole / trench'; renders תַּבַּיִת; restates the burial-hollow; being cast into a pit under stones is the burial of the condemned, the opposite of an honored tomb.

τὸν

the

Accusative

article (with μέγαν)

→ noun-phrase marking

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

μέγαν

great

Accusative

attributive adjective (with βόθυνον)

→ object specification

μέγας: 'great'; the pit's size matches the great cairn raised over it.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐστήλωσεν

set up / raised

Aor Act Indic 3 Sg · στηλώω

main verb (a cairn is raised over him)

→ constative aorist

στηλώω: 'set up as a pillar / erect / heap up'; from στήλη ('pillar'); ironically the same verb-root recurs in v. 18 for the monument Absalom built himself — here it raises a dishonoring cairn, there a vainglorious memorial.

ἐπ'

over

preposition + accusative (over him; elided)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative with ἐπί (over Absalom's body)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative with ἐπί (over Absalom's body).

σωρόν

heap

Accusative

direct object of ἐστήλωσεν (the cairn raised)

→ object specification

σωρός: 'heap / pile'; σωρὸς λίθων ('heap of stones') is the cairn of shame heaped over the executed/cursed (cf. Achan, Josh 7:26; the king of Ai, Josh 8:29).

λίθων

of stones

Genitive

genitive of material (with σωρόν: 'heap of stones')

→ relational specification

λίθος: 'stone'; the material of the cairn; passersby would add stones, perpetuating the memorial of disgrace.

μέγαν

great

Accusative

attributive adjective (with σωρόν)

→ object specification

μέγαν: meaning 'great'; it serves as attributive adjective (with σωρόν).

σφόδρα

very / exceedingly

adverb of degree (intensifying μέγαν)

→ clausal contribution

σφόδρα: 'exceedingly'; standard LXX rendering of ΤΙΝ; σωρόν ... μέγαν σφόδρα = 'a very great heap,' stressing the monumental dishonor.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive (with Ἰσραηλ)

→ participant prominence

πᾶς: meaning 'all'; it serves as attributive (with Ἰσραηλ).

Ισραηλ

Israel

subject (indeclinable; the rebel host disbanding)

→ participant identification

Ισραηλ: 'all Israel' here = Absalom's followers, who scatter homeward now that their leader is dead.

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb (the rebels disperse)

→ constative aorist

φεύγω: 'flee'; the singular with collective Ισραηλ, distributed by ἀνὴρ ('each man'); the revolt dissolves into individual flight.

ἀνὴρ

each man

Nominative

distributive apposition (with Ισραηλ: 'each man')

→ participant prominence

ἀνὴρ: 'man'; distributive ('each man to his tent'), a Hebraism (יְהִי־לְכָל־אִישׁ לְבֵיתוֹ) for general dispersal.

εἰς

to

preposition + accusative (direction: homeward)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with σκῆνωμα)

→ noun-phrase marking

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

σκῆνωμα

tent / dwelling

Accusative

accusative with εἰς (each man's home)

→ object specification

σκῆνωμα: 'tent / dwelling / habitation'; renders לְבֵיתוֹ; 'to his tent' = homeward; the formula of an army's dissolution.

αὐτοῦ

his

Genitive

possessive genitive (with σκῆνωμα)

→ relational specification

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

18 καὶ Αβεσσαλωμ ἔτι ζῶν καὶ ἔστησεν ἑαυτῷ τὴν στήλην ἐν ἣ ἑλήμφθη καὶ ἐστήλωσεν αὐτὴν λαβεῖν τὴν στήλην τὴν ἐν τῇ κοιλάδι τοῦ βασιλέως ὅτι εἶπεν οὐκ ἔστιν αὐτῷ υἱὸς ἕνεκεν τοῦ ἀναμνησαί τὸ ὄνομα αὐτοῦ καὶ ἐκάλεσεν τὴν στήλην Χεῖρ Αβεσσαλωμ ἕως τῆς ἡμέρας ταύτης

Now Absalom, while he was yet alive, had set up for himself the pillar — in the place where he was taken — and had erected it; (he made it) to take the pillar that is in the King's Valley; for he said, 'I have no son to keep my name in remembrance.' And he called the pillar 'Absalom's Monument,' to this day.

Narratorial flashback: Absalom's self-made monument (background aside, closing section D)

καὶ Αβεσσαλωμ ἔτι ζῶν

An ironic narratorial flashback closing the burial scene. In life, Absalom — who would die sonless — had built himself a memorial pillar in the King's Valley ἕνεκεν τοῦ ἀναμνησαί τὸ ὄνομα αὐτοῦ ('to keep his name in remembrance'), calling it Χεῖρ Αβεσσαλωμ ('Absalom's Monument/Hand'). The contrast is sharp: he wanted a name-bearing pillar, but lies under an anonymous heap of stones; the LXX of this verse is notoriously rough and compressed.

καὶ

now / and

narrative conjunction (introducing flashback)

→ discourse linkage or contrast

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

Αβεσσαλωμ

Absalom

subject (indeclinable; topicalized)

→ participant identification

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

ἔτι

still / yet

adverb (with participle ζῶν: 'while still alive')

→ clausal contribution

ἔτι: 'still / yet'; ἔτι ζῶν ('while yet alive') marks the flashback to Absalom's lifetime, poignantly set against his death just narrated.

ζῶν

living

Pres Act Ptc Nom Masc Sg · ζάω

circumstantial participle ('while alive')

→ present participle (during his lifetime)

ζάω: 'live'; the participle frames the whole verse as a retrospect into Absalom's living days.

καὶ
and

narrative conjunction (resumptive)

→ discourse linkage or contrast

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

ἔστησεν

set up

Aor Act Indic 3 Sg · ἵστημι

main verb (Absalom erected the pillar)

→ constative aorist (pluperfect sense in context: 'had set up')

ἵστημι: 'set up / erect'; ἔστησεν ἑαυτῷ τὴν στήλην = 'he set up for himself the pillar'; the reflexive ἑαυτῷ stresses the self-aggrandizing motive.

ἑαυτῷ

for himself

Dative

reflexive dative of advantage ('for himself')

→ sphere or reference

ἑαυτοῦ: reflexive pronoun; 'for himself' underscores the monument's vanity — a self-erected memorial.

τὴν

the

Accusative

article (with στήλην)

→ noun-phrase marking

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

στήλην

pillar / monument

Accusative

direct object of ἔστησεν

→ object specification

στήλη: 'pillar / standing-stone / monument'; renders **סֹלֶנֶת**; a commemorative stele; the keyword of the verse (4×), counterpointing the σωρὸς λίθων of v. 17.

ἐν

in

preposition + dative (with relative ἣ)

→ spatial or relational framing

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

ἣ

which

Dative

relative pronoun (locative: 'in which [place]')

→ participant reference or interest

ὅς (dat. ἣ): relative pronoun; ἐν ἣ ἐλήμφθη = 'in which he was taken' — the LXX here reads a somewhat obscure clause, perhaps glossing the location or fate of the monument.

ἐλήμφθη

he was taken

Aor Pass Indic 3 Sg · λαμβάνω

verb of relative clause (passive: 'was taken')

→ constative aorist passive

λαμβάνω (aor. pass. ἐλήμφθη): 'be taken / seized'; the clause ἐν ἣ ἐλήμφθη is textually difficult; it may refer to the place where Absalom was 'taken' (caught/killed), the LXX rendering being compressed and enigmatic.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐστήλωσεν

erected / set as a pillar

Aor Act Indic 3 Sg · στηλόω

main verb (he set it up as a monument)

→ constative aorist

στηλόω: 'set up as a pillar / erect a stele'; the same verb used in v. 17 of the cairn over the corpse — here of Absalom's vainglorious self-memorial, sharpening the irony.

αὐτήν

it

Accusative

direct object of ἐστήλωσεν (the pillar)

→ participant reference

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

λαβεῖν

to take

Aor Act Inf · λαμβάνω

infinitive (purpose/exegetic, in a compressed LXX clause)

→ verbal action or state

λαμβάνω (aor. inf. λαβεῖν): 'take'; the infinitive in λαβεῖν τὴν στήλην is part of the verse's rough syntax; the sense is that he 'took / appropriated' (set up) the pillar in the King's Valley as his own memorial.

τὴν

the

Accusative

article (with στήλην)

→ noun-phrase marking

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

στήλην

pillar

Accusative

object of λαβεῖν (the monument)

→ object specification

στήλην: meaning 'pillar'; it serves as object of λαβεῖν (the monument).

τὴν

the

Accusative

article (attributive, with prepositional phrase)

→ noun-phrase marking

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

ἐν

in

preposition + dative (location of the pillar)

→ spatial or relational framing

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

τῇ

the

Dative

article (with κοιλάδι)

→ noun-phrase marking

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

κοιλάδι

valley

Dative

dative of place (the valley where the pillar stood)

→ sphere or reference

κοιλάς: 'hollow / valley / dale'; renders קְהָל; ἡ κοιλάς τοῦ βασιλέως = 'the King's Valley' (cf. Gen 14:17), traditionally near Jerusalem — site of Absalom's monument.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive ('the King's Valley')

→ relational specification

βασιλεύς: here in the place-name 'the King's Valley'; the location lent the monument royal prestige Absalom craved.

ὅτι

for / because

causal conjunction (introducing Absalom's reason)

→ discourse linkage or contrast

ὅτι: 'because'; introduces Absalom's stated motive for the monument.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb of causal clause (Absalom's quoted reasoning)

→ constative aorist

λέγω: introduces Absalom's own words explaining the pillar.

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb of quoted speech (existential: 'I have no...')

→ verbal action or state

εἰμί: 'be / exist'; οὐκ ἔστιν αὐτῷ υἱός = 'he has no son'; the poignant note that Absalom died childless (his sons of 14:27 evidently having died), so a stone must carry his name.

αὐτῷ

to him / he has

Dative

dative of possession ('he has no son')

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession ('he has no son').

υἱὸς

son

Nominative

subject of ἔστιν (the son he lacks)

→ participant prominence

υἱός: 'son'; the heir who would normally preserve a man's name — Absalom's lack of one drives the monument's purpose.

ἕνεκεν

for the sake of

improper preposition + genitive (purpose, with articular infinitive)

→ spatial or relational framing

ἕνεκεν: 'for the sake of / on account of'; with the articular infinitive τοῦ ἀναμνησαί it expresses purpose: 'in order to keep his name remembered!'

