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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Book of Kingdoms, Chapter 20

ΒΑΣΙΛΕΙΩΝ Β΄ Κ΄

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

Sheba's revolt briefly reopens civil war until Joab's violence and a wise woman's intervention end the threat.

Translation & textual notes

The Greek text of 2 Kingdoms 20 (= 2 Samuel 20) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter belongs to the so-called *καίγε* section of 2 Kingdoms (10:1–11:1; 2 Kgdms 11:2–3 Kgdms 2:11 in older reckoning), the recensional zone in which the Greek has been revised toward a proto-Masoretic Hebrew, producing markedly literal, Hebraizing renderings: heavy *καί*-parataxis, the doubled emphatic infinitives *ἠρωτημένος ἠρωτήθη* and *ἐρωτῶντες ἐπερωτήσουσιν* (v. 18), the cognate construction *οὐκ ἐδευτέρωσεν αὐτῷ* (v. 10, 'he did not repeat [the blow] to

him'), and transliterated rather than translated names (Χερεθθι, Φελεθθι for the Cherethites and Pelethites; Βαιθμαχα for Beth-maacah). The chapter narrates the revolt of Σαβεε (Sheba) son of Βοχορι, the worthless Benjaminite who blows the κρατίνη ('ram's-horn trumpet') and cries οὐκ ἔστιν ἡμῖν μερίς ἐν Δαυιδ ('we have no portion in David', v. 1), triggering the secession of Israel; David's ten concubines shut up as χῆραι ζῶσαι ('living widows', v. 3); the muster delegated to Αμεσσαῖ (Amasa), his fatal delay, and his treacherous assassination by Ιωαβ (Joab) at the great stone in Gibeon — the kiss of the right hand to the beard, the unguarded sword, the belly poured out upon the ground (ἐξεχύθη ἡ κοιλία αὐτοῦ, v. 10); the soldier rallying the men over the bloodied corpse (vv. 11–13); the pursuit of Sheba to Αβελ of Βαιθμαχα and the siege-mound (πρόσχωμα, v. 15); and the climactic dialogue with the γυνὴ σοφὴ ('wise woman') of Abel, who invokes the proverbial counsel sought 'at Abel', declares herself εἰρηνικὰ τῶν στηριγμάτων Ἰσραηλ ('one of the peaceable, faithful supports of Israel', v. 19), and secures the city's deliverance by having Sheba's head thrown over the wall (vv. 16–22). The chapter closes with a roster of David's officials (vv. 23–26), a near-doublet of the list at 8:16–18.

Discourse structure of the chapter

A · 20:1–2

Sheba's revolt: 'no portion in David' and the secession of Israel

A worthless Benjaminite, Σαβεε (Sheba) son of Βοχορι, blows the ram's-horn and raises the secession-cry οὐκ ἔστιν ἡμῖν μερίς ἐν Δαυιδ ('we have no portion in David', v. 1) — the same slogan that will later split the kingdom under Jeroboam (3 Kgdms 12:16). Every man of Israel deserts David to follow Sheba, while the men of Judah cleave (ἐκολλήθη) to their king from the Jordan up to Jerusalem (v. 2).

B · 20:3	David's ten concubines shut up as living widows Returning to his house in Jerusalem, David takes the ten concubines whom Absalom had publicly violated (cf. 16:21–22) and places them in a guarded house, providing for them but never again going in to them; they remain shut up until the day of their death as <i>χήραι ζῶσαι</i> ('living widows', v. 3) — a poignant casualty of the rebellion.
C · 20:4–13	Amasa's delay and Joab's treacherous murder at the great stone David orders Αμεσσαῖ (Amasa) to muster Judah in three days (v. 4), but Amasa delays (<i>ἐχρόνισεν</i>, v. 5). Fearing Sheba more than Absalom, David sends Αβεσσα (Abishai) and Joab's men in pursuit (vv. 6–7). At the great stone in Gibeon, Joab — his sword loosely girded so that it falls out — greets Amasa, seizes his beard to kiss him, and runs him through the belly, spilling his entrails on the ground (vv. 8–10). A young man of Joab stands over the corpse rallying the troops to follow Joab and David (v. 11), and only when the body is dragged from the road and covered does all Israel pass on after Joab to pursue Sheba (vv. 12–13).
D · 20:14–22	The siege of Abel and the wise woman who saves the city Sheba is pursued through all the tribes to Αβελ of Βαιθμαχα, where Joab's forces throw up a siege-mound and begin to batter the wall (vv. 14–15). Α γυνή σοφή ('wise woman') calls out from the wall and parleys with Joab (vv. 16–17), invoking the proverbial wisdom once 'asked at Abel' (v. 18) and protesting against the destruction of a peaceable mother-city in Israel, an inheritance of the LORD (v. 19). Joab disclaims any wish to destroy and asks only for the rebel Sheba (vv. 20–21); the woman, by her wisdom, has Sheba's head cut off and thrown over the wall, and Joab withdraws to Jerusalem (vv. 21–22).
E · 20:23–26	Roster of David's officials A concluding administrative list, a near-doublet of 8:16–18: Joab over all the army; Benaiah son of Jehoiada over the Cherethites and Pelethites; Adoniram over the forced labor; Jehoshaphat son of Ahilud the recorder; Susa the scribe; Zadok and Abiathar the priests; and Ira the Jairite, priest to David (vv. 23–26).

1 καὶ ἐκεῖ ἐπικαλούμενος υἱὸς παράνομος καὶ ὄνομα αὐτῷ Σαββε υἱὸς Βοχορι ἀνὴρ ὁ Ιεμενι καὶ ἐσάλπισεν ἐν τῇ κερατίνῃ καὶ εἶπεν οὐκ ἔστιν ἡμῖν μερὶς ἐν Δαυιδ οὐδὲ κληρονομία ἡμῖν ἐν τῷ υἱῷ Ιεσσαὶ ἀνὴρ εἰς τὰ σκηνώματά σου Ισραηλ

And there happened to be there a worthless son, and his name was Sheba son of Bichri, a Benjaminite man; and he blew the ram's-horn and said, 'We have no portion in David, nor any inheritance in the son of Jesse; every man to your tents, O Israel!'

New narrative scene (revolt erupts after the Absalom aftermath) καὶ ἐκεῖ

The chapter opens abruptly with καὶ ἐκεῖ ('and there'), picking up directly from the quarrel between Israel and Judah at the close of ch. 19. The introduction of Sheba as υἱὸς παράνομος ('worthless son', lit. 'lawless son') is a Hebraism for לְעֶזְרָא בֶן (son of Belial); his blast on the κερατίνῃ and the slogan οὐκ ἔστιν ἡμῖν μερὶς ἐν Δαυιδ launch the secessionist revolt that frames the whole chapter.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; the deictic adverb links the new scene to the place of the Israel-Judah quarrel at the end of ch. 19; the opening καὶ ἐκεῖ ἐπικαλούμενος is an awkward, hyper-literal rendering reflecting the καίγε recension's fidelity to the Hebrew וְשָׁם וְעַתָּה וְעַתָּה.

ἐπικαλούμενος

summoned / happening to be

Pres Mid/Pass Ptcp Nom Sg Masc · ἐπικαλέω

participle (predicative, introducing the new character)

→ descriptive present participle

ἐπικαλέω (mid./pass. ptcp.): 'call upon / summon / be named'; here renders Hebrew נִקְרָא ('there happened to be / there was called'); the awkward participial construction is characteristic of the καίγε recension's literalism, introducing Sheba as one who 'chanced to be there.'

υἱὸς

son

Nominative

predicate noun (subject of the introductory clause)

→ participant prominence

υἱός: 'son'; in the idiom υἱὸς παράνομος it functions as a Hebraism for לְעֶזְרָא בֶן ('son of worthlessness / Belial'), denoting a lawless, good-for-nothing man.

παράνομος

worthless / lawless

Nominative

attributive adjective (modifying υἱός)

→ participant prominence

παράνομος: 'lawless / transgressor'; renders בְּלִיעַל ('worthlessness, Belial'); the LXX frequently glosses the Hebrew idiom 'son of Belial' with παράνομος, branding Sheba a man outside covenant order before his rebellion is even described.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject (nominative in naming-formula: 'his name [was]')

→ participant prominence

ὄνομα: 'name'; the verbless naming-formula ὄνομα αὐτῷ ('a name to him' = 'his name was') is a Hebraism rendering מִשְׁמֵה, the standard OT device for introducing a named character.

αὐτῷ

to him / his

Dative

dative of possession (with ὄνομα: 'his name')

→ participant reference or interest

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

Σαβее

Sheba

predicate noun (the name itself; indeclinable proper noun)

→ participant identification

Σαβее: transliteration of Hebrew שָׁבַע (Sheba); indeclinable in the LXX; the Benjaminite agitator whose revolt structures the chapter; not to be confused with the Queen of Sheba (Σαβᾶ) or the place-name.

υἱός

son

Nominative

nominative in apposition (patronymic: 'son of Bichri')

→ participant prominence

υἱός: here in the patronymic formula υἱός Βοχορι ('son of Bichri'), identifying Sheba's lineage within the tribe of Benjamin.

Βοχορι

Bichri

genitival patronymic (indeclinable proper noun)

→ participant identification

Βοχορι: transliteration of Hebrew בְּכָרִי (Bichri); indeclinable; the father's name recurs as the fixed epithet 'Sheba son of Bichri' throughout the chapter (vv. 1, 2, 6, 7, 10, 13, 21, 22).

άνήρ

man

Nominative

nominative in apposition (ethnic descriptor: 'a man, the Benjaminite')

→ participant prominence

άνήρ: 'man'; here in the appositional ethnic descriptor άνήρ ὁ Ιεμενι ('a man, the son of Jemini / Benjaminite'), a Hebraism for מִן־יְמִינִי.

ὁ

the

Nominative

article (with the gentilic Ιεμενι)

→ noun-phrase marking

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

Ιεμενι

Benjaminite / son of Jemini

gentilic (indeclinable; 'the Jeminite' = Benjaminite)

→ participant identification

Ιεμενι: transliteration of Hebrew יְמִינִי ('a man of Jemini', i.e. a Benjaminite, from יְמִינִי); indeclinable; the LXX renders the gentilic by transliteration rather than translation, marking Sheba as a fellow-tribesman of Saul whose revolt has Benjaminite overtones.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

έσάλπισεν

he blew the trumpet

Aor Act Indic 3 Sg · σαλπίζω

main verb (signal-act initiating the revolt)

→ constative aorist (single decisive act)

σαλπίζω: 'sound a trumpet / give a signal'; renders (בְּשׁוֹפָר) תִּקַּע; the trumpet-blast is the formal signal of rebellion and the gathering-cry for secession; the same verb recurs at v. 22 when Joab signals the dispersal of the army at the revolt's end, framing the chapter.

ἐν

with / on

preposition + dative (instrumental)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

κερατίνη

ram's-horn / trumpet

Dative

dative of instrument (with ἐσάλπισεν)

→ sphere or reference

κερατίνη: 'horn-trumpet, ram's-horn' (from κέρας, 'horn'); renders שׁוֹפָר, the shofar was the standard instrument for military and assembly signals; its sound here summons Israel to abandon David.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπεν): introduces Sheba's secession-cry; the aorist marks the proclamation as a single decisive utterance.

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')

→ gnomic/declarative present

εἰμί: 'be / exist'; the existential οὐκ ἔστιν ἡμῖν μερίς ('there is to us no portion') renders קִלְקַלְנוּ יְיָ, a Hebraism of possession; the slogan denies any stake in the Davidic dynasty.

ἡμῖν

to us / for us

Dative

dative of possession (with ἔστιν)

→ participant reference or interest

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

μερίς

portion / share

Nominative

subject (of existential ἔστιν)

→ participant prominence

μερίς: 'portion / share / part'; renders מֶרֶץ; the secession-slogan οὐκ ἔστιν ἡμῖν μερίς ἐν Δαυיד is verbally echoed at the schism under Jeroboam (3 Kgdms 12:16), where the northern tribes use the identical formula to reject the house of David.

ἐν

in

preposition + dative

→ spatial or relational framing

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

Δαυιδ

David

object of ἐν (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; here the object of the secessionists' denial — they renounce any portion in David's kingship.

οὐδὲ

nor

negative coordinating conjunction

→ discourse linkage or contrast

οὐδὲ: 'and not / nor'; extends the negation to the second member (κληρονομία), reinforcing the total renunciation of Davidic claim.

κληρονομία

inheritance

Nominative

subject (with implied ἔστιν: 'nor [is there] inheritance')

→ participant prominence

κληρονομία: 'inheritance / heritage'; renders הִלָּחָה; paired with μερίς it forms the merism 'portion and inheritance', a fixed legal idiom for one's allotted stake in a community or estate; cf. the same word at v. 19 (κληρονομίαν κυρίου).

ἡμῖν

to us

Dative

dative of possession

→ participant reference or interest

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

ἐν

in

preposition + dative

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

υἱῷ

son

Dative

object of ἐν ('in the son of Jesse')

→ sphere or reference

υἱός: 'son'; the dismissive periphrasis ὁ υἱὸς Ἰεσσαί ('the son of Jesse') for David is a contemptuous idiom (cf. 1 Kgdms 20:27; 22:7), denying him royal title by reducing him to his father's name.

Ἰεσσαί

Jesse

genitival patronymic (indeclinable proper noun)

→ participant identification

Ἰεσσαί: transliteration of Hebrew יֵשׁוּעַ (Jesse), David's father; indeclinable; 'the son of Jesse' here is a slighting designation refusing David his kingship.

ἀνὴρ

each man

Nominative

subject (distributive: 'every man [to your tents]')

→ participant prominence

ἀνὴρ: here distributive, 'each man / every man'; the rallying-cry ἀνὴρ εἰς τὰ σκηνώματά σου Ἰσραὴλ ('every man to your tents, O Israel') renders יְיָ אֱלֹהֵינוּ לְיָדָנוּ, the standard summons to disband and secede.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

σκηνώματά

tents / dwellings

Accusative

object of εἰς (destination: 'to the tents')

→ object specification

σκήνωμα: 'tent / dwelling / encampment'; renders שָׂכָנָא; the summons 'to your tents' is the conventional cry of dispersal and revolt (cf. 19:9; 3 Kgdms 12:16); recurs at v. 22 when the army actually disperses, framing the rebellion.

σου

your

Genitive

genitive (possessive, addressed to Israel as a collective 'you')

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (possessive, addressed to Israel as a collective 'you').

Ισραηλ

O Israel

vocative of address (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here a vocative addressing the northern tribes whom Sheba summons away from David.

2 καὶ ἀνέβη πᾶς ἀνὴρ Ισραηλ ἀπὸ ὀπισθεν Δαυιδ ὀπίσω Σαβεε υἱοῦ Βοχορι καὶ ἀνὴρ Ιουδα ἐκολλήθη τῷ βασιλεῖ αὐτῶν ἀπὸ τοῦ Ιορδάνου καὶ ἕως Ιερουσαλημ

And every man of Israel went up from following David, after Sheba son of Bichri; but the man of Judah clung to their king from the Jordan even to Jerusalem.

Result: the secession enacted (consequence of Sheba's cry) καὶ ἀνέβη

v.2 records the immediate effect of the slogan: the antithesis between ἀνέβη ... ἀπὸ ὀπισθεν Δαυιδ ('went up from following David') and ἐκολλήθη ('clung'/'cleaved') sets the defection of Israel against the loyalty of Judah, the fault-line that the whole chapter — and the later schism — exploits.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (defection of Israel)

→ constative aorist

ἀναβαίνω: 'go up / ascend / withdraw'; renders אָנַח; here in the sense 'went up away from', i.e. abandoned David's following; the singular agrees with the collective subject πᾶς ἀνὴρ Ισραηλ.

πᾶς

every

Nominative

attributive adjective (modifying ἀνὴρ: 'every man')

→ participant prominence

πᾶς: 'every / all'; the collective πᾶς ἀνὴρ Ισραηλ ('every man of Israel') emphasizes the totality of the northern defection.

ἀνὴρ

man

Nominative

subject (collective: 'man of Israel')

→ participant prominence

ἀνὴρ: collective singular, 'the man of Israel' = the men of Israel as a body; renders the Hebrew collective יִשְׂרָאֵל אִישׁ.

Ισραηλ

Israel

genitival (indeclinable; 'man of Israel')

→ participant identification

Ισραηλ: here the northern tribes specifically, as distinguished from Judah in the parallel clause.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

ὀπισθεν

behind / following

adverb/improper preposition (with ἀπό: 'from following')

→ spatial or relational framing

ὀπισθεν: 'behind / after'; the compound ἀπὸ ὀπισθεν ('from behind / from following') renders יַאֲחִיזְכִּי, a Hebraism for ceasing to follow a leader; its opposite is ὀπίσω in the very next phrase (following Sheba).

Δαυιδ

David

object of ἀπὸ ὀπισθεν (indeclinable proper noun)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as object of ἀπὸ ὀπισθεν (indeclinable proper noun).

ὀπίσω

after

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

→ spatial or relational framing

ὀπίσω: 'after / behind'; renders יַאֲחִיזְכִּי; the antithesis ἀπὸ ὀπισθεν Δαυιδ ... ὀπίσω Σαβεε captures the transfer of allegiance from David to the rebel.

Σαβεε

Sheba

object of ὀπίσω (indeclinable proper noun)

→ participant identification

Σαβεε: see v. 1; here the new object of Israel's allegiance.

υἱοῦ

son

Genitive

genitive in apposition (patronymic: 'son of Bichri')

→ relational specification

υἱός (gen. υἱοῦ): in the fixed patronymic 'Sheba son of Bichri'; the genitive here, unlike the indeclinable Σαβεε, is overtly declined.

Βοχορι

Bichri

genitival patronymic (indeclinable proper noun)

→ participant identification

Βοχορι: transliterated proper name rendered in Greek letters; here it functions as genitival patronymic (indeclinable proper noun).

καὶ

but

coordinate conjunction (adversative in context)

→ discourse linkage or contrast

καί: here functioning adversatively ('but'), contrasting Judah's loyalty with Israel's defection — a καί-parataxis carrying contrastive force, typical of the Hebraizing style.

άνήρ

man

Nominative

subject (collective: 'the man of Judah')

→ participant prominence

άνήρ: collective, 'the men of Judah'; set in deliberate parallel with άνήρ Ισραηλ to mark the two opposed blocs.

Ιουδα

Judah

genitival (indeclinable; 'man of Judah')

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה; here indeclinable; the southern tribe loyal to David against the northern secession.

έκολληθη

clung / cleaved

Aor Pass Indic 3 Sg · κολλάω

main verb (loyalty of Judah)

→ constative aorist (passive with active/reflexive sense: 'attached itself')

κολλάω (aor. pass. έκολληθη): 'glue / join / cleave to'; renders קָבַץ; the passive carries a reflexive force ('clung to'); the verb conveys covenant loyalty and tenacious attachment (cf. its use of marital and covenantal bonding in Gen 2:24).

τῷ

the

Dative

article

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative complement of ἐκολλήθη ('clung to the king')

→ sphere or reference

βασιλεὺς (dat. βασιλεῖ): 'king'; the object of Judah's loyal attachment is David, designated by title; κολλάω regularly takes the dative of the person joined.

αὐτῶν

their

Genitive

genitive of possession ('their king')

→ relational specification

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

ἀπὸ

from

preposition + genitive (spatial starting-point)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (spatial starting-point).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Ιορδάνου

Jordan

Genitive

genitive object of ἀπὸ (declined proper noun)

→ relational specification

Ιορδάνης (gen. Ιορδάνου): the Jordan river; unlike most names in this chapter it is declined as a first-declension masculine; the span ἀπὸ τοῦ Ιορδάνου ... ἕως Ιερουσαλὴμ marks the route of David's return escort and the geographical extent of Judah's loyal accompaniment.

καὶ

and

coordinate conjunction (linking ἀπὸ ... ἕως)

→ discourse linkage or contrast

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

ἕως

to / as far as

improper preposition + genitive (spatial limit)

→ spatial or relational framing

ἕως: 'as far as / up to'; with ἀπὸ forms the spatial merism 'from the Jordan to Jerusalem', the full stretch of David's homeward journey.

Ιερουσαλὴμ

Jerusalem

object of ἕως (indeclinable proper noun)

→ participant identification

Ιερουσαλὴμ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable in the LXX (alongside the declinable Ἱεροσόλυμα); David's capital, the goal of the loyal escort.

3 καὶ εἰσῆλθεν Δαυιδ εἰς τὸν οἶκον αὐτοῦ εἰς Ἱερουσαλημ καὶ ἔλαβεν ὁ βασιλεὺς τὰς δέκα γυναῖκας τὰς παλλακὰς αὐτοῦ ἃς ἀφῆκεν φυλάσσειν τὸν οἶκον καὶ ἔδωκεν αὐτὰς ἐν οἴκῳ φυλακῆς καὶ διέθρεψεν αὐτὰς καὶ πρὸς αὐτὰς οὐκ εἰσῆλθεν καὶ ἦσαν συνεχόμεναι ἕως ἡμέρας θανάτου αὐτῶν χῆραι ζῶσαι

And David came into his house at Jerusalem, and the king took the ten women, his concubines, whom he had left to keep the house, and put them in a house of confinement, and provided for them, but did not go in to them; and they were shut up until the day of their death, living as widows.

Narrative aside: the fate of the concubines (closing one rebellion-thread)

καὶ εἰσῆλθεν Δαυιδ

v.3 is a self-contained episode resolving the loose end of the ten concubines whom Absalom had violated on the palace roof (16:21–22). David's careful provision yet permanent abstention (διέθρεψεν ... οὐκ εἰσῆλθεν) and the poignant oxymoron χῆραι ζῶσαι ('living widows') register the lingering human cost of Absalom's revolt before the new Sheba-crisis proceeds.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

came in / entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (David's return home)

→ constative aorist

εἰσέρχομαι: 'enter / go in'; renders נִיבָּ; the same verb recurs later in the verse (πρὸς αὐτὰς οὐκ εἰσῆλθεν), where the idiom 'go in to (a woman)' bears its sexual sense, sharpening the contrast.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

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.

οἶκον

house

Accusative

object of εἰς (destination)

→ object specification

οἶκος: 'house / household'; renders תִּבְנֵי; here the royal palace; the word recurs three times in the verse (his house / keep the house / house of confinement), a Hebraizing wordplay on תִּבְנֵי.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

εἰς

in / at

preposition + accusative (locating the house)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of εἰς (indeclinable proper noun)

→ participant identification

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

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

→ constative aorist

λαμβάνω: 'take / receive'; renders תִּקַּח; here of David's taking the concubines into protective custody.

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 by title)

→ participant prominence

βασιλεὺς: 'king'; the narrator shifts from the name Δαβὶד to the title ὁ βασιλεὺς, framing the action as an official, royal disposition rather than a private one.

τὰς

the

Accusative

article

→ noun-phrase marking

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

δέκα

ten

numeral (modifying γυναῖκας; indeclinable)

→ measure or count

δέκα: 'ten'; indeclinable cardinal; the ten concubines correspond to those left to keep the palace at 15:16 and violated by Absalom at 16:22.

γυναῖκας

women

Accusative

direct object of ἔλαβεν

→ object specification

γυνή: 'woman / wife'; renders תְּשֻׁנָּה; here defined further by the appositive 'his concubines'.

τὰς

the

Accusative

article (with appositive παλλακάς)

→ noun-phrase marking

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

παλλακάς

concubines

Accusative

accusative in apposition to γυναῖκας

→ object specification

παλλακή: 'concubine'; renders שָׁמְרָה; secondary wives of lower legal status; their violation by Absalom (16:22) was a public claim to the throne, which is why David can no longer cohabit with them.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἃς

whom

Accusative

relative pronoun (object of ἀφῆκεν)

→ participant reference

ὅς, ἥ, ὅ: relative pronoun; ἃς (acc. fem. pl.) refers back to the concubines, introducing the clause recalling their earlier appointment to guard the house.

ἀφῆκεν

had left

Aor Act Indic 3 Sg · ἀφίημι

verb of relative clause (prior action)

→ constative aorist (pluperfect force in context: 'had left')

ἀφίημι: 'leave / let go / permit'; renders הִנִּיחַ / עָזַב; recalls 15:16, where David left the ten concubines to keep the palace during his flight from Absalom.

φυλάσσειν

to keep / to guard

Pres Act Inf · φυλάσσω

complementary infinitive (purpose of ἀφῆκεν)

→ present infinitive (ongoing observance)

φυλάσσω: 'guard / keep watch over'; renders שָׁמַר; the infinitive expresses the purpose for which the concubines were left — to keep the palace; ironic in light of their being now themselves kept under guard (φυλακῆς).

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

object of φυλάσσειν

→ object specification

οἶκος: 'house / palace'; the second of the verse's three occurrences.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

put / gave

Aor Act Indic 3 Sg · δίδωμι

main verb ('put them in')

→ constative aorist

δίδωμι: 'give / place / put'; renders יָרָא; here 'placed / consigned them' into a guarded house — the Hebraism רָאָה ('put into').

αὐτὰς

them

Accusative

direct object

→ participant reference

αὐτὰς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

οἶκω

a house

Dative

dative of place ('in a house of confinement')

→ sphere or reference

οἶκος (dat. οἴκῳ): the third occurrence; the phrase οἶκος φυλακῆς ('house of guarding/confinement') renders גֵּיתִי מִן־מַשְׁמַרְט, a place of protective seclusion.

φυλακῆς

of confinement / guarding

Genitive

genitive of description (with οἶκῳ)

→ relational specification

φυλακῆς: 'guard / watch / confinement'; from the same root as φυλάσσειν above, producing a bitter wordplay: the women who once 'guarded' the house are now held in a 'house of guarding.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διέθρεψεν

provided for / sustained

Aor Act Indic 3 Sg · διατρέφω

main verb (David's provision)

→ constative aorist

διατρέφω: 'nourish / maintain / support'; the compound δια- conveys sustained provision; renders נִזְכָּךְ; David honorably maintains the women materially even while withdrawing conjugally.

αὐτὰς

them

Accusative

direct object

→ participant reference

αὐτὰς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

καὶ

but

coordinate conjunction (adversative in context)

→ discourse linkage or contrast

καὶ: here adversative ('but'), contrasting David's material provision with his sexual abstention.

πρός

to

preposition + accusative (with εἰσῆλθεν: idiom 'go in to')

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (with εἰσῆλθεν: idiom 'go in to').

αὐτὰς

them

Accusative

object of πρὸς

→ participant reference

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (with πρὸς: euphemism for conjugal relations)

→ constative aorist (negated)

εἰσέρχομαι: the idiom εἰσέρχομαι πρὸς ('go in to [a woman]') renders נָכְרָא נִיב, a standard euphemism for sexual relations; David's permanent abstention reflects that the concubines have been defiled and so are no longer eligible as wives.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

verb of periphrastic construction (with συνεχόμεναι)

→ durative imperfect (ongoing state)

εἰμί (impf. ἦσαν): with the participle συνεχόμεναι forms a periphrastic imperfect ('they were being kept shut up'), stressing the prolonged, continuous nature of their confinement.

συνεχόμεναι

shut up / confined

Pres Mid/Pass Ptcp Nom Pl Fem · συνέχω

participle (periphrastic with ἦσαν)

→ durative present participle (continuing state)

συνέχω (mid./pass. ptcp.): 'hold together / confine / shut up'; the passive participle here means 'kept in confinement / secluded'; the periphrastic ἦσαν συνεχόμεναι underscores the lifelong duration of their seclusion.

ἕως

until

improper preposition + genitive (temporal limit)

→ spatial or relational framing

ἕως: 'until'; the phrase ἕως ἡμέρας θανάτου αὐτῶν ('until the day of their death') marks the confinement as lifelong.

ἡμέρας

day

Genitive

genitive of time (object of ἕως)

→ relational specification

ἡμέρα: 'day'; in the construction ἡμέρα θανάτου ('day of death') renders תּוֹמַם יוֹם, a Hebraism for the time of one's dying.

θανάτου

of death

Genitive

genitive of description (with ἡμέρας)

→ relational specification

θάνατος: 'death'; renders תּוֹמַם; the day of death sets the outer term of their confinement, sealing the tragedy.

αὐτῶν

their

Genitive

genitive of possession (with θανάτου)

→ relational specification

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

χῆραι

widows

Nominative

predicate noun (in apposition: 'as widows')

→ participant prominence

χήρα: 'widow'; renders רַבִּיבָּה; the predicative χῆραι ζῶσαι ('living widows') is a poignant oxymoron — bereft of a husband's company though their husband still lives.

ζῶσαι

living

Pres Act Ptcp Nom Pl Fem · ζάω

participle (attributive with χῆραι: 'living widows')

→ descriptive present participle

ζάω (pres. ptcp. ζῶσαι): 'live / be alive'; the participle modifies χῆραι to form the oxymoron χηρεία ζῶσα / χῆραι ζῶσαι, 'widowhood of living women' — they endure a widow's isolation while still alive and while their husband David yet reigns.

4 καὶ εἶπεν ὁ βασιλεὺς πρὸς Αμεσσαῖ βόησόν μοι τὸν ἄνδρα Ιουδα τρεῖς ἡμέρας σὺ δὲ αὐτοῦ στήθι

And the king said to Amasa, 'Summon for me the men of Judah within three days, and you yourself be present here.'

New scene: the muster commissioned (return to the Sheba-crisis)

καὶ εἶπεν ὁ βασιλεὺς

The narrative returns to the revolt: David commissions Αμεσσαῖ (Amasa) — Absalom's former general, now appointed over Judah's army in Joab's place (19:14) — to muster Judah within three days. The terse double imperative βόησόν ... στήθι sets up the fatal delay of v. 5 and the rivalry with Joab that drives the chapter's central atrocity.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπεν): introduces David's command to Amasa.

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 by title)

→ participant prominence

βασιλεὺς: 'king'; David is again named by title, stressing the official, royal character of the muster-order.

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).

Αμεσσαῖ
Amasa

object of πρὸς (indeclinable proper noun)

→ participant identification

Αμεσσαῖ: transliteration of Hebrew אֲמָסָא (Amasa); indeclinable; David's nephew and Absalom's former army commander, now appointed over Judah's forces in place of Joab (19:14) — the appointment that provokes Joab's deadly jealousy.

βόησόν
summon / call out

Aor Act Impv 2 Sg · βοάω

main verb (royal imperative)

→ ingressive aorist imperative

βοάω: 'cry out / call / summon'; renders נִקְרָא / קָעַל (hiphil); here 'call up / muster (the militia)'; the aorist imperative orders a single decisive act of mobilization; the cognate infinitive βοῆσαι recurs in v. 5.

μοι
for me

Dative

dative of advantage ('summon for me')

→ participant reference or interest

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνδρα

man / men

Accusative

direct object of βόησόν (collective: 'the men of Judah')

→ object specification

ἄνῃρ (acc. ἄνδρα): collective singular, 'the men of Judah' = the Judahite militia to be mustered; renders the Hebrew collective אִישׁ יְהוּדָה.

Ιουδα

Judah

genitival (indeclinable; 'man of Judah')

→ participant identification

Ιουδα: indeclinable here; the loyal southern tribe to be summoned for war against Sheba.

τρεις

three

Accusative

numeral (accusative of duration, modifying ἡμέρας)

→ measure or count

τρεις: 'three'; the time-limit 'three days' (accusative of extent) sets the deadline whose violation (ἐχρόνισεν, v. 5) triggers the next phase of the crisis.

ἡμέρας

days

Accusative

accusative of duration of time ('within three days')

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; the accusative of extent denotes the span within which the muster must be completed.

σύ

you

Nominative

subject (emphatic personal pronoun)

→ participant reference

σύ: the emphatic pronoun 'you yourself' singles out Amasa: whatever else, he personally must be present; the emphasis heightens the irony of his failure to appear on time.

δὲ

and / but

mild adversative/continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive; here distinguishing Amasa's personal duty (to be present) from his delegated task (to muster).

αὐτοῦ

here / on the spot

adverb of place ('here / in this place')

→ participant reference

αὐτοῦ: adverbial, 'here / in this very place / on the spot' (not the pronoun 'his'); David commands Amasa to present himself in person at the appointed place once the muster is done.

στηθι

stand / be present

Aor Act Impv 2 Sg · ἵστημι

main verb (second imperative)

→ ingressive aorist imperative ('take your stand / present yourself')

ἵστημι (aor. impv. στηθι): 'stand / take one's stand / present oneself'; renders טָבַע; the intransitive aorist active imperative orders Amasa to be personally present; his failure to 'stand' on time leads directly to his death at Joab's hand.

5 καὶ ἐπορεύθη Ἀμεσσαΐ τοῦ βοηῆσαι τὸν Ἰουδαν καὶ ἐχρόνισεν ἀπὸ τοῦ καιροῦ οὗ ἐτάξατο αὐτῷ Δαυὶδ

And Amasa went to summon Judah, but he delayed beyond the time which David had appointed for him.