τοῦ

the

Genitive

article with articular infinitive (purpose)

→ noun-phrase marking

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

ἀναμνησαί

to call to remembrance

Aor Act Inf · ἀναμιμνήσκω

articular infinitive of purpose (with ἕνεκεν)

→ verbal action or state

ἀναμιμνήσκω: 'remind / call to remembrance'; the purpose of the pillar is to perpetuate Absalom's name — a memorial against oblivion, which the anonymous cairn of v. 17 cruelly mocks.

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἀναμνησαί (the name preserved)

→ object specification

ὄνομα: 'name'; renders ὄνμα ; 'name' here = lasting reputation/memory; the perpetuation of one's name was a chief ancient concern, especially for the childless.

αὐτοῦ

his

Genitive

possessive genitive (with ὄνομα)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

he called / named

Aor Act Indic 3 Sg · καλέω

main verb (he named the pillar)

→ constative aorist

καλέω: 'call / name'; the naming of the monument — an etiological note explaining a landmark known 'to this day!'

τὴν

the

Accusative

article (with στήλην)

→ noun-phrase marking

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

στήλην

pillar

Accusative

direct object of ἐκάλεσεν

→ object specification

στήλην: meaning 'pillar'; it serves as direct object of ἐκάλεσεν.

Χεὶρ

Hand / Monument (Cheir)

object-complement (the name given; transliterated/quoted)

→ participant identification

Χεὶρ: lit. 'hand'; here the LXX transliterates/renderers the Hebrew יָד ('hand'), which also means 'monument / memorial-stele' (cf. 1 Kgdms 15:12; Isa 56:5); 'Absalom's Hand' = 'Absalom's Monument' — kept as a proper name of the landmark.

Αβεσσαλωμ

Absalom's

genitive of relationship (indeclinable; part of the name)

→ participant identification

Αβεσσαλωμ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable; part of the name).

ἕως

until

improper preposition + genitive (temporal: 'to this day')

→ spatial or relational framing

ἕως: 'until / up to'; ἕως τῆς ἡμέρας ταύτης ('to this day') is a standard etiological formula attesting the monument's continuance into the narrator's time.

τῆς

the

Genitive

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive with ἕως (the present day)

→ relational specification

ἡμέρας: 'day'; in the formula ἕως τῆς ἡμέρας ταύτης, 'to this day.'

ταύτης

this

Genitive

demonstrative (with ἡμέρας)

→ relational specification

οὗτος: 'this'; fixes the etiology to the narrator's own time.

19 καὶ Αχιμαας υἱὸς Σαδωκ εἶπεν δράμω δὴ καὶ εὐαγγελιῶ τῷ βασιλεῖ ὅτι ἔκρινεν αὐτῷ κύριος ἐκ χειρὸς τῶν ἐχθρῶν αὐτοῦ

And Ahimaaz son of Zadok said, 'Let me run now and bring the king good news, that the LORD has judged for him from the hand of his enemies.'

New scene: the messengers' race begins (main line, opening section E) καὶ Αχιμαας υἱὸς Σαδωκ εἶπεν

The runner-narrative opens. Ahimaaz, the priest Zadok's son, volunteers to carry the εὐαγγελία — framed theologically as ἔκρινεν αὐτῷ κύριος ('the LORD has judged/vindicated him'). Here κύριος renders the Tetragrammaton: the victory is YHWH's verdict on David's behalf. The cohortative δράμω δὴ ('let me run, please') conveys eager zeal.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Αχιμαας

Ahimaaz

subject (indeclinable)

→ participant identification

Αχιμαας: transliteration of Hebrew אַחִימָאָז (Ahimaaz); indeclinable; son of the high priest Zadok, a swift runner and loyal informant of David during the revolt (cf. 2 Kgdms 15:27, 36; 17:17-21).

υἱός

son

Nominative

apposition (with Σαδωκ: 'son of Zadok')

→ participant prominence

υἱός: 'son'; the patronymic identifies Ahimaaz as Zadok's son, his priestly lineage.

Σαδωκ

of Zadok

genitive of relationship (indeclinable)

→ participant identification

Σαδωκ: transliteration of Hebrew זָדוֹק (Zadok); indeclinable; the high priest loyal to David, ancestor of the Zadokite priesthood.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δράμω

let me run

Aor Act Subj 1 Sg · τρέχω

hortatory subjunctive (cohortative: 'let me run')

→ volitive aorist subjunctive (eager self-exhortation)

τρέχω (aor. subj. δράμω): 'run'; the hortatory subjunctive with δῆ ('now / please') expresses Ahimaaz's eagerness to be the bearer of good news; τρέχω/δρόμος words pervade the section.

δῆ

now / please

emphatic/entreating particle (with the cohortative)

→ discourse linkage or contrast

δῆ: 'now / pray / please'; lends urgency and entreaty to the request.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐαγγελιῶ

I will bring good news

Fut Mid Indic 1 Sg · εὐαγγελίζω

main verb (Ahimaaz's aim: to announce the victory)

→ volitive/predictive future

εὐαγγελίζω: 'bring/announce good news'; renders בָּשָׂרָה; the keyword of the runner-section (vv. 19, 20, 22, 26, 27, 31); ironically the 'good news' of victory is also the news of the king's son's death — joy and grief fused.

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 εὐαγγελιῶ (David, recipient of the news)

→ sphere or reference

βασιλεὺς (dat.): David, to whom the news is to be brought.

ὅτι

that

conjunction (content of the good news)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the substance of the εὐαγγελία — YHWH's vindicating judgment.

ἔκρινεν

has judged / vindicated

Aor Act Indic 3 Sg · κρίνω

main verb of content clause (the LORD's verdict)

→ constative aorist (the accomplished divine judgment)

κρίνω: 'judge / vindicate / give judgment for'; renders יָדַע / וְצַדִּיק; ἔκρινεν αὐτῷ ('has judged for him' = vindicated him, given him his right) frames the victory as YHWH's judicial verdict in David's favor against the rebels.

αὐτῷ

for him

Dative

dative of advantage ('judged for him' = vindicated him)

→ participant reference or interest

αὐτῷ: meaning 'for him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage ('judged for him' = vindicated him).

κύριος

the LORD

Nominative

subject of ἔκρινεν (the divine Judge)

→ participant prominence

κύριος: here rendering the Tetragrammaton יהוה; the victory is attributed to YHWH as the one who has 'judged' for David — the theological key to the runner's good news.

ἐκ

from

preposition + genitive (source/deliverance: 'from the hand of')

→ spatial or relational framing

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

χειρὸς

hand / power

Genitive

genitive with ἐκ (idiom: 'from the hand/power of')

→ relational specification

χείρ: 'hand'; ἐκ χειρὸς ('from the hand of') is a Hebraism (דָּמָה) for 'from the power/grip of'; deliverance from the enemies' control.

τῶν

the

Genitive

article (with ἐχθρῶν)

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

genitive (the foes from whose hand David is delivered)

→ relational specification

ἐχθρός: 'enemy'; renders אֶבְרָם; Absalom and his rebels framed as David's 'enemies,' from whose hand YHWH has rescued him.

αὐτοῦ

his

Genitive

possessive genitive (David's enemies)

→ relational specification

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

20 καὶ εἶπεν αὐτῷ Ἰωαβ οὐκ ἀνὴρ εὐαγγελίας σὺ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ εὐαγγελιῇ ἐν ἡμέρᾳ ἄλλῃ ἐν δὲ τῇ ἡμέρᾳ ταύτῃ οὐκ εὐαγγελιῇ οὗ εἵνεκεν ὁ υἱὸς τοῦ βασιλέως ἀπέθανεν

And Joab said to him, 'You are not a man of good news this day; you shall bring good news on another day, but on this day you shall not bring good news, because the king's son is dead.'

Refusal: Joab withholds Ahimaaz from the errand (reported speech) καὶ εἶπεν αὐτῷ Ἰωαβ

Joab perceives what Ahimaaz does not fully weigh: that this 'good news' is fatal news. He denies him the role — οὐκ ἀνὴρ εὐαγγελίας σὺ ('you are not a herald-man this day') — precisely because ὁ υἱὸς τοῦ βασιλέως ἀπέθανεν ('the king's son is dead'); Joab spares the priest's son the king's wrath, knowing the εὐαγγελία will be received as catastrophe.

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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

αὐτῷ

to him

Dative

indirect object (Ahimaaz)

→ participant reference or interest

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

Ἰωαβ

Joab

subject (indeclinable)

→ participant identification

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

οὐκ

not

negative particle (predicate negation)

→ discourse linkage or contrast

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

ἀνὴρ

man

Nominative

predicate nominative ('a man of good news')

→ participant prominence

ἀνὴρ: 'man'; ἀνὴρ εὐαγγελίας ('a man of good news' = a herald/bearer of tidings), a Hebrew genitive of quality.

εὐαγγελίας

of good news

Genitive

genitive of quality (with ἀνὴρ: 'herald')

→ relational specification

εὐαγγελία: 'good news / good tidings'; renders $\eta\gamma\eta\psi\beta$; ἀνὴρ εὐαγγελίας = the man entrusted with announcing victory; Joab denies Ahimaaz this office today.

σὺ

you

Nominative

subject pronoun (predicate sentence)

→ participant reference

σὺ: 'you'; the subject of the verbless predicate 'you [are] not a man of good news.'

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (with ταύτη: 'this day')

→ sphere or reference

ἡμέρα: 'day'; the repeated ἡμέρα (×3) contrasts 'this day' (of mixed victory and bereavement) with 'another day.'

ταύτη

this

Dative

demonstrative (with ἡμέρα)

→ participant reference or interest

οὗτος: 'this'; 'this day' — fraught because the victory cost the king's son.

καὶ

and / but

coordinate conjunction

→ discourse linkage or contrast

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

εὐαγγελιῇ

you shall bring good news

Fut Mid Indic 2 Sg · εὐαγγελίζω

main verb (permission for another day)

→ predictive future (conceded for the future)

εὐαγγελίζω (fut. 2 sg.): 'you shall bring good news'; Joab concedes that Ahimaaz may herald victory another time — just not today.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

ἡμέρα

day

Dative

dative of time (with ἄλλη: 'another day')

→ sphere or reference

ἡμέρα: meaning 'day'; it serves as dative of time (with ἄλλη: 'another day').

ἄλλη

another

Dative

attributive adjective (with ἡμέρα)

→ sphere or reference

ἄλλος: 'other / another'; 'another day' — a future occasion of unmixed good news.

ἐν

on

preposition + dative (temporal, with δέ)

→ spatial or relational framing

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

δέ

but

post-positive adversative (contrast: 'but on this day')

→ discourse linkage or contrast

δέ: post-positive; marks the contrast between 'another day' and 'this day.'

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (with ταύτη)

→ sphere or reference

ἡμέρα: meaning 'day'; it serves as dative of time (with ταύτη).