Complication: Amasa's fatal delay

καὶ ἐπορεύθη Ἀμεσσαΐ

v.5 records the pivotal failure: Amasa sets out but ἐχρόνισεν ('he tarried / delayed') past David's deadline. This delay, whatever its cause, opens the door for David to redirect the pursuit to Abishai and Joab (v. 6), setting up Joab's opportunity to eliminate his rival.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Amasa sets out)

→ constative aorist (deponent: 'he went')

πορεύομαι (aor. pass. dep. ἐπορεύθη): 'go / proceed / journey'; renders יָצָא; the deponent aorist functions actively; Amasa does set out to obey, but the following verb registers his failure to complete the task in time.

Ἀμεσσαΐ

Amasa

subject (indeclinable proper noun)

→ participant identification

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

τοῦ

to

Genitive

article (with articular infinitive of purpose)

→ noun-phrase marking

ὁ (gen. τοῦ): the genitive article governs the infinitive βοηῆσαι to express purpose ('in order to summon'), a common LXX construction rendering the Hebrew infinitive with ל.

βοηῆσαι

to summon

Aor Act Inf · βοάω

articular infinitive of purpose (τοῦ + inf.)

→ telic aorist infinitive (purpose of the coming)

βοάω (aor. inf. βοηῆσαι): 'call / summon / muster'; the cognate of David's imperative βόησόν in v. 4; the articular infinitive τοῦ βοηῆσαι expresses the purpose of Amasa's going — to muster Judah.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰουδαν

Judah

Accusative

direct object of βοηῆσαι (declined proper noun)

→ object specification

Ἰουδας (acc. Ἰουδαν): here the name is declined (acc.), denoting Judah as a collective body to be mustered; contrast the indeclinable Ἰουδα in vv. 2, 4.

καὶ

but

coordinate conjunction (adversative in context)

→ discourse linkage or contrast

καί: here adversative ('but'), marking the unexpected failure against the obedient setting-out.

ἐχρόνισεν

he delayed / tarried

Aor Act Indic 3 Sg · χρονίζω

main verb (the fatal delay)

→ constative aorist

χρονίζω: 'take time / tarry / delay'; renders שָׁשַׁב / שָׁחַב; the verb names the pivotal misstep; whether through difficulty in mustering or hesitation, Amasa's delay past the deadline reroutes the command and seals his fate.

ἀπὸ

beyond / from

preposition + genitive (temporal point exceeded)

→ spatial or relational framing

ἀπό: here temporal, 'beyond / past (the appointed time)'; ἐχρόνισεν ἀπὸ τοῦ καιροῦ = 'he delayed past the time.'

τοῦ

the

Genitive

article

→ noun-phrase marking

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

καιροῦ

time / appointed time

Genitive

genitive object of ἀπό

→ relational specification

καιρός: 'time / appointed moment / season'; renders טַעֲמָה; the 'set time' is the three-day deadline of v. 4; καιρός stresses the fixed, agreed nature of the appointment Amasa overran.

οὗ

which

Genitive

relative pronoun (genitive by attraction; antecedent καιροῦ)

→ relational specification

ὅς (gen. οὗ): relative pronoun, genitive by attraction to its antecedent καιροῦ; introduces the clause specifying that David himself had set the time.

ἐτάξατο

had appointed

Aor Mid Indic 3 Sg · τάσσω

verb of relative clause (prior action)

→ constative aorist (pluperfect force: 'had appointed')

τάσσω (aor. mid. ἐτάξατο): 'arrange / appoint / fix'; renders תַּעַן; the middle voice ('appointed for himself / set') has David fixing the term; the delay is thus a failure against the king's own express schedule.

αὐτῷ

for him

Dative

dative of reference ('appointed for him' = Amasa)

→ participant reference or interest

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

Δαυιδ

David

subject of ἐτάξατο (indeclinable proper noun)

→ participant identification

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

6 καὶ εἶπεν Δαυιδ πρὸς Αβεσσα νῦν κακοποιήσει ἡμᾶς Σαβεε υἱὸς Βοχορι ὑπὲρ Αβεσσαλωμ καὶ νῦν σὺ λαβὲ μετὰ σεαυτοῦ τοὺς παῖδας τοῦ κυρίου σου καὶ καταδίωξον ὀπίσω αὐτοῦ μήποτε ἑαυτῷ εὗρη πόλεις ὀχυρὰς καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν

And David said to Abishai, 'Now Sheba son of Bichri will do us more harm than Absalom. Now you, take with you your lord's servants and pursue after him, lest he find for himself fortified cities and overshadow our eyes.'

Response to the delay: the pursuit reassigned

καὶ εἶπεν Δαυιδ πρὸς Αβεσσα

Because of Amasa's delay, David commissions Αβεσσα (Abishai), Joab's brother, to lead the standing royal troops in immediate pursuit. David's reasoning — that Sheba might do more harm than Absalom by seizing fortified cities — gives the urgency; the comparative ὑπὲρ Αβεσσαλωμ ('more than Absalom') measures the new threat against the just-ended rebellion.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπεν): introduces David's command to Abishai.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Αβεσσα

Abishai

object of πρὸς (indeclinable proper noun)

→ participant identification

Αβεσσα: transliteration of Hebrew אֲבִישַׁי (Abishai); indeclinable; son of Zeruiah and brother of Joab; David entrusts the pursuit to him, but Joab effectively takes command (vv. 7, 10).

νῦν

now

temporal adverb (marking urgency)

→ adverbial qualification

νῦν: 'now'; here signals immediate urgency; the doubled νῦν (also later in the verse) presses the need for swift action against the spreading revolt.

κακοποιήσει

will do harm

Fut Act Indic 3 Sg · κακοποιέω

main verb (predictive assessment of the threat)

→ predictive future

κακοποιέω: 'do evil / harm / injure'; renders עָרַךְ; David forecasts that Sheba's revolt poses a greater danger than Absalom's, justifying the urgent dispatch of troops.

ἡμᾶς

us

Accusative

direct object

→ participant reference

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

Σαβее

Sheba

subject of κακοποιήσει (indeclinable proper noun)

→ participant identification

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

υἱὸς

son

Nominative

nominative in apposition (patronymic)

→ participant prominence

υἱὸς: meaning 'son'; it serves as nominative in apposition (patronymic).

Βοχορι

Bichri

genitival patronymic (indeclinable proper noun)

→ participant identification

Βοχορι: transliterated proper name rendered in Greek letters; here it functions as genitival patronymic (indeclinable proper noun).

ὑπέρ

more than

preposition + accusative (comparative)

→ spatial or relational framing

ὑπέρ + accusative: 'beyond / more than'; a comparative use rendering the Hebrew מִן of comparison; 'will do us harm more than Absalom [did].'

Αβεσσαλωμ

Absalom

object of ὑπέρ (indeclinable proper noun; comparison-standard)

→ participant identification

Αβεσσαλωμ: transliteration of Hebrew אַבְשָׁלוֹם (Absalom); indeclinable; David's rebel son whose revolt has just been crushed; the measure against which Sheba's threat is gauged.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (resumptive: 'now then')

→ adverbial qualification

νῦν: the second 'now' transitions from assessment to command; καὶ νῦν ('and now') is a common Hebraism (וְעַתָּה) introducing the practical directive that follows from the situation.

σύ

you

Nominative

subject (emphatic pronoun with imperative)

→ participant reference

σύ: emphatic 'you' addressed to Abishai, charging him personally with the pursuit.

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (royal imperative)

→ ingressive aorist imperative

λαμβάνω (aor. impv. λαβέ): 'take / take along'; renders לָקַח; David orders Abishai to take the standing royal guard for immediate pursuit.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σεαυτοῦ

yourself

Genitive

reflexive pronoun (object of μετά: 'with yourself')

→ relational specification

σεαυτοῦ: reflexive pronoun, 'yourself'; μετὰ σεαυτοῦ ('with you / under your command') assigns the troops to Abishai's personal leadership.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

παῖδας

servants

Accusative

direct object of λαβέ

→ object specification

παῖς (acc. pl. παῖδας): 'servant / attendant / retainer'; renders תַּלְמִיד; here the royal household troops / professional soldiers, distinguished from the conscript militia Amasa failed to muster.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

lord / master

Genitive

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

→ relational specification

κύριος: here in the human sense 'lord / master' — David referring to himself in the third person as Abishai's sovereign ('your lord's servants'), not the divine Name; the courtly self-reference underscores royal authority over the troops.

σου

your

Genitive

genitive (possessive: 'your lord')

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

καταδιώξον

pursue

Aor Act Impv 2 Sg · καταδιώκω

main verb (second royal imperative)

→ ingressive aorist imperative

καταδιώκω: 'pursue closely / hunt down'; the compound κατα- intensifies the chase; renders הָלַךְ; the imperative commands relentless pursuit of Sheba before he can entrench.

ὀπίσω

after

improper preposition + genitive (object of pursuit)

→ spatial or relational framing

ὀπίσω: 'after'; with καταδιώξον, 'pursue after him' (Sheba).

αὐτοῦ

him

Genitive

genitive object of ὀπίσω

→ relational specification

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

μήποτε

lest

conjunction (negative purpose: 'lest')

→ discourse linkage or contrast

μήποτε: 'lest / so that not'; introduces a clause of apprehended danger with the subjunctive (εὔρη); David fears Sheba may entrench himself in fortified cities.

ἐαυτῷ

for himself

Dative

reflexive dative of advantage ('for himself')

→ sphere or reference

ἐαυτοῦ (dat. ἐαυτῷ): reflexive, 'for himself'; Sheba's securing fortified cities would be to his own advantage and David's peril.

εὔρη

find

Aor Act Subj 3 Sg · εὐρίσκω

verb of μήποτε-clause (subjunctive of apprehension)

→ aorist subjunctive (feared eventuality)

εὐρίσκω (aor. subj. εὔρη): 'find / obtain / secure'; the subjunctive after μήποτε expresses the feared outcome — that Sheba might gain fortified strongholds and prolong the revolt.

πόλεις

cities

Accusative

direct object of εὔρη

→ object specification

πόλις (acc. pl. πόλεις): 'city'; renders עִיר; the object of Sheba's feared entrenchment.

ὀχυράς

fortified

Accusative

attributive adjective (modifying πόλεις)

→ object specification

ὀχυρός: 'strong / fortified'; renders חָצֵר; fortified cities would let Sheba withstand siege and entrench the rebellion — exactly what unfolds at Abel (v. 15).

καὶ

and

coordinate conjunction (continuing the feared result)

→ discourse linkage or contrast

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

σκιάσει

overshadow / escape from

Fut Act Indic 3 Sg · σκιάζω

verb continuing the μήποτε-clause (future after fear-clause)

→ predictive future (feared outcome)

σκιάζω: 'overshadow / cast a shadow over / shade'; here a difficult, hyper-literal rendering — σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν ('he will overshadow our eyes') reflecting a Hebrew idiom (perhaps עֵינֵינוּ יִשָּׁחַד, 'snatch from our eyes / elude us'); the sense is that Sheba would slip out of David's sight and grasp.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ὀφθαλμούς

eyes

Accusative

direct object of σκιάσει

→ object specification

ὀφθαλμός (acc. pl. ὀφθαλμούς): 'eye'; renders יָיֵן; 'overshadow our eyes' is a Hebraism for eluding pursuit — escaping out of view, beyond reach.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

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

7 καὶ ἐξῆλθον ὀπίσω αὐτοῦ οἱ ἄνδρες Ἰωαβ καὶ ὁ Χερεθθι καὶ ὁ Φελεθθι καὶ πάντες οἱ δυνατοὶ καὶ ἐξῆλθαν ἐξ Ἱερουσαλημ διῶξαι ὀπίσω Σαββε υἱοῦ Βοχορι

And there went out after him Joab's men, and the Cherethite and the Pelethite, and all the mighty men; and they went out from Jerusalem to pursue after Sheba son of Bichri.

Execution: the pursuing force mobilizes καὶ ἐξῆλθον ὀπίσω αὐτοῦ

The pursuit-force is enumerated: 'Joab's men', the royal bodyguard (Cherethites and Pelethites), and 'all the mighty men.' Notably it is οἱ ἄνδρες Ἰωαβ ('Joab's men') who lead, signalling that despite David's assigning the command to Abishai, Joab is the true center of military power — the narrative quietly prepares for his seizure of control.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθον

went out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (the force sets out)

→ constative aorist

ἐξέρχομαι (aor. ἐξῆλθον): 'go out / come forth'; renders נָצַח; here of the troops marching out of Jerusalem in pursuit; the verb recurs in the alternate form ἐξῆλθαν later in the verse.

ὀπίσω

after

improper preposition + genitive

→ spatial or relational framing

ὀπίσω: 'after'; 'went out after him' (Abishai, or the pursuit-object generally).

αὐτοῦ

him

Genitive

genitive object of ὀπίσω

→ relational specification

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject ('Joab's men')

→ participant prominence

ἄνῃρ (nom. pl. ἄνδρες): 'man'; οἱ ἄνδρες Ἰωαβ ('the men of Joab') heads the list — Joab's own troops lead the column, a telling detail given that David had named Abishai commander.

Ἰωαβ

Joab

genitive (indeclinable; 'men of Joab')

→ participant identification

Ἰωαβ: transliteration of Hebrew יוֹאָב (Joab); indeclinable; son of Zeruiah, David's nephew and former army-commander, demoted in favor of Amasa (19:14) — the rivalry that drives his murder of Amasa in vv. 8–10.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with collective genitive)

→ noun-phrase marking

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

Χερεθθι

Cherethite

gentilic (indeclinable; collective: 'the Cherethites')

→ participant identification

Χερεθθι: transliteration of Hebrew כְּרִיתִי (Cherethites); indeclinable, used collectively with the singular article; a foreign (likely Cretan/Philistine) mercenary corps forming David's royal bodyguard; paired throughout with the Pelethites (cf. 8:18; 15:18; 20:23).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with collective genitive)

→ noun-phrase marking

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

Φελεθθι

Pelethite

gentilic (indeclinable; collective: 'the Pelethites')

→ participant identification

Φελεθθι: transliteration of Hebrew פְּלִתִי (Pelethites); indeclinable; the second corps of David's foreign bodyguard, invariably paired with the Cherethites; under Benaiah's command (v. 23).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

attributive adjective (modifying οἱ δυνάται)

→ participant prominence

πᾶς (nom. pl. πάντες): 'all'; emphasizes that the entire corps of elite warriors joined the pursuit.

οἱ

the

Nominative

article (substantivizing δυνάται)

→ noun-phrase marking

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

δυνατοὶ

mighty men

Nominative

substantive adjective (subject: 'the mighty men')

→ participant prominence

δυνατός: 'mighty / powerful'; substantivized οἱ δυνατοί ('the mighty men / warriors') renders דָּוִד בְּלָחֶם, David's corps of elite champions (cf. 23:8–39).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθαν

went out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (resumptive of the march)

→ constative aorist

ἐξέρχομαι (aor. ἐξῆλθαν): the alpha-ending aorist ἐξῆλθαν (alongside the thematic ἐξῆλθον earlier) is a Koine/LXX feature; the resumptive verb restates the sortie before naming its goal (to pursue Sheba).

ἐξ

from / out of

preposition + genitive (source)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of ἐξ (indeclinable proper noun)

→ participant identification

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

διώξαι

to pursue

Aor Act Inf · διώκω

infinitive of purpose (with ἐξῆλθαν)

→ verbal action or state

διώκω (aor. inf. διώξαι): 'pursue / chase'; renders ἡΤΞ; the bare infinitive of purpose ('to pursue') states the objective of the sortie.

ὀπίσω

after

improper preposition + genitive (object of pursuit)

→ spatial or relational framing

ὀπίσω: meaning 'after'; here it marks the relation signaled by improper preposition + genitive (object of pursuit).

Σαβεε

Sheba

object of ὀπίσω (indeclinable proper noun)

→ participant identification

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

υἱοῦ

son

Genitive

genitive in apposition (patronymic)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive in apposition (patronymic).

Βοχορι

Bichri

genitival patronymic (indeclinable proper noun)

→ participant identification

Βοχορι: transliterated proper name rendered in Greek letters; here it functions as genitival patronymic (indeclinable proper noun).

8 καὶ αὐτοὶ παρὰ τῷ λίθῳ τῷ μεγάλῳ τῷ ἐν Γαβων καὶ Αμεσσαΐ εἰσῆλθεν ἔμπροσθεν αὐτῶν καὶ Ἰωαβ περιεζωσμένος μανδύαν τὸ ἔνδυμα αὐτοῦ καὶ ἐπ' αὐτῷ περιεζωσμένος μάχαιραν ἐξευγμένην ἐπὶ τῆς ὀσφύος αὐτοῦ ἐν κολεῷ αὐτῆς καὶ ἡ μάχαιρα ἐξῆλθεν καὶ ἔπεσεν

And they were by the great stone that is in Gibeon, and Amasa came in before them; and Joab was girded with his cloak, his garment, and over it he was girded with a sword fastened upon his loins in its sheath; and the sword came out and fell.

Setting of the murder: the great stone at Gibeon

καὶ αὐτοὶ παρὰ τῷ λίθῳ

v.8 sets the scene with cinematic detail: the great stone of Gibeon, Amasa arriving 'before them', and a close-up on Joab's clothing and weaponry — the cloak, the sword girded over it, fastened on his loins in its sheath, which 'came out and fell.' The loose, falling sword is the narrative's clue: whether by design or contrivance, the unsheathed blade in Joab's hand is the instrument of the assassination in v. 10.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

αὐτοὶ

they

Nominative

subject (*intensive/resumptive pronoun*: 'they [were]')

→ participant reference

αὐτός (nom. pl. αὐτοί): here the verbless clause αὐτοὶ παρὰ τῷ λίθῳ ('they [were] by the stone') uses the pronoun as subject with an implied copula, locating the pursuing force at Gibeon.

παρὰ

by / beside

preposition + dative (location)

→ spatial or relational framing

παρὰ + dative: 'beside / near'; locates the troops 'at the great stone' in Gibeon, the landmark where the murder occurs.

τῷ

the

Dative

article

→ noun-phrase marking

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

λίθω

stone

Dative

object of παρά (location)

→ sphere or reference

λίθος: 'stone'; renders יָבֶן; 'the great stone in Gibeon' is a known local landmark (cf. the great stone at Gibeon in 1 Kgdms 6:18 tradition); it fixes the murder-site with topographical precision.

τῷ

the

Dative

article (with attributive μεγάλω)

→ noun-phrase marking

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

μεγάλω

great

Dative

attributive adjective (modifying λίθω)

→ sphere or reference

μέγας (dat. μεγάλω): 'great / large'; the great stone is a fixed landmark; the doubled article τῷ λίθω τῷ μεγάλω τῷ ἐν Γαβων ('the stone, the great one, the one in Gibeon') is a Hebraizing attributive construction.

τῷ

the

Dative

article (with the locative phrase ἐν Γαβων)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Γαβων

Gibeon

object of ἐν (indeclinable proper noun)

→ participant identification

Γαβων: transliteration of Hebrew גִּבְעֹן (Gibeon); indeclinable; a Benjaminite town north of Jerusalem; the site of the great stone where Joab murders Amasa.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Αμεσσαῖ

Amasa

subject (indeclinable proper noun)

→ participant identification

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

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Amasa's arrival)

→ constative aorist

εἰσέρχομαι (aor. εἰσῆλθεν): 'come in / arrive'; Amasa, who had finally gathered Judah, now arrives 'before them' (ἔμπροσθεν αὐτῶν) — coming to meet the column, walking unknowingly to his death.

ἔμπροσθεν

before / in front of

improper preposition + genitive (position)

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; Amasa arrives 'in front of them' to lead or meet the troops; the position places him within reach of Joab's feigned greeting.

αὐτῶν

them

Genitive

genitive object of ἔμπροσθεν

→ relational specification

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

καὶ

and

narrative conjunction (introducing the close-up on Joab)

→ discourse linkage or contrast

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

Ιωαβ

Joab

subject (indeclinable proper noun)

→ participant identification

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

περιεζωσμένος

girded

Perf Mid/Pass Ptcp Nom Sg Masc ·

περιζώννυμι

participle (periphrastic/predicative: 'was girded')

→ stative perfect participle (resultant state: 'girded and remaining so')

περιζώννυμι (perf. mid./pass. ptcp.): 'gird around oneself'; the perfect participle denotes Joab's settled state of being girded for action; the detail of his attire prepares for the hidden, falling sword.

μανδύαν

cloak / mantle

Accusative

accusative of respect (the garment with which he is girded)

→ object specification

μανδύας: 'cloak / mantle / military coat'; a loanword (possibly Persian); the accusative with the middle περιεζωσμένος names the garment Joab has belted on — appositionally explained by τὸ ἔνδυμα αὐτοῦ ('his garment').

τὸ

the

Accusative

article (with appositive ἔνδυμα)

→ noun-phrase marking

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

ἔνδυμα

garment

Accusative

accusative in apposition to μανδύαν

→ object specification

ἔνδυμα: 'garment / clothing'; an explanatory apposition glossing the loanword μανδύας as Joab's outer garment; renders שָׂרָבַת / תַּמָּ.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπ'

over / upon

preposition + dative (position: 'over it')

→ spatial or relational framing

ἐπί + dative: 'upon / over'; ἐπ' αὐτῷ ('over it') = over the cloak, where the sword-belt is fastened.

αὐτῷ

it

Dative

object of ἐπὶ (referring to the garment)

→ participant reference or interest

αὐτῷ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐπὶ (referring to the garment).

περιζωσμένος

girded

Perf Mid/Pass Ptcp Nom Sg Masc ·

περιζώννυμι

participle (second instance: girded with the sword)

→ stative perfect participle

περιζώννυμι: the repeated participle now governs μάχαιραν — Joab is girded over his cloak with a sword; the layering of garment then weapon focuses attention on the blade.

μάχαιραν

sword / dagger

Accusative

accusative of respect (the weapon with which he is girded)

→ object specification

μάχαιρα: 'sword / dagger / short blade'; renders **בַּיָּדָה**; the murder-weapon; its mention here, fastened and then falling, sets up the killing of v. 10.

ἐξευγμένην

fastened / yoked

Perf Mid/Pass Ptcp Acc Sg Fem · ζεύγνυμι

participle (attributive with μάχαιραν: 'a sword fastened')

→ stative perfect participle (resultant state: 'bound on')

ζεύγνυμι (perf. mid./pass. ptcp. ἐξευγμένην): 'yoke / join / fasten'; the perfect passive participle describes the sword as bound/strapped onto Joab's loins; the very precision of its fastening makes its 'coming out and falling' (a contrived loosening?) all the more pointed.

ἐπὶ

upon

preposition + genitive (position)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ὀσφύος

loins / waist

Genitive

genitive object of ἐπὶ (position of the sword)

→ relational specification

ὀσφῦς (gen. ὀσφύος): 'loins / hip / waist'; renders **בְּיָדָהּ**; the sword is fastened at Joab's waist, ready to hand.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (location: 'in its sheath')

→ spatial or relational framing

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

κολεῶ

sheath / scabbard

Dative

object of ἐν (the sword in its sheath)

→ sphere or reference

κολεός: 'sheath / scabbard'; renders **בְּיָדָהּ**; the sword sits in its sheath until it 'came out and fell' — the detail that the blade slips free is the narrative hinge enabling Joab to grasp it unsuspected.

αὐτῆς

its

Genitive

genitive of possession (the sheath of the sword, fem. μάχαιρα)

→ relational specification

αὐτῆς: 'its / her'; the feminine refers to ἡ μάχαιρα ('the sword'); 'in its [the sword's] sheath.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

μάχαιρα

sword

Nominative

subject (of ἐξῆλθεν and ἔπεσεν)

→ participant prominence

μάχαιρα: 'sword'; the subject of the climactic clause — the blade comes out of its sheath and falls, the ambiguous detail (accident or ruse?) that puts the drawn weapon in Joab's hand.

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the sword slips free)

→ constative aorist

ἐξέρχομαι (aor. ἐξῆλθεν): 'come out'; here of the sword slipping out of its sheath; the wording leaves it ambiguous whether the fall is accidental or a deliberate ruse to handle the blade openly without arousing Amasa's suspicion.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb (the sword falls)

→ constative aorist

πίπτω (aor. ἔπεσεν): 'fall'; the sword falls out — Joab picks it up (implied), so that when he seizes Amasa's beard with his right hand (v. 9), the drawn blade is already in his grasp, unnoticed.

9 καὶ εἶπεν Ἰωαβ τῷ Αμεσσαῖ εἰ ὑγιαίνεις σύ ἀδελφέ καὶ ἐκράτησεν ἡ χεὶρ ἡ δεξιὰ Ἰωαβ τοῦ πώγωνος
Αμεσσαῖ τοῦ καταφιλῆσαι αὐτόν

And Joab said to Amasa, 'Are you well, my brother?' And Joab's right hand took hold of Amasa's beard to kiss him.

The treacherous greeting: feigned affection καὶ εἶπεν Ἰωαβ τῷ Αμεσσαῖ

Joab's question εἰ ὑγιαίνεις σύ ἀδελφέ ('Are you in good health, my brother?') is the mask of fraternal warmth over murderous intent; the gesture of seizing the beard with the right hand to kiss is the customary greeting between kinsmen — here weaponized, recalling Judas' kiss. The right hand occupied with the beard leaves the left free to wield the fallen sword (v. 10).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπεν): introduces Joab's feigned greeting.

Ἰωαβ

Joab

subject (indeclinable proper noun)

→ participant identification

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

τῷ

the / to

Dative

article (with the dative addressee)

→ noun-phrase marking

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

Αμεσσαῖ

Amasa

dative of addressee (indeclinable name, articular)

→ participant identification

Αμεσσαῖ: the indeclinable name takes the dative article τῷ to mark it as the person addressed ('to Amasa').

εἰ

are...?

interrogative particle (introducing direct question)

→ discourse linkage or contrast

εἰ: normally 'if', but here introducing a direct question ('[is it that] you are well?'), a Hebraism reflecting the interrogative force; the polite inquiry frames the false greeting.

ὑγιαίνεις

you are well

Pres Act Indic 2 Sg · ὑγιαίνω

main verb of the question (greeting-formula)

→ stative present

ὑγιαίνω: 'be healthy / be well'; renders ὡς (ὡς, 'is it well?'); the standard greeting of welfare-inquiry, here a treacherous courtesy masking the impending blow.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: the emphatic 'you' personalizes the greeting, heightening the intimacy that the murder will betray.

ἀδελφέ

brother

Vocative

vocative of address

→ direct address

ἀδελφός (voc. ἀδελφέ): 'brother / kinsman'; Joab and Amasa were in fact cousins (both nephews of David); the affectionate address makes the treachery the more monstrous — fratricidal betrayal under the guise of kinship.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκράτησεν

took hold of

Aor Act Indic 3 Sg · κρατέω

main verb (with genitive object: 'seized')

→ constative aorist

κρατέω: 'grasp / take hold of / seize'; renders קִיַּזְקֶה / יִזְקֶה; takes the genitive (τοῦ πώγωνος) of the thing grasped; the right hand grips the beard, freeing the other hand and disarming suspicion.

ἡ

the

Nominative

article

→ noun-phrase marking

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

χείρ

hand

Nominative

subject of ἐκράτησεν

→ participant prominence

χείρ: 'hand'; renders Τ; the specifying ἡ χεὶρ ἡ δεξιὰ ('the right hand') is significant — the right (greeting) hand is busy with the beard, while the deed is done with the other.

ἡ

the

Nominative

article (with attributive δεξιὰ)

→ noun-phrase marking

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

δεξιὰ

right

Nominative

attributive adjective (modifying χεὶρ)

→ participant prominence

δεξιός: 'right (hand)'; renders יְמִינִי; the right hand is the hand of greeting and blessing; its use here to grip the beard turns a gesture of honor into the setup for assassination.

Ἰωαβ

of Joab

genitival (indeclinable; 'Joab's hand')

→ participant identification

Ἰωαβ: transliterated proper name rendered in Greek letters; here it functions as genitival (indeclinable; 'Joab's hand').

τοῦ

the

Genitive

article (with genitive object of κρατέω)

→ noun-phrase marking

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

πώγωνος

beard

Genitive

genitive object of ἐκράτησεν ('took hold of the beard')

→ relational specification

πώγων (gen. πώγωνος): 'beard'; renders יֶזֶר; grasping the beard was a gesture accompanying the kiss of greeting between men; here it both steadies Amasa and disguises the lethal approach.

Αμεσσαῖ

of Amasa

genitival (indeclinable; 'Amasa's beard')

→ participant identification

Αμεσσαῖ: transliterated proper name rendered in Greek letters; here it functions as genitival (indeclinable; 'Amasa's beard').

τοῦ

to

Genitive

article (with articular infinitive of purpose)

→ noun-phrase marking

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

καταφιλήσαι

to kiss

Aor Act Inf · καταφιλέω

articular infinitive of purpose (τοῦ + inf.)

→ constative aorist infinitive

καταφιλέω (aor. inf. καταφιλήσαι): 'kiss fervently / kiss tenderly'; the compound κατα- intensifies (a warm, demonstrative kiss); renders $\pi\psi\grave{\alpha}$; the very fervor of the intended kiss — like Judas' καταφιλέω in Luke 22:47 / Mark 14:45 — heightens the treachery; the kiss is the cover for the killing.

αὐτόν

him

Accusative

direct object of καταφιλήσαι

→ participant reference

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

10 καὶ Αμεσσαΐ οὐκ ἐφυλάξατο τὴν μάχαιραν τὴν ἐν τῇ χειρὶ Ἰωαβ καὶ ἔπαισεν αὐτόν ἐν αὐτῇ Ἰωαβ εἰς τὴν ψόαν καὶ ἐξεχύθη ἡ κοιλία αὐτοῦ εἰς τὴν γῆν καὶ οὐκ ἔδευτέρωσεν αὐτῷ καὶ ἀπέθανεν καὶ Ἰωαβ καὶ Αβεσσα ὁ ἀδελφὸς αὐτοῦ ἐδίωξεν ὀπίσω Σαβεε υἱοῦ Βοχορι

But Amasa did not guard against the sword that was in Joab's hand, and Joab struck him with it in the belly, and his bowels poured out upon the ground, and he did not strike him a second time; and he died. And Joab and Abishai his brother pursued after Sheba son of Bichri.

Climax: the assassination accomplished καὶ Αμεσσαΐ οὐκ ἐφυλάξατο

The murder is dispatched in a single, brutal stroke: Amasa, off his guard, is run through the belly so that his entrails spill out, and Joab — needing no second blow (οὐκ ἔδευτέρωσεν) — leaves him dead. The clause καὶ Ἰωαβ καὶ Αβεσσα ... ἐδίωξεν resumes the pursuit, Joab now openly co-leading despite David's having named Abishai; the rival eliminated, Joab reasserts command.

καὶ

but

coordinate conjunction (adversative in context)

→ discourse linkage or contrast

καί: here adversative ('but'), contrasting Amasa's fatal inattention with the lurking blade.

Αμεσσαῖ

Amasa

subject (indeclinable proper noun)

→ participant identification

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐφυλάξατο

guarded against / was on guard

Aor Mid Indic 3 Sg · φυλάσσω

main verb (Amasa's fatal failure to beware)

→ constative aorist (middle: 'guard oneself against')

φυλάσσω (aor. mid. ἐφυλάξατο): 'guard / be on one's guard / beware'; the middle 'guard oneself against' takes the accusative of the danger (τὴν μάχαιραν); Amasa, lulled by the kiss, failed to notice the sword — the same root φυλάσσω that described the concubines' duty in v. 3, here of fatal negligence.

τὴν

the

Accusative

article

→ noun-phrase marking

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

μάχαιραν

sword

Accusative

direct object of ἐφυλάξατο (the danger unguarded)

→ object specification

μάχαιρα: 'sword'; the same blade that 'came out and fell' in v. 8, now in Joab's hand; Amasa fails to register it.

τὴν

the

Accusative

article (with attributive phrase)

→ noun-phrase marking

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

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.

χειρὶ

hand

Dative

object of ἐν (location of the sword)

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; the sword 'in Joab's hand' — the blade is now openly held, yet Amasa, distracted by the embrace, does not perceive the threat.

Ἰωαβ

of Joab

genitival (indeclinable; 'Joab's hand')

→ participant identification

Ἰωαβ: transliterated proper name rendered in Greek letters; here it functions as genitival (indeclinable; 'Joab's hand').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπαισεν

struck

Aor Act Indic 3 Sg · παίω

main verb (the lethal blow)

→ constative aorist

παίω: 'strike / smite / stab'; renders / הִכָּהּ הִכָּהּ; the single decisive thrust into the belly; παίω often denotes a sharp, sudden blow.