ταύτη

this

Dative

demonstrative (with ἡμέρα)

→ participant reference or interest

ταύτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative (with ἡμέρα).

οὐκ

not

negative particle (with εὐαγγελιῇ)

→ discourse linkage or contrast

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

εὐαγγελιῇ

you shall bring good news

Fut Mid Indic 2 Sg · εὐαγγελίζω

main verb (prohibition for today)

→ prohibitive future ('you shall not')

εὐαγγελίζω: repeated, now negated — 'not today.' The threefold play on εὐαγγελ- underscores the bitter ambiguity of the day's news.

οὗ

which / wherefore

Genitive

relative (in causal idiom οὗ εἵνεκεν: 'because')

→ relational specification

ὅς: relative pronoun; in the idiom οὗ εἵνεκεν ('for which reason / because').

εἵνεκεν

because

improper preposition + genitive (causal idiom with οὗ)

→ spatial or relational framing

εἵνεκεν (= ἔνεκεν): 'on account of / because'; οὗ εἵνεκεν = 'because'; introduces the reason for the prohibition.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

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

υἱός

son

Nominative

subject of ἀπέθανεν (the king's son)

→ participant prominence

υἱός: 'son'; 'the king's son' = Absalom, whose death turns victory to mourning.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of relationship ('the king's son')

→ relational specification

βασιλέως: meaning 'king'; it serves as genitive of relationship ('the king's son').

ἀπέθανεν

is dead / died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb of causal clause (the death that taints the news)

→ constative aorist (the accomplished death)

ἀποθνήσκω: 'die'; the blunt fact ὁ υἱός ... ἀπέθανεν explains why this day's news cannot be simple 'good news' — the king's grief will overshadow the triumph.

21 καὶ εἶπεν Ἰωαβ τῷ Χουσι βαδίσας ἀνάγγειλον τῷ βασιλεῖ ὅσα εἶδες καὶ προσεκύνησεν Χουσι τῷ Ἰωαβ καὶ ἐξῆλθεν

And Joab said to the Cushite, 'Go, tell the king what you have seen.' And the Cushite did obeisance to Joab and went out.

Commission of the Cushite (main line) καὶ εἶπεν Ἰωαβ τῷ Χουσι

Joab dispatches the Cushite (ὁ Χουσι) instead of Ahimaaz, charging him simply to report 'what you have seen' — including, by implication, the king's son's death. The Cushite's obeisance (προσεκύνησεν) and immediate departure (ἐξῆλθεν) contrast with Ahimaaz's persistence in the next verse.

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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ἰωαβ

Joab

subject (indeclinable)

→ participant identification

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

τῷ

the

Dative

article (with Χουσι)

→ noun-phrase marking

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

Χουσι

Cushite

indirect object (indeclinable; the Cushite runner)

→ participant identification

Χουσι: transliteration of Hebrew כּוּשִׁי ('the Cushite / Ethiopian'); indeclinable; an unnamed foreign servant designated by his ethnicity, sent to bear the news; in the LXX treated almost as a proper name with the article (ὁ Χουσι).

βαδίσας

going / set out

Aor Act Ptc Nom Masc Sg · βαδίζω

circumstantial participle (attendant: 'go and...')

→ aorist participle (coincident with the imperative: 'go, tell')

βαδίζω: 'go / walk / proceed'; the participle βαδίσας with the imperative ἀνάγγειλον forms the common LXX idiom 'go [and] tell.'

ἀνάγγειλον

tell / report

Aor Act Impv 2 Sg · ἀναγγέλλω

main verb (Joab's command to the Cushite)

→ aorist imperative (specific charge)

ἀναγγέλλω: 'report / announce / tell'; Joab's neutral charge ('report what you saw') tellingly avoids the word εὐαγγέλ- he denied to Ahimaaz.

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 ἀνάγγειλον (David)

→ sphere or reference

βασιλεῖ: meaning 'king'; it serves as indirect object of ἀνάγγειλον (David).

ὅσα

what / whatever

Accusative

relative pronoun (object of εἶδες: 'what you saw')

→ participant reference

ὅσος: 'as much/many as / whatever'; ὅσα εἶδες = 'all that you saw' — the full report, including the death of Absalom.

εἶδες

you saw

Aor Act Indic 2 Sg · ὁράω

verb of relative clause (the content to report)

→ constative aorist

ὁράω (aor. εἶδες): 'see'; the Cushite is to relate what he witnessed firsthand.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσεκύνησεν

did obeisance / bowed

Aor Act Indic 3 Sg · προσκυνέω

main verb (the Cushite bows to Joab)

→ constative aorist

προσκυνέω: 'do obeisance / bow down / prostrate'; renders ἡἰκῆσθη / ἡἰκῆσ; the servant's deferential gesture before his commander, acknowledging the charge.

Χουσι

Cushite

subject (indeclinable)

→ participant identification

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

τῷ

the

Dative

article (with Ἰωαβ)

→ noun-phrase marking

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

Ἰωαβ

to Joab

dative (to/before whom obeisance is made; indeclinable)

→ participant identification

Ἰωαβ: transliterated proper name rendered in Greek letters; here it functions as dative (to/before whom obeisance is made; indeclinable).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθεν

went out / set off

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the Cushite departs to run)

→ ingressive aorist (set out)

ἐξέρχομαι: 'go out / set off'; the Cushite immediately departs on his errand, beginning the race the next verses dramatize.

22 καὶ προσέθετο ἔτι Αχιμαας υἱὸς Σαδωκ καὶ εἶπεν πρὸς Ἰωαβ καὶ ἔστω ὅτι δράμω καί γε ἐγὼ ὀπίσω τοῦ Χουσι καὶ εἶπεν Ἰωαβ ἵνα τί τοῦτο τρέχεις υἱέ μου δεῦρο οὐκ ἔστιν σοι εὐαγγελία εἰς ὠφέλειαν πορευομένῳ

And Ahimaaz son of Zadok pressed Joab again and said, 'Come what may, let me also run after the Cushite.' And Joab said, 'Why is it that you run, my son? Come — there is no good news for you that will bring you profit by going.'

Renewed petition and Joab's dissuasion (reported speech)

καὶ προσέθετο ἔτι Αχιμαας

Ahimaaz persists (προσέθετο ἔτι, 'added yet again' — a Hebraism for repeated action). Joab, addressing him fondly as υἱέ μου ('my son'), warns that no rewarding εὐαγγελία awaits him: the errand will bring no 'profit' (ὠφέλεια) because of its grievous content. The interrogative ἵνα τί ('why?') gently dissuades.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσέθετο

added / did again

Aor Mid Indic 3 Sg · προστίθῃμι

main verb (auxiliary Hebraism: 'again')

→ constative aorist (with adverbial force: 'did yet again')

προστίθῃμι: 'add / do again'; the idiom προσέθετο ... καὶ εἶπεν ('he proceeded and said' = 'he again said') is a Hebraism (רַבֵּץ) for repeated or continued action; Ahimaaz renews his request.

ἔτι

again / yet

adverb (reinforcing προσέθετο: 'yet again')

→ clausal contribution

ἔτι: 'still / yet / again'; with προσέθετο underscores the persistence of Ahimaaz.

Αχιμαας

Ahimaaz

subject (indeclinable)

→ participant identification

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

υἱός

son

Nominative

apposition (with Σαδωκ)

→ participant prominence

υἱός: meaning 'son'; it serves as apposition (with Σαδωκ).

Σαδωκ

of Zadok

genitive of relationship (indeclinable)

→ participant identification

Σαδωκ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

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).

Ιωαβ

Joab

accusative object of πρὸς (indeclinable)

→ participant identification

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

καὶ

and / yet

particle (introducing concessive 'come what may')

→ discourse linkage or contrast

καὶ: here introducing the concessive idiom καὶ ἔστω ('and let it be / come what may').

ἔστω

let it be / come what may

Pres Act Impv 3 Sg · εἰμί

third-person imperative (concessive: 'be that as it may')

→ permissive imperative (resignation/insistence)

εἰμί (impv. ἔστω): 'let it be'; καὶ ἔστω ὅτι δράμω = 'come what may, let me run' — Ahimaaz brushes aside Joab's reluctance with insistent resolve.

ὅτι

that

conjunction (content after ἔστω)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

δράμω

let me run

Aor Act Subj 1 Sg · τρέχω

subjunctive (Ahimaaz's renewed wish to run)

→ volitive subjunctive

τρέχω (aor. subj. δράμω): 'run'; Ahimaaz's repeated cohortative, eager to chase after the Cushite.

καί

even

intensive particle (with γε: 'even I')

→ discourse linkage or contrast

καί γε: 'even / also'; 'even I too' — Ahimaaz insists on joining the Cushite.

γε

indeed

emphatic enclitic (with καί)

→ clausal contribution

γε: meaning 'indeed'; it shapes the local clause or phrase relation in this passage.

ἐγώ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγώ: emphatic — Ahimaaz wishes to run 'I also,' after the Cushite.

ὀπίσω

after

improper preposition + genitive ('after the Cushite')

→ spatial or relational framing

ὀπίσω: 'after / behind'; with τοῦ Χουσι, 'after the Cushite' — Ahimaaz proposes to follow the first runner.

τοῦ

the

Genitive

article (with Χουσι)

→ noun-phrase marking

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

Χουσι

Cushite

genitive with ὀπίσω (indeclinable)

→ participant identification

Χουσι: transliterated proper name rendered in Greek letters; here it functions as genitive with ὀπίσω (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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ιωαβ

Joab

subject (indeclinable)

→ participant identification

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

ἵνα

why

interrogative idiom (ἵνα τί: 'why?')

→ clausal contribution

ἵνα τί: 'why? / for what reason?'; an idiomatic interrogative (lit. 'in order that what?'); Joab questions the point of Ahimaaz's running.

τί

what / why

Accusative

interrogative (in idiom ἵνα τί)

→ participant reference

τίς: interrogative; component of the idiom ἵνα τί ('why').

τοῦτο

this / thus

Accusative

demonstrative (adverbial: 'why this / why so')

→ participant reference

οὗτος: 'this'; here adverbial/intensifying with the question — 'why this running of yours?'

τρέχεις

do you run

Pres Act Indic 2 Sg · τρέχω

main verb of question (Joab's dissuasion)

→ present (the proposed running)

τρέχω: 'run'; Joab questions the purpose of Ahimaaz's eagerness to run.

υἱέ

son

Vocative

vocative of address (affectionate: 'my son')

→ direct address

υἱός (voc. υἱέ): 'son'; υἱέ μου ('my son') is Joab's affectionate, paternal address, softening his refusal and signaling concern for Ahimaaz's welfare.