αὐτόν

him

Accusative

direct object (Amasa)

→ participant reference

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

ἐν

with

preposition + dative (instrumental: 'with it')

→ spatial or relational framing

ἐν + dative: here instrumental, 'with it' (the sword), an LXX Hebraism rendering אֶ of instrument.

αὐτῇ

it

Dative

dative of instrument (the sword, fem.)

→ participant reference or interest

αὐτῇ: refers to ἡ μάχαιρα ('the sword'); 'struck him with it.'

Ἰωαβ

Joab

subject of ἔπαισεν (indeclinable; resumptive)

→ participant identification

Ἰωαβ: the subject is restated for clarity after the instrumental phrase — Joab is the striker.

εἰς

into

preposition + accusative (point of impact)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ψόαν

belly / loins

Accusative

accusative object of εἰς (point struck)

→ object specification

ψόα: 'muscle of the loins / belly / groin'; renders ψῆν ('the abdomen / fifth rib region'); the soft underbelly, an unprotected and lethal target; the same fatal blow Joab earlier dealt to Abner (3:27) and that struck Absalom's son figure — Joab's signature method.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξεχύθη

poured out

Aor Pass Indic 3 Sg · ἐκχέω

main verb (the entrails spill)

→ constative aorist (passive)

ἐκχέω (aor. pass. ἐξεχύθη): 'pour out / spill'; renders הִשָּׁךְ; the graphic spilling of the bowels marks the wound as immediately mortal; the same verb is used at v. 15 for the pouring out of the siege-mound (ἐξέχεαν), a grim echo.

ἡ

the

Nominative

article

→ noun-phrase marking

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

κοιλία

bowels / belly

Nominative

subject of ἐξεχύθη

→ participant prominence

κοιλία: 'belly / bowels / entrails'; renders הִשָּׁךְ; the spilled viscera vividly signal a fatal wound; the detail underscores the savagery of the deed.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

εἰς

onto

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground / earth

Accusative

object of εἰς (destination of the spill)

→ object specification

γῆ: 'earth / ground'; renders γῆς; 'his bowels poured out upon the ground' — the corpse will lie wallowing in blood in the road (v. 12).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔδευτέρωσεν

repeated / struck a second time

Aor Act Indic 3 Sg · δευτέρω

main verb (no second blow needed)

→ constative aorist (negated)

δευτέρω: 'do a second time / repeat'; from δεύτερος ('second'); renders נָשָׁא; οὐκ ἔδευτέρωσεν αὐτῷ ('he did not repeat [the blow] to him') is a Hebraism (cf. 1 Kgdms 26:8) meaning the single thrust was so deadly that no second was required — a chilling measure of Joab's lethal efficiency.

αὐτῷ

to him / on him

Dative

dative complement of ἔδευτέρωσεν

→ participant reference or interest

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (Amasa's death)

→ constative aorist

ἀποθνήσκω (aor. ἀπέθανεν): 'die'; renders מָוַת; the blunt finality of the verb seals Amasa's fate — a single, terse word for the rival's elimination.

καὶ

and

narrative conjunction (resuming the pursuit)

→ discourse linkage or contrast

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

Ιωαβ

Joab

subject (indeclinable proper noun)

→ participant identification

Ιωαβ: now named first among the pursuers — with Amasa dead, Joab has reasserted his command over the army.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ἀβεσσα
Abishai

subject (coordinate; indeclinable proper noun)

→ participant identification

Ἀβεσσα: Abishai, Joab's brother, the nominal commander appointed by David (v. 6); here secondary to Joab, who has effectively taken over.

ὁ
the

Nominative

article

→ noun-phrase marking

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

ἀδελφός
brother

Nominative

appositive to Ἀβεσσα ('his brother')

→ participant prominence

ἀδελφός: 'brother'; identifies Abishai as Joab's brother; the kinship-term recalls the false 'brother' (ἀδελφε) Joab addressed to Amasa in v. 9 — true brotherhood beside feigned brotherhood.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

ἐδίωξεν
pursued

Aor Act Indic 3 Sg· διώκω

main verb (singular with compound subject)

→ constative aorist

διώκω (aor. ἐδίωξεν): 'pursue / chase'; the singular verb with the compound subject (Joab and Abishai) is a common Hebraizing concord, the verb agreeing with the nearer/leading subject; the pursuit of Sheba now resumes in earnest.

ὀπίσω
after

improper preposition + genitive (object of pursuit)

→ spatial or relational framing

ὀπίσω: meaning 'after'; here it marks the relation signaled by improper preposition + genitive (object of pursuit).

Σαβεε
Sheba

object of ὀπίσω (indeclinable proper noun)

→ participant identification

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

υἱοῦ
son

Genitive

genitive in apposition (patronymic)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive in apposition (patronymic).

Βοχורי
Bichri

genitival patronymic (indeclinable proper noun)

→ participant identification

Βοχורי: transliterated proper name rendered in Greek letters; here it functions as genitival patronymic (indeclinable proper noun).

11 καὶ ἀνὴρ ἔστη ἐπ' αὐτὸν τῶν παιδαρίων Ἰωαβ καὶ εἶπεν τίς ὁ βουλόμενος Ἰωαβ καὶ τίς τοῦ Δαυιδ ὀπίσω Ἰωαβ

And a man of Joab's young men stood over him and said, 'Whoever favors Joab, and whoever is for David, let him go after Joab!'

Rallying-cry over the corpse καὶ ἀνὴρ ἔστη ἐπ' αὐτὸν

One of Joab's young men stands over the dying/dead Amasa and rallies the wavering troops with a loyalty-test: 'Whoever favors Joab and whoever is for David, after Joab!' The conflation of Joab and David in the same breath shows how Joab has bound his cause to the king's; the corpse in the road, however, halts the men (v. 12) until it is removed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνὴρ

a man

Nominative

subject ('a man of Joab's young men')

→ participant prominence

ἀνὴρ: 'man'; here 'a certain man' from among Joab's retinue, partitively defined by τῶν παιδαρίων Ἰωαβ.

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb (intransitive: 'took his stand')

→ constative aorist (intransitive: 'stood')

ἵστημι (aor. ἔστη): 'stand / take one's stand'; the intransitive aorist; the young man stations himself over the body to rally the troops — standing over the corpse turns the gruesome scene into a recruiting-post.

ἐπ'

over

preposition + accusative (position over)

→ spatial or relational framing

ἐπί + accusative: 'over / upon'; 'stood over him' (the corpse of Amasa).

αὐτὸν

him

Accusative

object of ἐπ' (the fallen Amasa)

→ participant reference

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

τῶν

of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

παιδαρίων

young men / servants

Genitive

partitive genitive ('one of Joab's young men')

→ relational specification

παιδάριον (gen. pl. παιδαρίων): 'lad / young man / servant'; diminutive of παῖς; renders גִּבּוֹר; here Joab's military attendants/aides; the partitive genitive marks the speaker as one of them.

Ἰωαβ

of Joab

genitival (indeclinable; 'Joab's young men')

→ participant identification

Ἰωαβ: transliterated proper name rendered in Greek letters; here it functions as genitival (indeclinable; 'Joab's young men').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπεν): introduces the rallying-cry.

τίς

whoever / who

Nominative

interrogative/indefinite pronoun (subject of elliptical clause)

→ participant reference

τίς: interrogative 'who?'; here with rallying force ('whoever...!'); 'Who favors Joab? [Let him come] after Joab!' — a loyalty-summons phrased as a question.

ὁ

the one

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

βουλόμενος

favoring / willing

Pres Mid/Pass Ptcp Nom Sg Masc · βούλομαι

substantive participle ('the one who favors')

→ descriptive present participle

βούλομαι (pres. ptcp. βουλόμενος): 'wish / will / be favorably disposed'; ὁ βουλόμενος Ἰωαβ = 'the one who is for Joab / wills Joab's cause'; the construction tests allegiance — who sides with Joab?

Ἰωαβ

Joab

object of allegiance (indeclinable; with βουλόμενος)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τίς

whoever

Nominative

interrogative/indefinite pronoun (second loyalty-clause)

→ participant reference

τίς: the second 'whoever' extends the summons — 'and whoever is for David'; the pairing binds Joab's faction to David's kingship.

τοῦ

for / of

Genitive

possessive genitive (partisan: 'belonging to David')

→ relational specification

ὁ (gen. τοῦ): the genitive of allegiance, 'who is of David / belongs to David'; the elliptical τίς τοῦ Δαυὶδ ('who [is] of David') summons David's loyalists to follow Joab.

Δαυὶδ

David

genitival (indeclinable; allegiance: 'of David')

→ participant identification

Δαυὶδ: transliterated proper name rendered in Greek letters; here it functions as genitival (indeclinable; allegiance: 'of David').

ὀπίσω

after

improper preposition + genitive (rallying-direction: 'after Joab')

→ spatial or relational framing

ὀπίσω: 'after'; the cry's punch-line: ὀπίσω Ἰωαβ ('after Joab!') — let the loyal fall in behind Joab; the elision of a verb gives the summons urgency.

Ἰωαβ

Joab

object of ὀπίσω (indeclinable proper noun)

→ participant identification

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

12 καὶ Ἀμεσσαῖ πεφυρμένος ἐν τῷ αἵματι ἐν μέσῳ τῆς τρίβου καὶ εἶδεν ὁ ἀνὴρ ὅτι εἰστήκει πᾶς ὁ λαός καὶ ἀπέστρεψεν τὸν Ἀμεσσαῖ ἐκ τῆς τρίβου εἰς ἀγρὸν καὶ ἐπέρριψεν ἐπ' αὐτὸν ἱμάτιον καθότι εἶδεν πάντα τὸν ἐρχόμενον ἐπ' αὐτὸν ἐστηκότα

And Amasa lay wallowing in his blood in the middle of the road; and when the man saw that all the people stood still, he removed Amasa from the road into a field, and threw a garment over him, because he saw that everyone who came upon him stood still.

Obstacle and remedy: the corpse halts the troops

καὶ Ἀμεσσαῖ πεφυρμένος

The gruesome obstacle is described: Amasa's body wallowing in blood in the middle of the road, at which every passing soldier halts in horrified fascination (εἰστήκει ... ἐστηκότα, repeated). To restore the army's momentum, Joab's man drags the corpse off into a field and covers it — a coldly practical solution that lets the pursuit proceed (v. 13).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Ἀμεσσαῖ

Amasa

subject (indeclinable proper noun)

→ participant identification

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

πεφυρμένος

wallowing / rolled / smeared

Perf Mid/Pass Ptcp Nom Sg Masc · φύρω

participle (predicative with implied copula: 'was wallowing')

→ stative perfect participle (resultant condition: 'lying covered in')

φύρω (perf. mid./pass. ptcp. πεφυρμένος): 'mix / knead / defile / wallow'; the perfect passive depicts Amasa as 'soaked / wallowed in his blood'; the verbless clause (with implied ἦν) leaves the body in its horrifying state before the eyes of the troops.

ἐν

in

preposition + dative (locative/instrumental)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

αἵματι

blood

Dative

dative with πεφυρμένος ('wallowing in blood')

→ sphere or reference

αἷμα (dat. αἵματι): 'blood'; renders οἶτρον; the pool of blood in which the body lies makes the spectacle that arrests the soldiers.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

μέσῳ

middle

Dative

object of ἐν ('in the middle of')

→ sphere or reference

μέσῳ (dat. μέσῳ): 'middle / midst'; ἐν μέσῳ τῆς τριβῆς ('in the middle of the road') — the body lies squarely in the army's path, the obstacle that must be cleared.

τῆς

the

Genitive

article

→ noun-phrase marking

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

τρίβου

road / path

Genitive

genitive (with μέσῳ: 'middle of the road')

→ relational specification

τρίβος: 'beaten path / road / track'; renders τριβή / ἡλκμή; the highway along which the troops are marching; the word recurs three times in vv. 12–13, fixing attention on the road as the place of obstruction.

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 man's perception)

→ constative aorist

ὁράω (aor. εἶδεν): 'see / perceive'; renders ἤλκῃ; the young man notices that the troops are halting at the gory sight, and acts to remove the cause.

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 young man of v. 11)

→ participant prominence

ἀνὴρ: 'man'; the same man of v. 11 who stood over the body and rallied the troops; he now acts to clear the obstacle.

ὅτι

that

conjunction (introducing object clause of εἶδεν)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of what the man saw — that all the people were standing still.

εἰστήκει

stood still

Plpf Act Indic 3 Sg · ἵστημι

verb of ὅτι-clause (the troops halting)

→ pluperfect with imperfect/stative force ('was standing still')

ἵστημι (plpf. εἰστήκει): the pluperfect of ἵστημι functions as a stative imperfect, 'was standing / had come to a standstill'; the whole army halts, transfixed by the corpse — the obstacle the man must remove.

πᾶς

all

Nominative

attributive adjective (modifying ὁ λαός)

→ participant prominence

πᾶς: 'all'; πᾶς ὁ λαός ('all the people / the whole army') stresses that the entire column was halting.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people / army

Nominative

subject of εἰστήκει

→ participant prominence

λαός: 'people'; here the marching army/host; renders ΠΥ (in its military sense, 'troops'); the soldiers stall at the spectacle of the slain commander.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστρεψεν

removed / turned aside

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (dragging the body away)

→ constative aorist

ἀποστρέφω: 'turn away / remove / take aside'; renders ΒΣΠ; here transitively, 'he moved/dragged Amasa aside' from the road into a field, to clear the army's path.

τόν

the

Accusative

article (with the name as object)

→ noun-phrase marking

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

Αμεσσαῖ

Amasa

direct object of ἀπέστρεψεν (articular indeclinable name)

→ participant identification

Αμεσσαῖ: the indeclinable name here as object, marked accusative by the article τόν — the body of Amasa is dragged off the road.

ἐκ

from / out of

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

τρίβου

road

Genitive

genitive object of ἐκ

→ relational specification

τρίβος: 'road / path'; the second occurrence; the body is moved out of the road.

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

ἀγρόν

field

Accusative

object of εἰς (destination of the body)

→ object specification

ἀγρός: 'field / countryside'; renders ΠΤΨ; the body is dragged off into the adjoining field, out of the soldiers' line of march.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέρριψεν

threw over / cast upon

Aor Act Indic 3 Sg · ἐπιρρίπτω

main verb (covering the body)

→ constative aorist

ἐπιρρίπτω: 'throw upon / cast over'; the compound ἐπι- ('over') + ρίπτω ('throw'); renders ἄνθρωπος; the man flings a cloak over the corpse to hide the grisly sight and let the troops pass without halting.

ἐπὶ

upon

preposition + accusative (direction of throwing)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of ἐπὶ (the corpse)

→ participant reference

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

ἱμάτιον

garment / cloak

Accusative

direct object of ἐπέρριψεν

→ object specification

ἱμάτιον: 'cloak / outer garment'; renders ἱμάτιον; the covering hides the corpse so the men no longer stop to gawk.

καθότι

because / inasmuch as

causal conjunction

→ discourse linkage or contrast

καθότι: 'because / inasmuch as / according as'; introduces the causal explanation — he covered the body because everyone who came upon it kept stopping.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

verb of causal clause (restated perception)

→ constative aorist

ὁράω (aor. εἶδεν): the repeated verb of seeing frames the man's reasoning — having seen the troops halt, he acts; the doubling εἶδεν ... εἶδεν reflects the Hebraizing redundancy of the καίγε style.

πάντα

everyone

Accusative

attributive adjective (with τὸν ἐρχόμενον: 'everyone who came')

→ object specification

πᾶς (acc. sg. masc. πάντα): 'every / all'; πάντα τὸν ἐρχόμενον = 'everyone who came (upon him)'; the universal halting motivates the covering of the corpse.

τὸν

the one

Accusative

article (substantivizing the participle)

→ noun-phrase marking

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

ἐρχόμενον

coming

Pres Mid/Pass Ptcp Acc Sg Masc · ἔρχομαι

substantive participle ('the one coming upon him')

→ iterative present participle (each one who came along)

ἔρχομαι (pres. ptcp. ἐρχόμενον): 'come / go'; the participle, iterative in force, describes each soldier as he came upon the body; the present tense conveys the repeated stopping.

ἐπὶ

upon

preposition + accusative (arriving at)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of ἐπὶ (the corpse)

→ participant reference

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

ἑστηκότα

standing still

Perf Act Ptcp Acc Sg Masc · ἑστημι

predicative participle (with τὸν ἐρχόμενον: '[saw] each one... standing')

→ stative perfect participle (resultant standstill)

ἑστημι (perf. ptcp. ἑστηκότα): 'stand / be standing'; the perfect participle in its characteristic stative sense ('come to a stand / standing still'); it completes the picture (εἶδεν ... ἑστηκότα = 'he saw [each one] standing still'), echoing εἰστήκει above and underscoring the obstruction the man resolves.

13 ἡνίκα δὲ ἔφθασεν ἐκ τῆς τρίβου παρήλθεν πᾶς ἀνὴρ Ἰσραηλ ὀπίσω Ἰωαβ τοῦ διώξαι ὀπίσω Σαβεε υἱοῦ Βοχορι

And when he had been moved out of the road, every man of Israel passed on after Joab, to pursue after Sheba son of Bichri.

Resolution: the pursuit resumes once the road is cleared ἡνίκα δὲ ἔφθασεν

With the corpse removed (ἔφθασεν ἐκ τῆς τρίβου, 'when he was gotten out of the road'), the obstruction is cleared and the whole host passes on after Joab to resume the pursuit of Sheba. The verse closes the murder-episode and pivots the narrative to the chase and siege of Abel (vv. 14ff.).

ἡνίκα

when

temporal conjunction (introducing temporal clause)

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; renders ἡ/ὅ; introduces the temporal clause marking the moment the body was cleared from the road.

δὲ

and / now

narrative continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive continuative; the rare δέ (against the chapter's prevailing καί-parataxis) marks a small narrative pivot from obstacle to resolution.

ἔφθασεν

he was moved away / removed

Aor Act Indic 3 Sg · φθάνω

verb of temporal clause

→ constative aorist

φθάνω (aor. ἔφθασεν): classically 'arrive / come first / anticipate', but in Koine/LXX often simply 'come / reach'; here, with τῆς τρίβου, the sense is 'when he (the body) had been gotten/moved out of the road' — i.e. once the corpse was removed; the subject is the displaced Amasa.

ἐκ

from / out of

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

τρίβου

road

Genitive

genitive object of ἐκ

→ relational specification

τρίβος: 'road / path'; the third and final occurrence in vv. 12–13; the road, once obstructed by the corpse, is now clear for the march.

παρήλθεν

passed on / passed by

Aor Act Indic 3 Sg · παρέρχομαι

main verb (the army moves on)

→ constative aorist

παρέρχομαι (aor. παρήλθεν): 'pass by / pass on / go past'; renders ἔβη; with the road cleared, the whole host passes the spot and presses on after Joab; the singular agrees with the collective πᾶς ἀνὴρ Ἰσραὴλ.

πᾶς

every

Nominative

attributive adjective (modifying ἀνὴρ)

→ participant prominence

πᾶς: 'every / all'; πᾶς ἀνὴρ Ἰσραὴλ ('every man of Israel') — here the loyal troops following Joab (the same collective phrase that in v. 2 described the defectors, now of the army in pursuit).

ἀνὴρ

man

Nominative

subject (collective: 'man of Israel')

→ participant prominence

ἀνὴρ: collective singular, 'the men of Israel' = the host in pursuit.

Ἰσραὴλ

Israel

genitival (indeclinable; 'man of Israel')

→ participant identification

Ἰσραὴλ: transliterated proper name rendered in Greek letters; here it functions as genitival (indeclinable; 'man of Israel').

ὀπίσω

after

improper preposition + genitive (following Joab)

→ spatial or relational framing

ὀπίσω: 'after'; the men fall in 'after Joab', fulfilling the rallying-cry of v. 11 (ὀπίσω Ἰωαβ).

Ἰωαβ

Joab

object of ὀπίσω (indeclinable proper noun)

→ participant identification

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

τοῦ

to

Genitive

article (with articular infinitive of purpose)

→ noun-phrase marking

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

διώξαι

to pursue

Aor Act Inf · διώκω

articular infinitive of purpose (τοῦ + inf.)

→ verbal action or state

διώκω (aor. inf. διώξαι): 'pursue / chase'; the articular infinitive of purpose states the goal of the renewed march — to hunt down Sheba.

ὀπίσω

after

improper preposition + genitive (object of pursuit)

→ spatial or relational framing

ὀπίσω: meaning 'after'; here it marks the relation signaled by improper preposition + genitive (object of pursuit).

Σαβεε

Sheba

object of ὀπίσω (indeclinable proper noun)

→ participant identification

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

υἱοῦ

son

Genitive

genitive in apposition (patronymic)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive in apposition (patronymic).

Βοχορι

Bichri

genitival patronymic (indeclinable proper noun)

→ participant identification

Βοχορι: transliterated proper name rendered in Greek letters; here it functions as genitival patronymic (indeclinable proper noun).

14 καὶ διῆλθεν ἐν πάσαις φυλαῖς Ἰσραὴλ εἰς Ἀβελ καὶ εἰς Βαιθμαχα καὶ πάντες ἐν Χαρρι καὶ ἐξεκκλησιάσθησαν καὶ ἦλθον κατόπισθεν αὐτοῦ

And he passed through all the tribes of Israel to Abel and to Beth-maacah; and all those in Charrhi were gathered together and came after him.

Transition: Sheba flees north; the chase narrows to Abel καὶ διῆλθεν ἐν πάσαις φυλαῖς

Sheba (the singular subject διῆλθεν) traverses all the tribes of Israel northward to Abel of Beth-maacah, where his supporters rally to him (ἐξεκκλησιάσθησαν). The flight to the far north and the gathering of his partisans set the stage for the siege and the climactic dialogue with the wise woman.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διήλθεν

passed through

Aor Act Indic 3 Sg · διέρχομαι

main verb (Sheba's flight northward)

→ constative aorist

διέρχομαι (aor. διήλθεν): 'pass through / travel through'; renders **עָבַר**; the singular subject is Sheba, who flees through all the tribal territories to the far-northern town of Abel; alternatively read as Joab pursuing through the tribes, but the goal-phrase and v. 15's siege favor Sheba as subject.

ἐν

through / among

preposition + dative (extent: 'through all the tribes')

→ spatial or relational framing

ἐν + dative: here of extent/route, 'through / among (all the tribes)', a Hebraism rendering **אֶל**.

πάσαις

all

Dative

attributive adjective (modifying φυλαῖς)

→ sphere or reference

πᾶς (dat. pl. fem. πάσαις): 'all'; 'all the tribes of Israel' marks the full geographical sweep of the flight/pursuit across the northern tribes.

φυλαῖς

tribes

Dative

object of ἐν (the territory traversed)

→ sphere or reference

φυλή (dat. pl. φυλαῖς): 'tribe / clan'; renders **מִטָּה** / **טְהָמָה**; the tribal territories of Israel through which Sheba passes seeking refuge and support.

Ισραηλ

Israel

genitival (indeclinable; 'tribes of Israel')

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as genitival (indeclinable; 'tribes of Israel').

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Ἀβελ

Abel

object of εἰς (indeclinable place-name)

→ participant identification

Ἀβελ: transliteration of Hebrew **אֶבֶל** (Abel); indeclinable; the town Abel of Beth-maacah in the far north of Israel, near Dan; Sheba's final refuge and the site of the siege; not to be confused with Abel son of Adam.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Βαιθμαχα

Beth-maacah

object of εἰς (indeclinable place-name)

→ participant identification

Βαιθμαχα: transliteration of Hebrew **בֵּית מַעַכָּה** (Beth-maacah); indeclinable; the full name 'Abel of Beth-maacah' designates one northern town; the LXX renders the compound as two coordinated place-names.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

subject (substantive: 'all [those]')

→ participant prominence

παῖς (nom. pl. πάντες): 'all'; here substantival, 'all [the men] in Charrhi', Sheba's gathered partisans.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Χαρρι

Charrhi / the Bichrites

object of ἐν (indeclinable; place-name or clan-name)

→ participant identification

Χαρρι: a transliteration of uncertain reference, perhaps the Hebrew **הַבְּרִיתִים** ('the Berites / Bichrites', Sheba's own clan) which the LXX has read as a place- or group-name; indeclinable; those 'in Charrhi' are Sheba's assembled supporters.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξεκκλησιάσθησαν

were gathered together / assembled

Aor Pass Indic 3 Pl · ἐξεκκλησιάζω

main verb (Sheba's partisans rally)

→ constative aorist (passive with reflexive sense: 'assembled')

ἐξεκκλησιάζω (aor. pass. ἐξεκκλησιάσθησαν): 'gather into an assembly / muster'; from ἐκκλησία ('assembly'); renders **נִפְחַל** (niph'al); the passive carries a reflexive sense, 'they assembled themselves'; Sheba's followers muster to him at Abel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (the partisans follow Sheba)

→ constative aorist

ἔρχομαι (aor. ἦλθον): 'come / go'; renders **נָבַ**; Sheba's gathered supporters come after him into the city, completing his entrenchment there.

κατόπισθεν

after / behind

improper preposition + genitive (following)

→ spatial or relational framing

κατόπισθεν: 'behind / after'; an intensified form of ὀπίσθεν; renders **יָרַח**; 'they came after him' (Sheba), joining his cause within the city.

αὐτοῦ

him

Genitive

genitive object of κατόπισθεν

→ relational specification

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

15 καὶ παρεγενήθησαν καὶ ἐπολιόρκουν ἐπ' αὐτὸν τὴν Αβελ καὶ τὴν Βαιθμαχα καὶ ἐξέχεαν πρόσχωμα πρὸς τὴν πόλιν καὶ ἔστη ἐν τῷ προτειχίσματι καὶ πᾶς ὁ λαὸς ὁ μετὰ Ἰωαβ ἐνοοῦσαν καταβαλεῖν τὸ τεῖχος

And they came and besieged him in Abel and Beth-maacah, and they poured out a siege-mound against the city, and it stood at the outer wall; and all the people who were with Joab were devising to throw down the wall.

The siege: Joab's army invests Abel

καὶ παρεγενήθησαν καὶ ἐπολιόρκουν

Joab's forces arrive and lay siege, throwing up a siege-mound (πρόσχωμα) against the wall and reaching the outer rampart (προτειχίσμα), the whole army planning to batter down the wall (καταβαλεῖν τὸ τεῖχος). The imminent destruction of the city sets up the wise woman's intervention to avert it.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

παρεγενήθησαν
came / arrived

Aor Pass Indic 3 Pl · παραγίνομαι

main verb (the besiegers arrive)

→ constative aorist (deponent: 'they arrived')

παραγίνομαι (aor. pass. dep. παρεγενήθησαν): 'come / arrive / be present'; renders נִלְכְּדוּ; Joab's troops reach Abel and invest it.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπολιόρκουν
were besieging

Impf Act Indic 3 Pl · πολιορκέω

main verb (the siege in progress)

→ durative imperfect (ongoing siege)

πολιορκέω: 'besiege / lay siege to'; from πόλις + εἵργω ('hem in a city'); renders נִצְרָה; the imperfect depicts the siege as a sustained operation against Sheba in the city.

ἐπ̄

against

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

→ spatial or relational framing

ἐπί + accusative: 'against'; ἐπ̄ αὐτόν ('against him', Sheba), the target of the siege.

αὐτόν

him

Accusative

object of ἐπ̄ (Sheba)

→ participant reference

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

τήν

the

Accusative

article (with place-name as object of siege)

→ noun-phrase marking

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

Αβελ

Abel

accusative object (articular indeclinable place-name)

→ participant identification

Αβελ: the besieged town; the feminine article τήν treats the city-name as feminine (πόλις).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τήν

the

Accusative

article

→ noun-phrase marking

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

Βαιθμαχα

Beth-maacah

accusative object (articular indeclinable place-name)

→ participant identification

Βαιθμαχα: the second element of the town's name; together 'Abel of Beth-maacah', the city under siege.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξέχεαν

poured out / threw up

Aor Act Indic 3 Pl · ἐκχέω

main verb (raising the siege-mound)

→ constative aorist

ἐκχέω (aor. ἐξέχεαν): 'pour out / heap up'; renders הִצִּיף (used of casting up a siege-ramp, הִצִּיף הַפֶּשֶׁשׁ); the same verb that described Amasa's spilled bowels (ἐξεχύθη, v. 10) — here the army 'pours out' an earthen siege-mound against the wall.

πρόσχωμα

siege-mound / rampart

Accusative

direct object of ἐξέχεαν

→ object specification

πρόσχωμα: 'mound / bank / siege-ramp' (from προσχώννυμι, 'heap up against'); renders הִצִּיץ; the earthwork ramp raised against a city wall to bring siege-engines and attackers up to the parapet.

πρὸς

against

preposition + accusative (direction: 'against the city')

→ spatial or relational framing

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

τήν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

object of πρόσ (target of the mound)

→ object specification

πόλις: 'city'; renders יִצְיָ; the besieged Abel, against whose wall the mound is heaped.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστη

it stood

Aor Act Indic 3 Sg · ἵστημι

main verb (the mound reaches the rampart)

→ constative aorist (intransitive: 'stood / came to rest')

ἵστημι (aor. ἔστη): 'stand'; intransitive; the subject is the πρόσχωμα ('siege-mound'), which 'stood [reached] at the outer wall' — the ramp comes up against the rampart, bringing the attackers to the parapet.

ἐν

at / in

preposition + dative (location)

→ spatial or relational framing

ἐν: meaning 'at'; 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.

προτειχίσματι

outer wall / rampart

Dative

object of ἐν (location the mound reaches)

→ sphere or reference

προτειχίσμα: 'outwork / forewall / rampart' (πρό, 'before' + τεῖχος, 'wall'); renders לְיָ; the outer defensive wall or escarpment before the main wall; the siege-mound reaches up to it, threatening a breach.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (modifying ὁ λαός)

→ participant prominence

πᾶς: 'all'; πᾶς ὁ λαὸς ὁ μετὰ Ἰωαβ ('all the people who were with Joab') — the whole besieging army.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people / army

Nominative

subject of ἐνοοῦσαν

→ participant prominence

λαός: 'people / host'; here the besieging army with Joab.

ὁ

the one

Nominative

article (with the prepositional phrase μετὰ Ἰωαβ)

→ noun-phrase marking

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

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

Ιωαβ

Joab

object of μετά (indeclinable proper noun)

→ participant identification

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

ἐννοῦσαν

were devising / intending

Impf Act Indic 3 Pl · ἐννοέω

main verb (the army's intent)

→ durative imperfect (ongoing deliberation)

ἐννοέω (impf. 3 pl. ἐνοοῦσαν, with single-v spelling in Rahlfs): 'have in mind / consider / devise'; the imperfect denotes the army's active intent; renders בַּשָּׁמַיִם; they were planning to bring down the wall — the destruction the wise woman forestalls.

καταβαλεῖν

to throw down

Aor Act Inf · καταβάλλω

complementary infinitive (object of ἐνοοῦσαν)

→ verbal action or state

καταβάλλω (aor. inf. καταβαλεῖν): 'throw down / demolish / cast down'; the compound κατα- ('down'); renders / הִפִּילְהָ; the infinitive completes the verb of intention: they purposed to demolish the wall.

τὸ

the

Accusative

article

→ noun-phrase marking

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

τεῖχος

wall

Accusative

direct object of καταβαλεῖν

→ object specification

τεῖχος: 'wall / city-wall'; renders הַחֵטָה; the main defensive wall of Abel; its threatened demolition is what the wise woman, speaking from this very wall (v. 16), acts to prevent.

16 καὶ ἐβόησεν γυνὴ σοφὴ ἐκ τοῦ τείχους καὶ εἶπεν ἀκούσατε ἀκούσατε εἶπατε δὴ πρὸς Ἰωαβ ἔγγισον ἕως ὧδε καὶ λαλήσω πρὸς αὐτόν

And a wise woman called out from the wall and said, 'Listen, listen! Say, please, to Joab: Come near here, and I will speak to you.'

Turning-point: the wise woman intervenes καὶ ἐβόησεν γυνὴ σοφὴ

The decisive new agent appears: a γυνὴ σοφὴ ('wise woman') calls from the wall, one of the LXX's memorable female sages (cf. the wise woman of Tekoa, ch. 14). Her urgent doubled ἀκούσατε ('hear, hear!') and her summons for Joab to draw near initiate the negotiation that will save the city and end the revolt by wisdom rather than slaughter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβόησεν

called out / cried

Aor Act Indic 3 Sg · βοάω

main verb (the woman calls from the wall)

→ constative aorist

βοάω (aor. ἐβόησεν): 'cry out / call aloud'; renders נָקַד; the same verb-root David used in the muster-command (βόησόν, v. 4); here the wise woman raises her voice above the siege to gain a hearing.