μου

my

Genitive

*possessive genitive (with **υἱέ**)*

→ relational specification

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

δεῦρο

come / come now

adverb/interjection (hortative: 'come!')

→ clausal contribution

δεῦρο: 'come here / come now'; an interjectional summons, here urging Ahimaaz to think again ('come now').

οὐκ

not

*negative particle (with **ἔστιν**)*

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: 'there is no...')

→ verbal action or state

εἰμί: 'be / there is'; οὐκ ἔστιν σοι εὐαγγελία = 'there is no good news for you' — no reward awaits Ahimaaz in this errand.

σοι

for you

Dative

dative of advantage ('for you')

→ participant reference or interest

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

εὐαγγελία

good news / reward of tidings

Nominative

*subject of **ἔστιν** (the news/reward lacking)*

→ participant prominence

εὐαγγελία: 'good news / a herald's reward'; Joab means there is no profitable tidings — and no messenger's reward — to be had today, given the king's son is dead.

εἰς

for / unto

preposition + accusative (purpose/result: 'to profit')

→ spatial or relational framing

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

ὠφέλειαν

profit / benefit

Accusative

*accusative with **εἰς** (the benefit that will not come)*

→ object specification

ὠφέλεια: 'profit / advantage / benefit'; εἰς ὠφέλειαν = 'for profit'; the errand will bring Ahimaaz no advantage — only the burden of bearing grievous news.

πορευομένῳ

to one going / for going

Pres Mid Ptc Dat Masc Sg · πορεύομαι

substantival participle (dative, with σοι: 'for you in going')

→ present participle (the act of going on the errand)

πορεύομαι: 'go / proceed / journey'; the participle πορευομένῳ ('to/for you as you go') specifies that the going itself will yield no benefit to Ahimaaz.

23 καὶ εἶπεν τί γὰρ ἐὰν δραμοῦμαι καὶ εἶπεν αὐτῷ Ἰωαβ δράμε καὶ ἔδραμεν Ἀχιμαας ὁδὸν τὴν τοῦ Κεχαρ καὶ ὑπερέβη τὸν Χουσι

And he said, 'For what — should I not run?' And Joab said to him, 'Run.' And Ahimaaz ran by the way of the Kechar (the plain) and overtook the Cushite.

Permission granted and the overtaking (main line, closing section E)

καὶ εἶπεν τί γὰρ ἐὰν δραμοῦμαι

Ahimaaz wins his point and Joab relents with a terse δράμε ('Run!'). Taking the route ὁδὸν τὴν τοῦ Κεχαρ (the way of the round plain/circuit of the Jordan), Ahimaaz overtakes (ὑπερέβη) the Cushite — setting up the suspense at the gate of which runner brings what message first.

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 (Ahimaaz's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

τί

what

Accusative

interrogative (with γάρ: 'for what?')

→ participant reference

τίς: interrogative; τί γάρ ('for what? / what does it matter?') is an idiom of insistence — Ahimaaz dismisses Joab's objection.

γάρ

for / then

post-positive particle (in interrogative idiom τί γάρ)

→ discourse linkage or contrast

γάρ: post-positive; in the idiom τί γάρ it carries the sense 'what does it matter then?' — Ahimaaz persists despite the warning.

ἐὰν

if / supposing

conditional conjunction (+ future-as-subjunctive)

→ discourse linkage or contrast

ἐὰν: 'if'; the clause τί γὰρ ἐὰν δραμοῦμαι has the force 'for what [harm] if I do run?' — a rhetorical insistence on going.

δραμοῦμαι

I shall run

Fut Mid Indic 1 Sg · τρέχω

main verb of Ahimaaz's question (future in conditional sense)

→ deliberative future ('should I run / I will run')

τρέχω (fut. mid. δραμοῦμαι): 'run'; Ahimaaz's resolve to run regardless; the future after ἐὰν reflects loose Koine usage.

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 (Joab's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

αὐτῷ

to him

Dative

indirect object (Ahimaaz)

→ participant reference or interest

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

Ἰωαβ

Joab

subject (indeclinable)

→ participant identification

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

δράμε

run

Aor Act Impv 2 Sg · τρέχω

main verb (Joab's terse permission)

→ aorist imperative (granting leave)

τρέχω (aor. impv. δράμε): 'run!'; Joab's curt one-word assent, yielding to Ahimaaz's persistence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδραμεν

ran

Aor Act Indic 3 Sg · τρέχω

main verb (Ahimaaz runs)

→ constative aorist

τρέχω (aor. ἔδραμεν): 'ran'; Ahimaaz sets off, choosing the faster route.

Ἀχιμαᾶς

Ahimaaz

subject (indeclinable)

→ participant identification

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

ὁδὸν

way / road

Accusative

accusative of route ('by the way of')

→ object specification

ὁδός: 'way / road / route'; the accusative of extent/route — the path by which Ahimaaz ran; renders הַדֶּרֶךְ.

τὴν

the

Accusative

article (with genitive Κεχαρ)

→ noun-phrase marking

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

τοῦ

of the

Genitive

article (with Κεχαρ)

→ noun-phrase marking

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

Κεχαρ

Kechar / the round plain

genitive of place (indeclinable; names the route)

→ participant identification

Κεχαρ: transliteration of Hebrew כֶּכָּר ('the round / the plain / the circuit of the Jordan'); indeclinable in the LXX; the level route of the Jordan plain, longer but faster for a swift runner, allowing Ahimaaz to overtake the Cushite.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὑπερέβη

overtook / passed

Aor Act Indic 3 Sg · ὑπερβαίνω

main verb (Ahimaaz outstrips the Cushite)

→ constative aorist

ὑπερβαίνω: 'go beyond / surpass / overtake'; Ahimaaz, by the swifter plain-route, outpaces the Cushite and arrives first — the dramatic point of the race.

τὸν

the

Accusative

article (with Χουσι)

→ noun-phrase marking

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

Χουσι

Cushite

direct object of ὑπερέβη (indeclinable)

→ participant identification

Χουσι: transliterated proper name rendered in Greek letters; here it functions as direct object of ὑπερέβη (indeclinable).

24 καὶ Δαυιδ ἐκάθητο ἀνὰ μέσον τῶν δύο πυλῶν καὶ ἐπορεύθη ὁ σκοπὸς εἰς τὸ δῶμα τῆς πύλης πρὸς τὸ τεῖχος καὶ ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν καὶ ἰδοὺ ἀνὴρ τρέχων μόνος ἐνώπιον αὐτοῦ

Now David was sitting between the two gates, and the watchman went up to the roof of the gate, to the wall, and lifted up his eyes and looked, and behold, a man running alone, in front of him.

Scene-shift to David at the gate; the watchman sees the first runner (main line, opening section F)

καὶ Δαυιδ ἐκάθητο

The scene cuts to David waiting (ἐκάθητο, durative imperfect) ἀνὰ μέσον τῶν δύο πυλῶν ('between the two gates' = in the gateway's inner space). The σκοπός ('watchman') on the roof spots the first runner alone — ἀνὴρ τρέχων μόνος. The presentative ἰδοὺ and the participle τρέχων render the watchman's vivid, real-time sighting.

καὶ

now / and

narrative conjunction (scene-shift)

→ discourse linkage or contrast

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

Δαυιδ

David

subject (indeclinable; topicalized)

→ participant identification

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

ἐκάθητο

was sitting

Impf Mid Indic 3 Sg · κάθημαι

main verb (David's anxious waiting)

→ imperfect (durative: he sat waiting)

κάθημαι: 'sit / be seated'; the imperfect ἐκάθητο conveys David's tense, ongoing wait between the gates for news of the battle — and of his son.

ἀνὰ

between

preposition + accusative (idiom ἀνὰ μέσον: 'between')

→ spatial or relational framing

ἀνὰ μέσον: 'between / in the midst of'; a Hebraism (יָבַי); here of the space between the inner and outer gates.

μέσον

midst

Accusative

accusative in idiom ἀνὰ μέσον

→ object specification

μέσος: 'middle'; in the idiom 'between the two gates.'

τῶν

the

Genitive

article (with पुलῶν)

→ noun-phrase marking

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

δύο

two

Genitive

numeral (with पुलῶν; indeclinable)

→ measure or count

δύο: 'two'; the 'two gates' denote the double gateway (outer and inner) of the fortified city, with a chamber between.

पुलῶν

gates

Genitive

genitive with ἀνὰ μέσον (the two gates)

→ relational specification

पύλη: 'gate'; the city gate-complex of Mahanaim, with its gatehouse and roof from which the watchman scans the approach.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went / went up

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the watchman ascends)

→ constative aorist (deponent: 'went')

πορεύομαι: 'go / proceed'; the watchman moves up to his lookout post on the gate-roof.

ὁ

the

Nominative

article (with σκοπός)

→ noun-phrase marking

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

σκοπός

watchman / lookout

Nominative

subject of ἐπορεύθη

→ participant prominence

σκοπός: 'watchman / lookout / scout'; renders נִשְׁמָר; the sentry posted to scan for approaching messengers; his sightings drive the suspense of vv. 24-27.

εἰς

to / onto

preposition + accusative (direction)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with δῶμα)

→ noun-phrase marking

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

δῶμα

roof

Accusative

accusative with εἰς (onto the gate-roof)

→ object specification

δῶμα: 'roof / housetop'; renders ἰגֶּרֶת; the flat roof of the gatehouse, the natural vantage-point for a lookout.

τῆς

the

Genitive

article (with πύλης)

→ noun-phrase marking

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

πύλης

gate

Genitive

genitive ('roof of the gate')

→ relational specification

πύλη: 'gate'; the gatehouse whose roof the watchman climbs.

πρὸς

by / toward

preposition + accusative (location: 'at the wall')

→ spatial or relational framing

πρὸς: meaning 'by'; here it marks the relation signaled by preposition + accusative (location: 'at the wall').

τὸ

the

Accusative

article (with τείχος)

→ noun-phrase marking

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

τείχος

wall

Accusative

accusative with πρὸς ('by/to the wall')

→ object specification

τείχος: 'city wall / rampart'; renders $\eta\gamma\eta\tau$; the watchman's post is on the gate-roof against the city wall, commanding the open ground beyond.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπῆρεν

lifted up

Aor Act Indic 3 Sg · ἐπαίρω

main verb (the watchman raises his eyes)

→ constative aorist

ἐπαίρω: 'lift up / raise'; the idiom ἐπῆρεν τοὺς ὀφθαλμούς ('lifted up his eyes') renders נָשָׂא עֵינָיו , a Hebraism for looking up/out into the distance.