γυνή

woman

Nominative

subject

→ participant prominence

γυνή: 'woman'; renders נִשְׂאָה; introduced anonymously but defined by her wisdom (σοφή); she becomes the chapter's deliverer.

σοφή

wise

Nominative

attributive adjective (modifying γυνή)

→ participant prominence

σοφός: 'wise / skilled'; renders חָכָמָה; γυνὴ σοφὴ ('a wise woman') is a recognized type in the Samuel narratives (cf. the wise woman of Tekoa, 14:2); her wisdom is practical, diplomatic, and life-saving.

ἐκ

from

preposition + genitive (source of the voice)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τείχους

wall

Genitive

genitive object of ἐκ (the wall she calls from)

→ relational specification

τείχος (gen. τείχους): 'wall'; the same wall the army means to demolish (v. 15); the woman calls down from it, claiming the rampart as a platform for wisdom rather than war.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπεν): introduces the woman's words to the besiegers.

ἀκούσατε

listen!

Aor Act Impv 2 Pl · ἀκούω

main verb (urgent imperative)

→ ingressive aorist imperative

ἀκούω (aor. impv. ἀκούσατε): 'hear / listen'; renders שָׁמַע; the imperative summons attention; its emphatic doubling (ἀκούσατε ἀκούσατε) renders the Hebrew urgency and demands a hearing amid the siege.

ἀκούσατε

listen!

Aor Act Impv 2 Pl · ἀκούω

main verb (emphatic repetition)

→ ingressive aorist imperative (emphatic doubling)

ἀκούω: the repeated imperative is a Hebraizing intensification (cf. the doubled infinitives of v. 18), conveying the urgency of her appeal — 'Hear, O hear!'

εἴπατε

say / tell

Aor Act Impv 2 Pl · λέγω

main verb (imperative to the besiegers)

→ ingressive aorist imperative

λέγω (aor. impv. εἴπατε): 'say / tell'; she instructs the soldiers to relay her request to Joab — a courteous protocol befitting parley, addressing the commander through his men.

δὴ

please / now

emphatic/entreaty particle

→ discourse linkage or contrast

δὴ: enclitic particle of entreaty or emphasis, 'pray / please / now'; renders נָא; softens the imperative εἴπατε into a polite request, suiting the diplomatic register of the wise woman.

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

object of πρὸς (indeclinable proper noun)

→ participant identification

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

ἔγγισον

come near / approach

Aor Act Impv 2 Sg · ἐγγίζω

main verb (the message to Joab: imperative)

→ ingressive aorist imperative

ἐγγίζω (aor. impv. ἔγγισον): 'come near / approach'; renders שָׁבַר / בָּרַךְ; the singular imperative is addressed to Joab himself — she asks him to draw near for a private parley.

ἕως

as far as

improper preposition (with ὧδε: 'up to here')

→ spatial or relational framing

ἕως: 'as far as / up to'; ἕως ὧδε ('as far as here / right up to this place') asks Joab to come within speaking distance of the wall.

ὧδε

here

adverb of place (with ἕως)

→ clausal contribution

ὧδε: 'here / to this place'; marks the spot by the wall where the woman wishes Joab to come for the conversation.

καὶ

and

coordinate conjunction (introducing result/purpose)

→ discourse linkage or contrast

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

λαλήσω

I will speak

Fut Act Indic 1 Sg · λαλέω

main verb (the woman's promise/purpose)

→ predictive/volitive future ('that I may speak')

λαλέω (fut. λαλήσω): 'speak / talk'; renders דָּבַר; the future expresses purpose ('so that I may speak to you'); the wise woman seeks a hearing in which her counsel will turn the siege aside.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of πρὸς (Joab)

→ participant reference

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

17 καὶ προσήγγισεν πρὸς αὐτήν καὶ εἶπεν ἡ γυνή εἰ σὺ εἶ Ἰωαβ ὁ δὲ εἶπεν ἐγὼ εἶπεν δὲ αὐτῷ ἄκουσον τοὺς λόγους τῆς δούλης σου καὶ εἶπεν Ἰωαβ ἀκούω ἐγὼ εἰμι

And he came near to her, and the woman said, 'Are you Joab?' And he said, 'I am.' And she said to him, 'Hear the words of your servant.' And Joab said, 'I am listening.'

The parley begins: identification and assent

καὶ προσήγγισεν πρὸς αὐτήν

Joab approaches and the dialogue opens with a crisp exchange of identification (εἰ σὺ εἶ Ἰωαβ ... ἐγὼ) and the woman's request for a hearing, to which Joab assents (ἀκούω). The terse, almost stichic alternation of speeches conveys the tense formality of a parley conducted across a besieged wall.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσήγγισεν

came near / approached

Aor Act Indic 3 Sg · προσεγγίζω

main verb (Joab approaches)

→ constative aorist

προσεγγίζω (aor. προσήγγισεν): 'draw near to / approach'; the compound προσ- ('toward') intensifies ἐγγίζω (cf. her command ἔγγισον, v. 16); Joab complies and comes up to the wall to hear her.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτήν

her

Accusative

object of πρὸς (the woman)

→ participant reference

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπεν): introduces the woman's opening question.

ἡ
the

Nominative

article

→ noun-phrase marking

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

γυνή
woman

Nominative

subject

→ participant prominence

γυνή: 'woman'; the wise woman of v. 16, now in direct dialogue with Joab.

εἰ
are...?

interrogative particle (direct question)

→ discourse linkage or contrast

εἰ: here introducing a direct question ('Are you Joab?'), the Hebraizing interrogative use (cf. v. 9); she verifies the identity of her interlocutor before proceeding.

σύ
you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: emphatic 'you' — 'Are you [yourself] Joab?'

εἶ
are

Pres Act Indic 2 Sg · εἰμί

main verb (copula of the question)

→ stative present

εἰμί (2 sg. εἶ): 'you are'; the copula of the identifying question; her need to ask shows she addresses the commander sight-unseen across the wall.

Ιωαβ
Joab

predicate noun (indeclinable proper noun)

→ participant identification

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

ὁ
he

Nominative

subject (article used as pronoun: 'he')

→ participant reference

ὁ (δέ): the article with δέ functions as a pronoun, 'and he', a classical/LXX idiom marking change of speaker; here introducing Joab's reply.

δὲ
and / but

narrative particle (post-positive; marking change of speaker)

→ discourse linkage or contrast

δέ: post-positive; with the preceding ὁ marks the shift to Joab as speaker.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (Joab's reply)

→ constative aorist

λέγω (aor. εἶπεν): introduces Joab's terse confirmation.

ἐγώ
I [am]

Nominative

subject (elliptical: 'I [am he]')

→ participant reference

ἐγώ: emphatic 'I'; the bare ἐγώ ('I [am]'), with the copula understood, is Joab's curt affirmation of identity — confirming he is the commander she seeks.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the woman speaks again)

→ constative aorist

λέγω (aor. εἶπεν): introduces the woman's request for a hearing.

δὲ

and

narrative particle (post-positive; change of speaker)

→ discourse linkage or contrast

δέ: marks the return to the woman as speaker.

αὐτῷ

to him

Dative

dative of addressee (to Joab)

→ participant reference or interest

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

ἄκουσον

hear

Aor Act Impv 2 Sg · ἀκούω

main verb (the woman's request: imperative)

→ ingressive aorist imperative

ἀκούω (aor. impv. ἄκουσον): 'hear / listen'; the singular imperative addressed to Joab asks him to give ear to her words; the polite self-designation 'your servant' frames the request deferentially.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of ἄκουσον

→ object specification

λόγος (acc. pl. λόγους): 'word / saying'; renders לִּפְתִּי; 'the words of your servant' — the counsel she is about to give.

τῆς

the

Genitive

article

→ noun-phrase marking

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

δούλης

servant / handmaid

Genitive

genitive of possession ('your servant's words')

→ relational specification

δούλη (gen. δούλης): 'female servant / handmaid'; renders אִמָּה / אִמָּהּ; the self-deprecating courtly term by which a petitioner addresses a superior; the wise woman adopts the posture of humble servant to win Joab's ear (cf. the wise woman of Tekoa, 14:6–7).

σου

your

Genitive

genitive (possessive: 'your servant')

→ relational specification

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

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 assent)

→ constative aorist

λέγω (aor. εἶπεν): introduces Joab's reply granting her a hearing.

Ιωαβ

Joab

subject (indeclinable proper noun)

→ participant identification

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

ἀκούω

I am listening

Pres Act Indic 1 Sg · ἀκούω

main verb (Joab's assent)

→ progressive present ('I am listening')

ἀκούω (pres. 1 sg.): 'I hear / I am listening'; Joab's present-tense assent grants the parley; the curt reply matches the clipped rhythm of the exchange.

ἐγώ

I

Nominative

subject (emphatic pronoun, with εἰμι)

→ participant reference

ἐγώ: emphatic 'I'; ἐγώ εἰμι ('I, [it is] I') reinforces Joab's readiness to hear; the redundant pronoun is a Hebraizing emphasis.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (copula with ἐγώ)

→ stative present

εἰμί (1 sg. εἰμι): 'I am'; the closing ἐγώ εἰμι rounds off Joab's assent, echoing his earlier ἐγώ ('I am he') and confirming his attentive presence.

18 καὶ εἶπεν λέγουσα λόγον ἐλάλησαν ἐν πρώτοις λέγοντες ἡρωτημένος ἡρωτήθη ἐν τῇ Αβελ καὶ ἐν Δαν εἰ ἐξέλιπον ἃ ἔθεντο οἱ πιστοὶ τοῦ Ἰσραὴλ ἐρωτῶντες ἐπερωτήσουσιν ἐν Αβελ καὶ οὕτως εἰ ἐξέλιπον

And she spoke, saying, 'They used surely to speak a word in former times, saying: One should certainly ask at Abel and at Dan whether what the faithful of Israel laid down has failed; by all means let them inquire at Abel — and so they would settle whether it had failed.'

The woman's argument: the proverbial wisdom of Abel καὶ εἶπεν λέγουσα

The woman invokes a proverb: in former times disputes were settled by 'asking at Abel'; the city was a recognized seat of counsel and faithful tradition. The verse is dense with Hebraizing emphatic-infinitive constructions (ἡρωτημένος ἡρωτήθη, ἐρωτῶντες ἐπερωτήσουσιν) calquing the Hebrew infinitive absolute, and is textually difficult; the thrust is that Abel is a place of wise arbitration, not of rebellion to be destroyed.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπεν): introduces the woman's argument.

λέγουσα
saying

Pres Act Ptcp Nom Sg Fem · λέγω

participle (pleonastic with εἶπεν: 'said, saying')

→ descriptive present participle

λέγω (pres. ptcp. λέγουσα): the pleonastic εἶπεν ... λέγουσα ('said, saying') is a Hebraism rendering the redundant רַמַּנְתִּי רַמַּנְלִי, standard LXX speech-framing.

λόγον
a word / saying

Accusative

direct object of ἐλάλησαν

→ object specification

λόγος (acc. λόγον): 'word / saying / proverb'; here the proverbial dictum about consulting Abel; λόγον ἐλάλησαν ('they spoke a word') introduces the quoted maxim.

ἐλάλησαν
they used to speak

Aor Act Indic 3 Pl · λαλέω

main verb (the former custom of speech)

→ constative aorist (customary force in context)

λαλέω (aor. ἐλάλησαν): 'speak'; here of what people customarily said 'in former times'; the aorist summarizes the past practice that established the proverb.

ἐν
in

preposition + dative (temporal: 'in former times')

→ spatial or relational framing

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

πρώτοις
former times / the first

Dative

object of ἐν (temporal: 'at first / formerly')

→ sphere or reference

πρῶτος (dat. pl. πρώτοις): 'first / former'; ἐν πρώτοις ('in former times / at the first') renders רַב־שָׁנָה; locates the proverb in established tradition.

λέγοντες
saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle (introducing the quoted proverb)

→ descriptive present participle

λέγω (pres. ptcp. λέγοντες): the participle introduces the content of the old saying — another Hebraizing speech-frame (רַמַּנְלִי).

ἠρωτημένος
asking / being asked

Perf Mid/Pass Ptcp Nom Sg Masc · ἐρωτάω

participle (emphatic-infinitive calque with ἠρωτήθη)

→ intensive perfect participle (Hebraizing emphatic construction)

ἐρωτάω (perf. ptcp. ἠρωτημένος): 'ask / inquire'; the participle + cognate finite verb ἠρωτημένος ἠρωτήθη ('asking he was asked' = 'one would surely ask') calques the Hebrew infinitive absolute יִשְׁאַל יִשְׁאַל, expressing emphatic certainty: people definitely used to seek counsel at Abel.

ἠρωτήθη
was asked / it was inquired

Aor Pass Indic 3 Sg · ἐρωτάω

main verb (cognate with the participle)

→ constative aorist passive (in emphatic-infinitive idiom)

ἐρωτάω (aor. pass. ἠρωτήθη): the finite member of the emphatic construction ἠρωτημένος ἠρωτήθη; together they render the Hebrew infinitive-absolute intensification, 'inquiry was surely made (at Abel).'

ἐν
at / in

preposition + dative (place of inquiry)

→ spatial or relational framing

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

τῇ
the

Dative

article (with the place-name)

→ noun-phrase marking

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

Ἀβελ

Abel

object of ἐν (articular indeclinable place-name)

→ participant identification

Ἀβελ: the town's reputation as a place of counsel underlies the proverb; the article τῇ treats it as feminine (πόλις).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

at

preposition + dative (place)

→ spatial or relational framing

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

Δαν

Dan

object of ἐν (indeclinable place-name)

→ participant identification

Δαν: transliteration of Hebrew דָּן (Dan); indeclinable; the northernmost Israelite town, paired with Abel as a traditional seat of counsel; the LXX adds 'and at Dan' (reflecting a Hebrew variant), pairing the two northern centers of arbitration.

εἰ

whether

conjunction (indirect question: 'whether')

→ discourse linkage or contrast

εἰ: 'whether / if'; introduces the indirect question that was the object of the consultation — whether the ancestral ordinances had lapsed.

ἐξέλιπον

have failed / ceased

Aor Act Indic 3 Pl · ἐκλείπω

verb of indirect question

→ constative aorist

ἐκλείπω (aor. ἐξέλιπον): 'fail / cease / come to an end'; renders לָךְ / לָךְ; the question is whether the established customs/ordinances of the faithful have lapsed — i.e. whether ancient tradition is still in force.

ἃ

what / the things which

Accusative

relative pronoun (object of ἔθεντο)

→ participant reference

ὃς (acc. pl. n. ἃ): relative pronoun, 'the things which'; refers to the ordinances/customs established by Israel's faithful.

ἔθεντο

laid down / established

Aor Mid Indic 3 Pl · τίθημι

verb of relative clause

→ constative aorist (middle)

τίθημι (aor. mid. ἔθεντο): 'put / set / establish'; the middle 'they laid down (for themselves)'; renders יָתַן / יָתַן; the faithful of Israel 'established' the ordinances or counsels that Abel was famed for preserving.

οἱ

the

Nominative

article (substantivizing πιστοί)

→ noun-phrase marking

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

πιστοὶ

faithful ones

Nominative

subject of ἔθεντο (substantive: 'the faithful')

→ participant prominence

πιστός: 'faithful / trustworthy'; substantivized οἱ πιστοί ('the faithful [ones]'); renders יִשְׂרָאֵל ('the faithful of Israel'); anticipates the woman's self-description as one of the πιστοί/εἰρηνικά of Israel (v. 19).

τοῦ

of

Genitive

article (with Ἰσραήλ)

→ noun-phrase marking

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

Ἰσραήλ

Israel

genitival (indeclinable; 'the faithful of Israel')

→ participant identification

Ἰσραήλ: transliterated proper name rendered in Greek letters; here it functions as genitival (indeclinable; 'the faithful of Israel').

ἐρωτῶντες

asking / by all means asking

Pres Act Ptcp Nom Pl Masc · ἐρωτάω

participle (second emphatic-infinitive calque with ἐπερωτήσουσιν)

→ intensive present participle (Hebraizing emphatic construction)

ἐρωτάω (pres. ptcp. ἐρωτῶντες): the participle + cognate finite verb ἐρωτῶντες ἐπερωτήσουσιν ('asking they will ask' = 'they will surely inquire') again calques the Hebrew infinitive absolute, reinforcing that Abel is the proper place to settle the matter.