τοὺς

the

Accusative

article (with ὀφθαλμούς)

→ noun-phrase marking

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

ὀφθαλμούς

eyes

Accusative

direct object of ἐπῆρεν (idiom: 'lifted his eyes')

→ object specification

ὀφθαλμός: 'eye'; in the idiom for scanning the horizon.

αὐτοῦ

his

Genitive

possessive genitive (with ὀφθαλμούς)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

looked / saw

Aor Act Indic 3 Sg · ὁράω

main verb (the watchman sees the runner)

→ constative aorist

ὁράω (aor. εἶδεν): 'see / look'; the watchman describes the approaching figure.

καὶ

and

conjunction (introducing presentative ἰδοῦ)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative interjection (vivid sighting)

→ clausal contribution

ἰδοὺ: 'behold'; renders הִנֵּה; dramatizes the watchman's real-time discovery.

ἄνθρωπος

man

Nominative

nominative of exclamation (the runner sighted)

→ participant prominence

ἄνθρωπος: 'man'; the lone figure approaching — the first runner.

τρέχων

running

Pres Act Ptc Nom Masc Sg · τρέχω

attributive/predicative participle (with ἄνθρωπος: 'a man running')

→ present participle (the runner in motion)

τρέχω: 'run'; the participle vividly pictures the man in the act of running toward the city.

μόνος

alone

Nominative

predicate adjective (with ἄνθρωπος: 'running alone')

→ participant prominence

μόνος: 'alone / single'; that he runs alone (not as a fleeing crowd) signals a messenger rather than a rout — David will draw exactly this inference in v. 25.

ἐνώπιον

before / in front of

preposition + genitive (in the watchman's view)

→ spatial or relational framing

ἐνώπιον: 'before / in front of'; the runner is in plain view ahead of the watchman.

αὐτοῦ

him

Genitive

genitive object of ἐνώπιον (the watchman)

→ relational specification

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

25 καὶ ἀνεβόησεν ὁ σκοπὸς καὶ ἀπήγγειλεν τῷ βασιλεῖ καὶ εἶπεν ὁ βασιλεὺς εἰ μόνος ἐστὶν εὐαγγελία ἐν τῷ στόματι αὐτοῦ καὶ ἐπορεύετο πορευόμενος καὶ ἐγγίζων

And the watchman cried out and reported to the king, and the king said, 'If he is alone, there is good news in his mouth.' And he kept coming on, drawing near.

First report and David's inference (main line)

καὶ ἀνεβόησεν ὁ σκοπὸς

David interprets the single runner as a bearer of εὐαγγελία ('good news in his mouth'), since a lone man signals a herald, not a fleeing army. The doubled participle ἐπορεύετο πορευόμενος ('he kept steadily coming') is a Hebraizing intensive (cf. בָּרַחַרְחִלָּה) depicting the runner's relentless approach.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνεβόησεν

cried out

Aor Act Indic 3 Sg · ἀναβοάω

main verb (the watchman shouts down)

→ constative aorist

ἀναβοάω: 'cry out / call aloud'; the watchman raises a shout to relay his sighting to the king below.

ὁ

the

Nominative

article (with σκοπός)

→ noun-phrase marking

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

σκοπός

watchman

Nominative

subject

→ participant prominence

σκοπός: the lookout, relaying news from his post.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγγειλεν

reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb (relays the sighting to the king)

→ constative aorist

ἀπαγγέλλω: 'report / announce'; the watchman conveys his observation to David.

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 ἀπήγγειλεν (David)

→ sphere or reference

βασιλεῖ: meaning 'king'; it serves as indirect object of ἀπήγγειλεν (David).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's inference)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (David)

→ participant prominence

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

εἰ

if

conditional conjunction (introducing protasis)

→ discourse linkage or contrast

εἰ: 'if'; introduces David's inference: a lone runner = a herald with news.

μόνος

alone

Nominative

predicate adjective (with ἐστίν: 'he is alone')

→ participant prominence

μόνος: 'alone'; a single runner, not a fleeing mass, means an ordered messenger bearing tidings.

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

verb of protasis ('if he is alone')

→ stative present

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

εὐαγγελία

good news

Nominative

subject of implied verb (apodosis: 'there is good news')

→ participant prominence

εὐαγγελία: 'good news'; David's hopeful reading — εὐαγγελία ἐν τῷ στόματι αὐτοῦ ('good news in his mouth'); the irony deepens as the audience knows the news includes Absalom's death.

ἐν

in

preposition + dative (location: 'in his mouth')

→ spatial or relational framing

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

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 of place (idiom: news 'in his mouth')

→ sphere or reference

στόμα: 'mouth'; εὐαγγελία ἐν τῷ στόματι αὐτοῦ ('good news in his mouth') = he carries tidings to report; a Hebraism (יוֹפִי).

αὐτοῦ

his

Genitive

possessive genitive (with στόματι)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύετο

kept coming

Impf Mid Indic 3 Sg · πορεύομαι

main verb (with cognate participle: intensive 'kept coming on')

→ imperfect of ongoing approach (durative)

πορεύομαι: 'go / come'; the imperfect with the cognate participle πορευόμενος forms a Hebraizing intensive ('he kept steadily coming'), heightening the suspense of the approach.

πορευόμενος

coming / going on

Pres Mid Ptc Nom Masc Sg · πορεύομαι

cognate participle (intensive with ἐπορεύετο)

→ present participle (continuous motion)

πορεύομαι (ptc.): the cognate participle calques the Hebrew infinitive-absolute construction הָלַךְ (here וְהָלַךְ, 'going and drawing near'), expressing relentless, continuous approach.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγγίζων

drawing near

Pres Act Ptc Nom Masc Sg · ἐγγίζω

participle (coordinate: 'and drawing near')

→ present participle (progressive nearing)

ἐγγίζω: 'draw near / approach'; renders בָּרַךְ; completes the doublet 'going and drawing near' — the runner closes the distance to the gate.

26 καὶ εἶδεν ὁ σκοπὸς ἄνδρα ἕτερον τρέχοντα καὶ ἐβόησεν ὁ σκοπὸς πρὸς τῇ πύλῃ καὶ εἶπεν ἰδοὺ ἀνὴρ ἕτερος τρέχων μόνος καὶ εἶπεν ὁ βασιλεὺς καὶ γε οὗτος εὐαγγελιζόμενος

And the watchman saw another man running, and the watchman called out at the gate and said, 'Behold, another man running alone.' And the king said, 'This one too is bringing good news.'

Second sighting: a second runner (main line)

καὶ εἶδεν ὁ σκοπὸς ἄνδρα ἕτερον

The watchman spots a second lone runner (ἀνὴρ ἕτερος τρέχων μόνος). David again reads the sign hopefully: καὶ γε οὗτος εὐαγγελιζόμενος ('this one too is a herald'). The mounting parade of single runners builds expectation — and dread — toward the news about Absalom.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (the watchman sees a second man)

→ constative aorist

ὁράω: 'see'; the watchman now describes a second runner behind the first.

ὁ

the

Nominative

article (with σκοπός)

→ noun-phrase marking

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

σκοπός

watchman

Nominative

subject

→ participant prominence

σκοπός: meaning 'watchman'; it serves as subject.

ἄνδρα

man

Accusative

direct object of εἶδεν (the second runner)

→ object specification

ἄνῃρ: 'man'; a second figure approaching.

ἕτερον

another

Accusative

attributive adjective (with ἄνδρα: 'another man')

→ object specification

ἕτερος: 'other / another'; distinguishes the second runner from the first.

τρέχοντα

running

Pres Act Ptc Acc Masc Sg · τρέχω

supplementary participle (with εἶδεν: 'saw a man running')

→ present participle (the second runner in motion)

τρέχω: 'run'; the participle pictures the second runner mid-course.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβόησεν

called out

Aor Act Indic 3 Sg · βοάω

main verb (the watchman shouts)

→ constative aorist

βοάω: 'shout / call out'; the watchman calls down toward the gate to relay the new sighting.

ὁ

the

Nominative

article (with σκοπός)

→ noun-phrase marking

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

σκοπός

watchman

Nominative

subject

→ participant prominence

σκοπός: meaning 'watchman'; it serves as subject.

πρός

at / toward

preposition + dative (location: 'at the gate')

→ spatial or relational framing

πρός + dat.: 'at / near'; the watchman calls out 'at the gate', i.e., to the gatekeeper/those below.

τῇ

the

Dative

article (with πύλη)

→ noun-phrase marking

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

πύλη

gate

Dative

dative with πρός ('at the gate')

→ sphere or reference

πύλη: 'gate'; the gatekeeper's station, to which the watchman directs his call.

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 watchman's report)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; vivid attention-marker for the second sighting.

ἄνῃρ

man

Nominative

nominative of exclamation (the second runner)

→ participant prominence

ἄνῃρ: meaning 'man'; it serves as nominative of exclamation (the second runner).

ἕτερος

another

Nominative

attributive (with ἄνῃρ)

→ participant prominence

ἕτερος: 'another'; the second runner, distinct from the first.

τρέχων

running

Pres Act Ptc Nom Masc Sg · τρέχω

predicative participle (with ἄνῃρ)

→ present participle

τρέχω: 'run'; pictures the second runner approaching.

μόνος

alone

Nominative

predicate adjective (with ἄνῃρ: 'running alone')

→ participant prominence

μόνος: 'alone'; again a lone runner — a second herald, not a rout.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (David)

→ participant prominence

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

καί

also / too

intensive particle (with γε: 'this one too')

→ discourse linkage or contrast

καί γε: 'also / even'; 'this one too' is bringing news — David reads the second runner as another herald.

γε

indeed

emphatic enclitic (with καί)

→ clausal contribution

γε: meaning 'indeed'; it shapes the local clause or phrase relation in this passage.

οὗτος

this one

Nominative

demonstrative subject (the second runner)

→ participant reference

οὗτος: 'this one'; the second runner, whom David also takes for a messenger.

εὐαγγελιζόμενος

bringing good news

Pres Mid Ptc Nom Masc Sg · εὐαγγελίζω

predicative participle (with οὗτος: 'this one is a herald')

→ present participle (in the act of heralding)

εὐαγγελίζω: 'bring good news'; the participle (verbless predicate, 'this one too [is] heralding') continues the εὐαγγελ- motif — David still hopes for joy, though the news will pierce him.

27 καὶ εἶπεν ὁ σκοπὸς ἐγὼ ὁρῶ τὸν δρόμον τοῦ πρώτου ὡς δρόμον Αχιμαας υἱοῦ Σαδωκ καὶ εἶπεν ὁ βασιλεὺς ἀνὴρ ἀγαθὸς οὗτος καί γε εἰς εὐαγγελίαν ἀγαθὴν ἐλεύσεται

And the watchman said, 'I see the running of the foremost as the running of Ahimaaz son of Zadok.'
And the king said, 'He is a good man, and he comes with good news.'

Recognition of the first runner (main line)

καὶ εἶπεν ὁ σκοπός

The watchman recognizes the foremost by his gait — τὸν δρόμον τοῦ πρώτου ὡς δρόμον Αχιμαας ('the running of the first like the running of Ahimaaz'). David's confident response, ἀνὴρ ἀγαθὸς οὗτος ... εἰς εὐαγγελίαν ἀγαθὴν ('a good man ... with good news'), reflects his trust in Ahimaaz and intensifies the dramatic irony: the king expects unalloyed joy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the watchman speaks)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ὁ

the

Nominative

article (with σκοπός)

→ noun-phrase marking

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

σκοπός

watchman

Nominative

subject

→ participant prominence

σκοπός: meaning 'watchman'; it serves as subject.

ἐγώ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγώ: emphatic — 'I [for my part] see'; the watchman vouches for his identification.

ὁρῶ

I see

Pres Act Indic 1 Sg · ὁράω

main verb (the watchman's observation)

→ present (live observation)

ὁράω (pres. ὁρῶ): 'see / observe'; the present tense conveys the watchman's real-time recognition of the runner's distinctive gait.

τὸν

the

Accusative

article (with δρόμον)

→ noun-phrase marking

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

δρόμον

running / manner of running

Accusative

direct object of ὁρῶ (the gait observed)

→ object specification

δρόμος: 'running / course / manner of running'; from τρέχω; the watchman identifies the runner by his characteristic stride — an evocative detail.

τοῦ

the

Genitive

article (with πρώτου)

→ noun-phrase marking

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

πρώτου

of the first / foremost

Genitive

genitive (the foremost runner, whose gait is seen)

→ relational specification

πρῶτος: 'first / foremost'; substantival — the leading runner (Ahimaaz, who overtook the Cushite, v. 23).

ὥς

as / like

comparative particle ('like the running of')

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the comparison of gaits.

δρόμον

running

Accusative

accusative of comparison (with ὥς)

→ object specification

δρόμος: repeated — 'like the running of Ahimaaz'; the watchman matches the observed gait to a known runner.

Αχιμαας

of Ahimaaz

genitive of relationship (indeclinable; whose gait it resembles)

→ participant identification

Αχιμαας: identified by his running; his swiftness was proverbial (cf. the race he won, v. 23).

υἱοῦ

son

Genitive

apposition (genitive: 'son of Zadok')

→ relational specification

υἱός: 'son'; the patronymic.

Σαδωκ

of Zadok

genitive of relationship (indeclinable)

→ participant identification

Σαδωκ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (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 (David's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (David)

→ participant prominence

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

άνήρ

man

Nominative

predicate nominative ('a good man')

→ participant prominence

άνήρ: 'man'; άνήρ αγαθός = 'a good man' — David's esteem for Ahimaaz's character undergirds his hope for good news.

ἀγαθός

good

Nominative

predicate adjective (with άνήρ)

→ participant prominence

ἀγαθός: 'good / worthy'; characterizes Ahimaaz as a trustworthy, honorable man — hence (David reasons) a bearer of good tidings.

οὗτος

this one

Nominative

demonstrative subject (Ahimaaz)

→ participant reference

οὗτος: 'this one'; refers to the recognized runner.

καί

and indeed

intensive particle (with γε)

→ discourse linkage or contrast

καί γε: 'and indeed / and surely'; reinforces David's confident expectation.

γε

indeed

emphatic enclitic (with καί)

→ clausal contribution

γε: meaning 'indeed'; it shapes the local clause or phrase relation in this passage.

εἰς

with / unto

preposition + accusative (purpose/result: 'for good news')

→ spatial or relational framing

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

εὐαγγελίαν

good news

Accusative

accusative with εἰς (the news he brings)

→ object specification

εὐαγγελία: 'good news'; εἰς εὐαγγελίαν ἀγαθὴν ('with good news') — David's tragically misplaced confidence; the εὐαγγελ- motif reaches its ironic height just before the death-notice.

ἀγαθὴν

good

Accusative

attributive adjective (with εὐαγγελίαν)

→ object specification

ἀγαθός: 'good'; 'good good-news' — the doubled 'good' (άνήρ αγαθός ... εὐαγγελίαν ἀγαθὴν) underscores David's hope, soon to be shattered.

ἐλεύσεται

he comes / will come

Fut Mid Indic 3 Sg · ἔρχομαι

main verb (David's prediction)

→ predictive future

ἔρχομαι (fut. ἐλεύσεται): 'come'; 'he comes with good news' — David's expectation as the runner nears the gate.

28 καὶ ἐβόησεν Αχιμαας καὶ εἶπεν πρὸς τὸν βασιλέα εἰρήνη καὶ προσεκύνησεν τῷ βασιλεῖ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν καὶ εἶπεν εὐλογητὸς κύριος ὁ θεός σου ὃς ἀπέκλεισεν τοὺς ἄνδρας τοὺς μισοῦντας τὴν χεῖρα αὐτῶν ἐν τῷ κυρίῳ μου τῷ βασιλεῖ

And Ahimaaz called out and said to the king, 'Peace!' And he did obeisance to the king with his face to the ground, and said, 'Blessed be the LORD your God, who has shut up the men who lifted their hand against my lord the king.'

Ahimaaz's arrival and blessing (main line)

καὶ ἐβόησεν Αχιμαας

Ahimaaz arrives crying εἰρήνη ('Peace! / All is well!') and prostrates himself, blessing εὐλογητὸς κύριος ὁ θεός σου ('Blessed be the LORD your God') — here κύριος renders the Tetragrammaton, the God who has 'shut up' (delivered over) the rebels. By contrast ὁ κύριός μου ὁ βασιλεύς ('my lord the king') in the same verse is the human honorific for David. Ahimaaz proclaims victory but conspicuously says nothing of Absalom.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐβόησεν
called out

Aor Act Indic 3 Sg · βοάω

main verb (Ahimaaz hails the king)

→ constative aorist

βοάω: 'call out / cry aloud'; Ahimaaz, arriving, hails the king from a distance.

Αχιμαας
Ahimaaz

subject (indeclinable)

→ participant identification

Αχιμαας: transliterated proper name rendered in Greek letters; here it functions as subject (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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν
the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα
king

Accusative

accusative object of πρὸς (David)

→ object specification

βασιλέα: meaning 'king'; it serves as accusative object of πρὸς (David).

εἰρήνη

peace / all is well

Nominative

*exclamatory nominative
(greeting/announcement)*

→ participant prominence

εἰρήνη: 'peace / welfare / well-being'; renders **וְשָׁלוֹם**; here a one-word announcement, 'All is well!' — Ahimaaz proclaims the victory's success; ironically the same word the king will use of Absalom (v. 29, 32), where 'peace' is precisely what is lost.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσεκύνησεν

did obeisance

Aor Act Indic 3 Sg · προσκυνέω

main verb (Ahimaaz prostrates before the king)

→ constative aorist

προσκυνέω: 'do obeisance / prostrate'; Ahimaaz bows to the ground before David, the proper homage of a subject reporting to his 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

dative (to/before whom obeisance is made)

→ sphere or reference

βασιλεῖ: meaning 'king'; it serves as dative (to/before whom obeisance is made).

ἐπὶ

upon / to

preposition + accusative (idiom: face to the ground)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (idiom: face to the ground).

πρόσωπον

face

Accusative

accusative (idiom: 'upon his face')

→ object specification

πρόσωπον: 'face'; ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν ('on his face to the ground') is the standard idiom of full prostration (Hebraism: **עַל-פְּנֵי אִפְדָּי**).

αὐτοῦ

his

Genitive

possessive genitive (with πρόσωπον)

→ relational specification

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

ἐπὶ

to

preposition + accusative (direction: 'to the ground')

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

ground / earth

Accusative

accusative with ἐπὶ ('to the ground')

→ object specification

γῆ: 'ground'; completes the prostration idiom — face to the earth.

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 (Ahimaaz's blessing)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

εὐλογητὸς

blessed

Nominative

predicate adjective (doxology: 'Blessed be...')

→ participant prominence

εὐλογητὸς: 'blessed / praised'; renders בָּרוּךְ; the standard opening of a berakah/doxology, here ascribing the victory to YHWH.

κύριος

the LORD

Nominative

subject of the doxology (the God blessed)

→ participant prominence

κύριος: here rendering the Tetragrammaton יהוה — 'Blessed be YHWH your God'; Ahimaaz ascribes the deliverance to the LORD as David's covenant God.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition (with κύριος: 'the LORD your God')

→ participant prominence

θεός: 'God'; κύριος ὁ θεός σου renders יהוה אלהיך, 'the LORD your God,' the covenant formula naming David's God as author of the victory.

σου

your

Genitive

possessive genitive (with θεός: 'your God')

→ relational specification

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

ὃς

who

Nominative

relative pronoun (subject of ἀπέκλεισεν)

→ participant reference

ὃς: relative pronoun; introduces the relative clause praising YHWH's act of deliverance.

ἀπέκλεισεν

shut up / delivered over

Aor Act Indic 3 Sg · ἀποκλείω

verb of relative clause (YHWH's deliverance)

→ constative aorist (the accomplished deliverance)

ἀποκλείω: 'shut up / shut out / hand over (by shutting in)'; renders פָּגַע (Piel, 'deliver up'); YHWH 'shut up / surrendered' the rebels — i.e., delivered the enemies into David's power.

τοὺς

the

Accusative

article (with ἄνδρας)

→ noun-phrase marking

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

ἄνδρας

men

Accusative

direct object of ἀπέκλεισεν (the rebels)

→ object specification

ἄνῃ: 'man'; the rebel men whom YHWH delivered up to defeat.

τοὺς

the

Accusative

article (with participle μισοῦντας, attributive)

→ noun-phrase marking

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

μισοῦντας

hating / who hated

Pres Act Ptc Acc Masc Pl · μισέω

attributive participle (with ἄνδρας: 'the men hating')

→ present participle (the rebels' hostile disposition)

μισέω: 'hate / be hostile to'; οἱ μισοῦντες = the king's enemies; here qualified by the following 'who lifted their hand' (against the king) — those who rose in armed revolt.

τὴν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρα

hand

Accusative

accusative (idiom: 'lifted their hand against')

→ object specification

χεῖρ: 'hand'; the phrase (with αὐτῶν, 'their hand') idiomatically denotes raising the hand in revolt/violence against the king — armed rebellion (cf. ἐπαίρω χεῖρα ἐπί).

αὐτῶν

their

Genitive

possessive genitive (with χεῖρα: 'their hand')

→ relational specification

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

ἐν

against

preposition + dative (idiom: lifted hand 'against')

→ spatial or relational framing

ἐν: here in the hostile idiom 'lift the hand against' — ἐν τῷ κυρίῳ μου = 'against my lord.'

τῷ

the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

lord

Dative

dative (the human 'lord' against whom they rebelled)

→ sphere or reference

κύριος: here the human honorific 'lord' — ὁ κύριός μου ὁ βασιλεὺς ('my lord the king') = David; NOT the Tetragrammaton (contrast κύριος = YHWH earlier in the verse); renders יְיָ.

μου

my

Genitive

possessive genitive (with κυρίῳ: 'my lord')

→ relational specification

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

τῷ

the

Dative

article (with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative in apposition to κυρίῳ ('my lord the king')

→ sphere or reference

βασιλεὺς (dat.): in apposition to κυρίῳ μου — 'my lord the king'; the deferential court address for David.

29 καὶ εἶπεν ὁ βασιλεύς εἰρήνη τῷ παιδαρίῳ τῷ Αβεσσαλωμ καὶ εἶπεν Αχιμαας εἶδον τὸ πλῆθος τὸ μέγα τοῦ ἀποστεῖλαι τὸν δοῦλον τοῦ βασιλέως Ἰωαβ καὶ τὸν δοῦλόν σου καὶ οὐκ ἔγνων τί ἐκεῖ

And the king said, 'Is it well with the young man Absalom?' And Ahimaaz said, 'I saw the great tumult when Joab the king's servant sent off your servant, but I did not know what it was there.'

David's anxious question and Ahimaaz's evasion (reported speech)

καὶ εἶπεν ὁ βασιλεύς εἰρήνη τῷ παιδαρίῳ

David's first and only concern: εἰρήνη τῷ παιδαρίῳ τῷ Αβεσσαλωμ ('Is it well with the young man Absalom?') — the tender τὸ παιδάριον returns. Ahimaaz, who surely knows, evades: he saw a great tumult (τὸ πλῆθος τὸ μέγα) as he was dispatched but οὐκ ἔγνων τί ('did not know what it was'). Whether from kindness or cowardice, he leaves the fatal word to the Cushite.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's question)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (David)

→ participant prominence

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

εἰρήνη

peace / is it well

Nominative

interrogative nominative (elliptical question: 'is it peace?')

→ participant prominence

εἰρήνη: 'peace / welfare'; here an elliptical question, εἰρήνη τῷ παιδαρίῳ; ('Is it well with the young man?'); David ignores the victory and asks only after his son — the heart's true question.

τῷ

the

Dative

article (with παιδαρίῳ)

→ noun-phrase marking

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

παιδαρίῳ

young man / boy

Dative

dative of reference ('well with the young man')

→ sphere or reference

παιδάριον: 'young man / lad'; David's tender refrain for Absalom (cf. vv. 5, 12) — even now the rebel is 'the boy' to his father's heart.

τῷ

the

Dative

article (with Αβессαλωμ, appositional)

→ noun-phrase marking

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

Αβессαλωμ

Absalom

dative in apposition to παιδαρίῳ (indeclinable)

→ participant identification

Αβессαλωμ: transliterated proper name rendered in Greek letters; here it functions as dative in apposition to παιδαρίῳ (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 (Ahimaaz's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Αχιμαας

Ahimaaz

subject (indeclinable)

→ participant identification

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

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (Ahimaaz's evasive report)

→ constative aorist

ὁράω (aor. εἶδον): 'see'; Ahimaaz admits seeing commotion but pleads ignorance of its meaning — an evasion sparing himself (or the king) the death-notice.

τὸ

the

Accusative

article (with πλῆθος)

→ noun-phrase marking

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

πλῆθος

tumult / multitude / commotion

Accusative

direct object of εἶδον (the commotion seen)

→ object specification

πλῆθος: 'multitude / great crowd / tumult'; here the confused mass/commotion of the battle's aftermath that Ahimaaz claims to have glimpsed without understanding its cause.

τὸ

the

Accusative

article (with μέγα)

→ noun-phrase marking

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

μέγα

great

Accusative

attributive adjective (with πληθος)

→ object specification

μέγας: 'great'; 'the great tumult' — the chaos surrounding Absalom's death and the rout.

τοῦ

when / of the

Genitive

article with articular infinitive (temporal: 'when Joab sent')

→ noun-phrase marking

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

ἀποστεῖλαι

sending off

Aor Act Inf · ἀποστέλλω

articular infinitive (temporal/circumstantial: 'at the sending off')

→ verbal action or state

ἀποστέλλω (aor. inf.): 'send / dispatch'; the articular infinitive τοῦ ἀποστεῖλαι frames the moment Joab dispatched Ahimaaz — 'when Joab sent off your servant' — the point at which the tumult was visible but its meaning unclear.

τὸν

the

Accusative

article (with δοῦλον)

→ noun-phrase marking

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

δοῦλον

servant

Accusative

subject-accusative of the infinitive (Joab as the one sending) / object

→ object specification

δοῦλος: 'slave / servant'; here 'the king's servant Joab' (τὸν δοῦλον τοῦ βασιλέως Ἰωαβ); the LXX phrasing is compressed — Joab is named as the one dispatching, and Ahimaaz refers to himself as 'your servant.'

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king's

Genitive

genitive of relationship ('the king's servant')

→ relational specification

βασιλέως: meaning 'king's'; it serves as genitive of relationship ('the king's servant').

Ἰωαβ

Joab

apposition (indeclinable: 'the king's servant, Joab')

→ participant identification

Ἰωαβ: transliterated proper name rendered in Greek letters; here it functions as apposition (indeclinable: 'the king's servant, Joab').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with δοῦλον)

→ noun-phrase marking

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

δοῦλόν

servant

Accusative

accusative (Ahimaaz of himself: 'your servant')

→ object specification

δοῦλος: 'servant'; τὸν δοῦλόν σου ('your servant') is Ahimaaz's deferential self-reference before the king.

σου

your

Genitive

possessive genitive (with δοῦλον: 'your servant')

→ relational specification

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

καὶ

but / and

coordinate conjunction (adversative in context)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἔγνων)

→ discourse linkage or contrast

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

ἔγνων

I knew / understood

Aor Act Indic 1 Sg · γινώσκω

main verb (Ahimaaz's plea of ignorance)

→ constative aorist

γινώσκω (aor. ἔγνων): 'know / perceive / understand'; οὐκ ἔγνων τί = 'I did not know what (it was)' — Ahimaaz's evasion, declining to report Absalom's death.

τί

what

Accusative

interrogative (indirect question: 'what it was')

→ participant reference

τίς; interrogative; 'what (it was) there' — the unspecified content Ahimaaz claims not to grasp.

ἐκεῖ

there

adverb of place (at the battlefield)

→ adverbial qualification

ἐκεῖ: 'there'; refers to the scene of the tumult Ahimaaz left behind.

30 καὶ εἶπεν ὁ βασιλεὺς ἐπίστρεψον στηλῶθητι ὧδε καὶ ἐπεστράφη καὶ ἔστη

And the king said, 'Turn aside, stand here.' And he turned aside and stood.

David sets Ahimaaz aside to await the second runner (main line)

καὶ εἶπεν ὁ βασιλεὺς ἐπίστρεψον

David, unsatisfied by Ahimaaz's evasive answer, directs him to step aside (ἐπίστρεψον, στηλῶθητι ὧδε, 'turn aside, take your stand here') and wait — clearing the way for the Cushite's fuller report. Ahimaaz obeys (ἐπεστράφη καὶ ἔστη), and a tense pause settles before the death-notice.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's command)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject (David)

→ participant prominence

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

ἐπίστρεψον

turn aside

Aor Act Impv 2 Sg · ἐπιστρέφω

main verb (command to step aside)

→ aorist imperative

ἐπιστρέφω: 'turn / turn aside / turn back'; David tells Ahimaaz to step out of the way and wait, postponing his answer about Absalom.

στηλώθητι

stand / take your stand

Aor Pass Impv 2 Sg · στηλόω

main verb (command to stand firm/aside)

→ aorist imperative

στηλόω: lit. 'set up as a pillar'; in the passive imperative στηλώθητι = 'station yourself / stand firm here'; an unusual word for 'stand,' perhaps echoing the στήλη/cairn motif of vv. 17-18.

ᾧδε

here

adverb of place (where to stand)

→ clausal contribution

ᾧδε: 'here / in this place'; David directs Ahimaaz to wait at a specific spot.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεστράφη

turned aside

Aor Pass Indic 3 Sg · ἐπιστρέφω

main verb (Ahimaaz obeys)

→ constative aorist (deponent/passive: 'turned')

ἐπιστρέφω (aor. pass. ἐπεστράφη): 'turn / turn aside'; Ahimaaz complies, stepping aside.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb (Ahimaaz takes his stand)

→ ingressive aorist (took his stand)

ἵστημι (aor. ἔστη): 'stand / take one's place'; Ahimaaz stands aside and waits, while the Cushite arrives with the full report.

31 καὶ ἰδοὺ ὁ Χουσι παρεγένετο καὶ εἶπεν τῷ βασιλεῖ εὐαγγελισθήτω ὁ κύριός μου ὁ βασιλεὺς ὅτι ἔκρινέν σοι κύριος σήμερον ἐκ χειρὸς πάντων τῶν ἐπεγειρομένων ἐπὶ σέ

And behold, the Cushite arrived and said to the king, 'Let my lord the king receive good news, for the LORD has judged for you today, from the hand of all who rose up against you.'

The Cushite arrives with the victory-report (main line) καὶ ἰδοὺ ὁ Χουσι παρεγένετο

The Cushite arrives and announces the victory in theological terms: εὐαγγελισθήτω ὁ κύριός μου ὁ βασιλεὺς ('let my lord the king be given good news') — here ὁ κύριός μου ὁ βασιλεὺς is the human honorific — because ἔκρινέν σοι κύριος ('the LORD has judged for you'), with κύριος rendering the Tetragrammaton. The same κρίνω-language as Ahimaaz's intended message (v. 19) frames the deliverance as YHWH's verdict.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative interjection (the Cushite's arrival)

→ clausal contribution

ἰδοὺ: 'behold'; dramatizes the Cushite's entrance.

ὁ

the

Nominative

article (with Χουσι)

→ noun-phrase marking

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

Χουσι

Cushite

subject (indeclinable)

→ participant identification

Χουσι: the Cushite runner, now arriving second; he will deliver the full report, including Absalom's death.

παρεγένετο

arrived / came

Aor Mid Indic 3 Sg · παραγίνομαι

main verb (the Cushite reaches the king)

→ constative aorist

παραγίνομαι: 'arrive / come / be present'; the Cushite reaches David's presence.

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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

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 εἶπεν (David)

→ sphere or reference

βασιλεῖ: meaning 'king'; it serves as indirect object of εἶπεν (David).

εὐαγγελισθήτω

let him receive good news

Aor Pass Impv 3 Sg · εὐαγγελίζω

main verb (passive imperative: 'let the king be given good news')

→ aorist passive imperative (formal announcement of tidings)

εὐαγγελίζω (aor. pass. impv.): 'let good news be brought (to)'; the passive imperative εὐαγγελισθήτω ('let my lord the king be given good tidings') is a deferential herald's formula — the εὐαγγελ- motif reaches the king himself at last.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

lord

Nominative

subject of εὐαγγελισθήτω (human honorific for David)

→ participant prominence

κύριος: here the human honorific 'lord' — ὁ κύριός μου ὁ βασιλεὺς ('my lord the king') = David; NOT the Tetragrammaton (contrast κύριος = YHWH later in the verse); renders יְיָ.

μου

my

Genitive

possessive genitive (with κύριος: 'my lord')

→ relational specification

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

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

apposition (with κύριος: 'my lord the king')

→ participant prominence

βασιλεὺς: in apposition to ὁ κύριός μου — the courtly title for David.

ὅτι

for / that

causal/content conjunction (ground of the good news)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the substance of the good news — YHWH's vindicating judgment.

ἔκρινέν

has judged / vindicated

Aor Act Indic 3 Sg · κρίνω

main verb of content clause (the LORD's verdict)

→ constative aorist (the accomplished judgment)

κρίνω: 'judge / vindicate / give judgment for'; ἔκρινέν σοι κύριος ('the LORD has judged for you') echoes Ahimaaz's intended message (v. 19), framing the victory as YHWH's juridical deliverance of David.

σοι

for you

Dative

dative of advantage ('judged for you' = vindicated you)

→ participant reference or interest

σοι: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage ('judged for you' = vindicated you).

κύριος

the LORD

Nominative

subject of ἔκρινεν (the divine Judge)

→ participant prominence

κύριος: here rendering the Tetragrammaton יהוה — 'the LORD has judged for you'; the divine vindicator, distinct from the human ὁ κύριός μου earlier in the verse.

σήμερον

today

temporal adverb ('this day')

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; marks the decisive day of YHWH's deliverance.

ἐκ

from

preposition + genitive (deliverance: 'from the hand of')

→ spatial or relational framing

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

χειρὸς

hand / power

Genitive

genitive with ἐκ (idiom: 'from the hand/power of')

→ relational specification

χείρ: 'hand'; ἐκ χειρός ('from the hand of') = from the power/grip of; the deliverance from all the rebels.

πάντων

all

Genitive

attributive (with the participle: 'all who rose up')

→ relational specification

πᾶς: 'all'; the totality of the rebels from whose power YHWH delivered David.

τῶν

the

Genitive

article (with participle ἐπεγειρομένων, substantival)

→ noun-phrase marking

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

ἐπεγειρομένων

who rose up / rising against

Pres Mid Ptc Gen Masc Pl · ἐπεγείρω

substantival participle (with πάντων: 'all who rise up')

→ present participle (the insurgents' continuing revolt)

ἐπεγείρω: 'rouse up / rise up against'; the middle/passive participle οἱ ἐπεγειρόμενοι ἐπὶ σε = 'those rising up against you' — the insurrectionists led by Absalom; renders לַעֲדָוָה ('rise against').

ἐπὶ

against

preposition + accusative (hostile: 'against you')

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of ἐπὶ (David, the target of revolt)

→ participant reference

σύ (acc. σέ): 'you'; David, against whom the rebels rose.

32 καὶ εἶπεν ὁ βασιλεὺς πρὸς τὸν Χουσι εἰ εἰρήνη τῷ παιδαρίῳ τῷ Αβεσσαλωμ καὶ εἶπεν ὁ Χουσι γένοιτο ὡς τὸ παιδάριον οἱ ἐχθροὶ τοῦ κυρίου μου τοῦ βασιλέως καὶ πάντες ὅσοι ἐπανεστήσαν ἐπ' αὐτὸν εἰς κακά

And the king said to the Cushite, 'Is it well with the young man Absalom?' And the Cushite said, 'May the enemies of my lord the king, and all who rose up against him for evil, become as that young man.'

Climax: David's question and the Cushite's death-notice (main line, chapter's emotional pivot)

καὶ εἶπεν ὁ βασιλεὺς πρὸς τὸν Χουσι εἰ εἰρήνη τῷ παιδαρίῳ

The chapter's devastating climax. David asks again only after his son — εἰ εἰρήνη τῷ παιδαρίῳ τῷ Αβεσσαλωμ ('Is it well with the young man Absalom?'). The Cushite answers not with a blunt word but with a fatal circumlocution: γένοιτο ὡς τὸ παιδάριον οἱ ἐχθροὶ τοῦ κυρίου μου τοῦ βασιλέως ('may the king's enemies be as that young man') — a wish that all David's foes share Absalom's fate, which is to say Absalom is dead. Here ὁ κύριός μου ὁ βασιλεὺς is again the human honorific. This optative death-notice is the spark that ignites David's lament (19:1 in the Rahlfs versification): 'O my son Absalom, my son, my son Absalom!'

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (David's question)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ὁ
the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς
king

Nominative

subject (David)

→ participant prominence

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

τὸν

the

Accusative

article (with Χουσι)

→ noun-phrase marking

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

Χουσι

Cushite

accusative object of πρὸς (indeclinable)

→ participant identification

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

εἰ

is / whether

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

→ discourse linkage or contrast

εἰ: 'if / whether'; introducing a direct question (a Hebraism, וְהָאֵלֹהִים interrogative) — 'Is it well...?'; David's agonized inquiry repeats v. 29 verbatim in substance.

εἰρήνη

peace / well

Nominative

predicate nominative (elliptical: 'is it peace?')

→ participant prominence

εἰρήνη: 'peace / welfare'; David's single, repeated concern — is the boy safe? — laden with a father's dread; the very word 'peace' the Cushite's answer will deny.

τῷ

the

Dative

article (with παιδαρίῳ)

→ noun-phrase marking

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

παιδαρίῳ

young man / boy

Dative

dative of reference ('well with the young man')

→ sphere or reference

παιδάριον: 'young man / lad'; David's tender refrain for Absalom one last time before learning of his death — 'the boy' to the very end.

τῷ

the

Dative

article (with Αβεσσαλωμ, appositional)

→ noun-phrase marking

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

Αβεσσαλωμ

Absalom

dative in apposition to παιδαρίῳ (indeclinable)

→ participant identification

Αβεσσαλωμ: transliterated proper name rendered in Greek letters; here it functions as dative in apposition to παιδαρίῳ (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 (the Cushite's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ὁ

the

Nominative

article (with Χουσι)

→ noun-phrase marking

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

Χουσι

Cushite

subject (indeclinable)

→ participant identification

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

γένοιντο

may they become

Aor Mid Opt 3 Pl · γίνομαι

main verb (optative of wish: the death-notice as a curse-wish)

→ optative of wish (volitive: 'may they become')

γίνομαι (aor. opt. γένοιντο): 'become / come to be'; the optative of wish — 'may [the king's enemies] become as that young man' — is a delicate, devastating circumlocution: the Cushite cannot say outright 'your son is dead,' so he wishes Absalom's fate on all David's foes, thereby revealing it. The optative makes this the climactic, grief-igniting line of the chapter.

ὥς

as / like

comparative particle ('as that young man')

→ discourse linkage or contrast

ὥς: 'as / like'; the comparison that conveys the death obliquely — 'like the young man (now is).'

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

young man / boy

Nominative

standard of comparison (with ὥς: 'as that young man')

→ participant prominence

παιδάριον: 'young man'; the Cushite picks up David's own word for Absalom and turns it into the figure of the slain — 'as that young man (is, dead)'. The euphemism lands the death-blow on the king's hope.

οἱ

the

Nominative

article (with ἐχθροί)

→ noun-phrase marking

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

ἐχθροὶ

enemies

Nominative

subject of γένοιντο (those wished Absalom's fate)

→ participant prominence

ἐχθρός: 'enemy'; the king's foes, on whom the Cushite wishes Absalom's death — implying that Absalom himself was one such enemy, now slain.

τοῦ

the

Genitive

article (with κυρίου)

→ noun-phrase marking

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

κυρίου

lord

Genitive

genitive of relationship (human honorific: 'of my lord')

→ relational specification

κύριος: here the human honorific 'lord' — τοῦ κυρίου μου τοῦ βασιλέως ('of my lord the king') = David; NOT the Tetragrammaton; renders יְיָ.

μου

my

Genitive

possessive genitive (with κυρίου: 'my lord')

→ relational specification

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

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive in apposition to κυρίου ('my lord the king')

→ relational specification

βασιλεύς: in apposition to τοῦ κυρίου μου — the courtly title for David.

καὶ

and

coordinate conjunction (extending the wish)

→ discourse linkage or contrast

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

πάντες

all

Nominative

subject (with relative clause: 'all who rose up')

→ participant prominence

παῖς: 'all'; broadens the wish to every insurgent — all who rebelled should share Absalom's fate.

ὅσοι

as many as / who

Nominative

relative pronoun (subject of ἐπανέστησαν)

→ participant reference

ὅσος: 'as many as / all who'; introduces the relative clause defining the enemies — all who took part in the revolt.

ἐπανέστησαν

rose up / rebelled

Aor Act Indic 3 Pl · ἐπανίστημι

verb of relative clause (the rebels' uprising)

→ constative aorist (the completed revolt)

ἐπανίστημι: 'rise up against / rebel'; renders ἔγερσεν; the verb of insurrection — those who rose against David 'for evil' (εἰς κακά); the same root as v. 31's ἐπεγειρομένων.

ἐπὶ

against

preposition + accusative (hostile; elided)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative with ἐπὶ (David, the object of revolt)

→ participant reference

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

εἰς

for / unto

preposition + accusative (purpose/result: 'for evil')

→ spatial or relational framing

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

κακά

evil / harm

Accusative

accusative with εἰς (the malicious aim of the rebels)

→ object specification

κακός: 'bad / evil'; neuter plural κακά = 'evils / harm'; εἰς κακά ('for evil / with evil intent') characterizes the rebellion as malice against David — the chapter's final word, leaving the king's grief poised to erupt in the lament that opens the next chapter.

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.