ἐπερωτήσουσιν

they will inquire

Fut Act Indic 3 Pl · ἐπερωτάω

main verb (cognate with ἐρωτῶντες)

→ predictive/gnomic future (in emphatic-infinitive idiom)

ἐπερωτάω (fut. ἐπερωτήσουσιν): 'inquire / consult'; the compound ἐπι- intensifies; the finite member of the second emphatic construction — 'they will surely consult at Abel', i.e. Abel's verdict settles disputes.

ἐν

at

preposition + dative (place of inquiry)

→ spatial or relational framing

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

Ἀβελ

Abel

object of ἐν (indeclinable place-name)

→ participant identification

Ἀβελ: the city named a third time in the verse, hammering home its renown as the place of authoritative counsel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὕτως

so / thus

adverb of manner

→ adverbial qualification

οὕτως: 'thus / in this way'; 'and so [they would settle the matter]'; renders וכן; sums up the proverb's procedure — consultation at Abel brings resolution.

εἰ

whether

conjunction (indirect question, resumptive)

→ discourse linkage or contrast

εἰ: 'whether'; resumes the indirect question of the proverb — whether [the ordinances] had lapsed; the repetition closes the saying with the same query it opened.

ἐξέλιπον

they had failed

Aor Act Indic 3 Pl · ἐκλείπω

verb of indirect question (resumptive)

→ constative aorist

ἐκλείπω (aor. ἐξέλιπον): the repeated verb closes the proverb as it began — the matter resolved by inquiry at Abel was 'whether they had failed'; the woman's point: Abel is a place of settled wisdom, not a nest of rebels to be razed.

19 ἐγὼ εἰμι εἰρηνικὰ τῶν στηριγμάτων Ἰσραηλ σὺ δὲ ζητεῖς θανατῶσαι πόλιν καὶ μητρόπολιν ἐν Ἰσραηλ ἵνα τί καταποντίζεις κληρονομίαν κυρίου

I am of the peaceable, of the supports of Israel; but you seek to put to death a city, even a mother-city in Israel. Why do you swallow up the LORD's inheritance?

The appeal's climax: a mother-city, the LORD's inheritance

ἐγὼ εἰμι εἰρηνικὰ

The woman moves from proverb to plea: she represents the peaceable, faithful pillars of Israel, while Joab seeks to destroy a 'mother-city' (μητρόπολις) in Israel. The rhetorical question ἵνα τί καταποντίζεις κληρονομίαν κυρίου ('why will you swallow up the LORD's inheritance?') reframes the siege as sacrilege against YHWH's own heritage, pressing Joab toward restraint.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγὼ: emphatic 'I'; the woman speaks representatively for her city, identifying herself with its peaceable, loyal character.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

εἰμί (1 sg. εἰμι): 'I am'; the copula links the speaker to the peaceable supports of Israel.

εἰρηνικὰ

peaceable things / the peaceable

Nominative

predicate (neuter plural: 'peaceable [ones/things]')

→ participant prominence

εἰρηνικός: 'peaceable / peaceful'; the neuter plural εἰρηνικά (an abstract/collective for 'the peaceable element') renders יְמִינֵי ('the peaceable of Israel'); the woman aligns herself and her city with those who seek peace, not revolt.

τῶν

of the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

στηριγμάτων

supports / pillars

Genitive

partitive genitive ('of the supports of Israel')

→ relational specification

στήριγμα (gen. pl. στηριγμάτων): 'support / stay / pillar'; from στηρίζω ('make firm'); renders יָמוּן understood as 'firm/faithful ones'; the wise woman claims her city is among the stabilizing pillars of the nation — destroying it would weaken Israel itself.

Ισραηλ

Israel

genitival (indeclinable; 'supports of Israel')

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as genitival (indeclinable; 'supports of Israel').

σύ

you

Nominative

subject (emphatic pronoun, contrastive)

→ participant reference

σύ: emphatic 'you'; the contrast σὺ δέ ('but you') sharply opposes Joab's destructive aim to the city's peaceable character.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: post-positive adversative; marks the antithesis between the peaceable woman/city and the warring Joab.

ζητεῖς

you seek

Pres Act Indic 2 Sg · ζητέω

main verb (Joab's intent)

→ conative/progressive present ('you are seeking')

ζητέω: 'seek / strive after'; renders שׁוֹקֵץ; the present accuses Joab of an ongoing aim — to destroy the city; the verb frames his siege as deliberate intent against Israel's own.

θανατῶσαι

to put to death

Aor Act Inf · θανατόω

complementary infinitive (object of ζητεῖς)

→ verbal action or state

θανατόω (aor. inf. θανατῶσαι): 'put to death / kill'; renders תַּמִּית; strikingly applied here to a city (πόλιν) personified as a living thing to be slain — heightening the pathos of the appeal.

πόλιν

a city

Accusative

direct object of θανατῶσαι

→ object specification

πόλις: 'city'; personified as a person who can be 'put to death'; the bold image presses the moral weight of destroying a populated Israelite town.

καὶ

even / and

coordinate conjunction (epexegetic: 'even')

→ discourse linkage or contrast

καί: here epexegetic ('even / indeed'), intensifying — not just a city but a mother-city.

μητρόπολιν

mother-city

Accusative

accusative in apposition to πόλιν

→ object specification

μητρόπολις: 'mother-city / chief city' (μήτηρ + πόλις); renders the Hebrew idiom עִיר וְאִמָּה ('a city and a mother in Israel'); the term casts Abel as a maternal center whose destruction would orphan its dependent communities — a poignant escalation of the plea.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

Ισραηλ

Israel

object of ἐν (indeclinable proper noun)

→ participant identification

Ισραηλ: 'a mother-city in Israel' — the destruction would be an injury inflicted by Israel upon Israel, the very fratricide the woman implicitly condemns.

ἵνα

why

interrogative (with τί: 'why? to what end?')

→ clausal contribution

ἵνα (with τί): the phrase ἵνα τί ('for what purpose? why?') renders הֲלָמָּה; introduces the indignant rhetorical question that is the appeal's climax.

τί

what / why

interrogative pronoun (with ἵνα: 'why')

→ participant reference

τίς (n. τί): interrogative 'what / why'; with ἵνα forms the idiom 'why / to what end?'; demanding Joab justify the sacrilege.

καταποντίζεις

do you swallow up / drown

Pres Act Indic 2 Sg · καταποντίζω

main verb of the rhetorical question

→ conative present ('are you bent on swallowing up')

καταποντίζω: 'sink / drown / engulf in the sea'; renders גָּלַע ('swallow up / engulf'); the vivid metaphor casts the destruction of the city as drowning/engulfing YHWH's inheritance — the same verb recurs in Joab's denial in v. 20 (καταποντιῶ).

κληρονομίαν

inheritance

Accusative

direct object of καταποντίζεις

→ object specification

κληρονομία: 'inheritance / heritage'; renders הִרְשָׁה; the same word from the secession-slogan (v. 1, 'no inheritance in the son of Jesse'), now reclaimed: the city is κληρονομία κυρίου — YHWH's own heritage, which Joab must not destroy.

κυρίου

of the LORD

Genitive

genitive of possession ('the LORD's inheritance')

→ relational specification

κύριος (gen. κυρίου): here the divine Name — κληρονομία κυρίου ('the inheritance of the LORD', יְהוָה) — designates Israel and its cities as YHWH's own possession (cf. Deut 32:9); the appeal reframes the siege as a violation of what belongs to God, the decisive theological lever of the woman's plea.

20 καὶ ἀπεκρίθη Ἰωαβ καὶ εἶπεν ἰλεώς μοι ἰλεώς μοι εἰ καταποντιῶ καὶ εἰ διαφθερῶ

And Joab answered and said, 'Far be it, far be it from me, that I should swallow up or that I should destroy!'

Joab's disclaimer: no wish to destroy the city καὶ ἀπεκρίθη Ἰωαβ

Joab responds with the emphatic oath-formula ἰλεώς μοι ('far be it from me!'), doubled for force, disavowing any intent to engulf or ruin the city. The reply, picking up the woman's own verb καταποντίζω, signals that her appeal has landed: Joab wants only the rebel, not the city's destruction — opening the way to the resolution in v. 21.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη
answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (Joab's response)

→ constative aorist (deponent: 'answered')

ἀποκρίνομαι (aor. pass. dep. ἀπεκρίθη): 'answer / reply'; renders תָּעַן; the pleonastic ἀπεκρίθη ... καὶ εἶπεν ('answered and said') is a Hebraism (וַיֻּעַן ... וַיֹּאמֶר), standard LXX dialogue-framing.

Ἰωαβ
Joab

subject (indeclinable proper noun)

→ participant identification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπεν): the second verb of the 'answered and said' frame, introducing Joab's oath-disclaimer.

ἰλεώς
far be it / God forbid

Nominative

predicate adjective (oath-formula: 'gracious / propitious [be it]')

→ participant prominence

ἰλεως: 'propitious / gracious / merciful'; the elliptical oath-formula ἰλεώς μοι ('[may God be] gracious/propitious to me [that I not do this]') renders the Hebrew לֹא יֵלֵךְ (['far be it from me!']); a strong asseveration of innocent intent.

μοι
to me

Dative

dative (with the oath-formula: 'to me')

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative (with the oath-formula: 'to me').

ἰλεώς
far be it / God forbid

Nominative

predicate adjective (emphatic repetition)

→ participant prominence

ἰλεως: the doubled ἰλεώς μοι ἰλεώς μοι intensifies the disclaimer — a vehement repudiation, 'far, far be it from me!'

μοι

to me

Dative

dative (emphatic repetition)

→ participant reference or interest

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

εἰ

that [not] / if

particle (in oath: introducing the repudiated act)

→ discourse linkage or contrast

εἰ: in oath-formulae εἰ has the force of an emphatic negation ('[may it not be] that I...'); a Hebraism rendering וְאִם in oaths (וְאִם... = 'surely not'); 'far be it that I should swallow up.'

καταποντιῶ

I should swallow up / engulf

Fut Act Indic 1 Sg · καταποντίζω

verb of oath-clause (the repudiated action)

→ future (within oath: emphatically denied)

καταποντίζω (fut. καταποντιῶ): 'engulf / swallow up / drown'; deliberately echoes the woman's accusation in v. 19 (καταποντίζεις); Joab takes up her very word to deny her charge — he has no wish to engulf the LORD's inheritance.

καὶ

and / or

coordinate conjunction (linking the two denied verbs)

→ discourse linkage or contrast

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

εἰ

that [not] / if

particle (oath: introducing the second repudiated act)

→ discourse linkage or contrast

εἰ: the second oath-particle, again negating: 'far be it that I should destroy.'

διαφθερῶ

I should destroy / ruin

Fut Act Indic 1 Sg · διαφθείρω

verb of oath-clause (second repudiated action)

→ future (within oath: emphatically denied)

διαφθείρω (fut. διαφθερῶ): 'destroy utterly / ruin / corrupt'; the compound δια- intensifies; renders תִּיהָרֵץ / תִּתָּש ; paired with καταποντιῶ, Joab denies any intent either to engulf or to wreck the city — he seeks only the rebel Sheba (v. 21).

21 οὐχ οὗτος ὁ λόγος ὅτι ἀνὴρ ἐξ ὄρους Εφραιμ Σαββε υἱὸς Βοχορι ὄνομα αὐτοῦ καὶ ἐπῆρεν τὴν χεῖρα αὐτοῦ ἐπὶ τὸν βασιλέα Δαυιδ δότε αὐτόν μοι μόνον καὶ ἀπελεύσομαι ἀπάνωθεν τῆς πόλεως καὶ εἶπεν ἡ γυνὴ πρὸς Ἰωαβ ἰδοὺ ἡ κεφαλὴ αὐτοῦ ῥιφήσεται πρὸς σέ διὰ τοῦ τείχους

The matter is not so; but a man from the hill country of Ephraim, Sheba son of Bichri is his name, has lifted up his hand against king David. Give him alone to me, and I will depart from the city.' And the woman said to Joab, 'Behold, his head shall be thrown to you over the wall.'

The terms of settlement: one rebel for the city οὐχ οὗτος ὁ λόγος

Joab states his actual terms: the issue is not the city but one man — Sheba of the Ephraimite hill country — who has 'lifted his hand against king David.' Hand him over, and the siege lifts. The wise woman closes the negotiation with brisk decisiveness (ἰδοὺ ... ῥιφήσεται), pledging that Sheba's head will be thrown over the wall — wisdom secures by a single death what a siege threatened on the whole city.

οὐχ

not

negative particle

→ discourse linkage or contrast

οὐχ: 'not'; οὐχ οὗτος ὁ λόγος ('the matter is not so / that is not the case') corrects the woman's framing: the siege is not aimed at the city as such.

οὗτος

this

Nominative

demonstrative (predicate: 'the matter [is] not this')

→ participant reference

οὗτος: 'this'; the phrase οὐχ οὗτος ὁ λόγος is an idiom, 'the case is not so / that is not the issue', distinguishing Joab's real aim from destroying the city.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λόγος

matter / word

Nominative

subject (of the verbless clause)

→ participant prominence

λόγος: 'word / matter / case'; renders רִבְרָה; here 'the matter / the issue' — Joab clarifies what is really at stake.

ὅτι

but / for / that

conjunction (adversative-causal: 'but rather')

→ discourse linkage or contrast

ὅτι: 'that' / 'because' / 'but'; here introducing the true state of affairs in contrast to the disclaimed one — 'rather, [the matter is] that a man...!'

άνήρ

a man

Nominative

subject (the rebel in question)

→ participant prominence

άνήρ: 'man'; introduces Sheba as a single individual — the lone target of the siege, set over against the whole city the woman feared for.

ἐξ

from

preposition + genitive (origin)

→ spatial or relational framing

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

ὄρους

hill country / mountain

Genitive

genitive object of ἐξ (place of origin)

→ relational specification

ὄρος (gen. ὄρους): 'mountain' / 'hill country'; ἐξ ὄρους Εφραιμ ('from the hill country of Ephraim') renders מְרֹמֵי אֶפְרַיִם; locates Sheba's origin (Benjamin bordered Ephraim's highlands) — though a Benjaminite (v. 1), his base is the Ephraimite hills.

Εφραιμ

Ephraim

genitival (indeclinable; 'hill country of Ephraim')

→ participant identification

Εφραιμ: transliteration of Hebrew אֶפְרַיִם (Ephraim); indeclinable; the central hill-country tribe; here defining Sheba's regional base.

Σαββε

Sheba

nominative in apposition (the man's name)

→ participant identification

Σαββε: the rebel named again at the decisive moment — the single life whose surrender will save the city.

υἱός

son

Nominative

nominative in apposition (patronymic)

→ participant prominence

υἱός: meaning 'son'; it serves as nominative in apposition (patronymic).

Βοχורי

Bichri

genitival patronymic (indeclinable proper noun)

→ participant identification

Βοχורי: transliterated proper name rendered in Greek letters; here it functions as genitival patronymic (indeclinable proper noun).

ὄνομα

name

Nominative

subject (naming-formula: 'his name [is]')

→ participant prominence

ὄνομα: 'name'; the verbless ὄνομα αὐτοῦ ('his name [is]') is the naming-Hebraism (cf. v. 1), pinpointing the wanted man precisely.

αὐτοῦ

his

Genitive

genitive of possession (with ὄνομα)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπῆρεν

lifted up / raised

Aor Act Indic 3 Sg · ἐπαίρω

main verb (Sheba's act of rebellion)

→ constative aorist

ἐπαίρω (aor. ἐπῆρεν): 'lift up' / 'raise'; the idiom ἐπῆρεν τὴν χεῖρα ... ἐπὶ τὸν βασιλέα ('raised his hand against the king') renders אָרָא נַפְשׁוֹ, a Hebraism for armed revolt/rebellion (cf. 1 Kgdms 24:7; 3 Kgdms 11:26–27); names Sheba's crime: treason against David.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐπῆρεν

→ object specification

χείρ (acc. χεῖρα): 'hand'; in the idiom 'lift the hand against' = rebel/attack; renders ΤῚ.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐπὶ

against

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπί + accusative: 'against'; 'against king David' — the object of Sheba's treasonous gesture.

τὸν

the

Accusative

article

→ noun-phrase marking

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

βασιλέα

king

Accusative

object of ἐπί (David by title)

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; the title underscores that Sheba's offense is not a private quarrel but rebellion against the LORD's anointed sovereign.

Δαυιδ

David

appositive to βασιλέα (indeclinable proper noun)

→ participant identification

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

δότε

give

Aor Act Impv 2 Pl · δίδωμι

main verb (Joab's demand: imperative)

→ ingressive aorist imperative

δίδωμι (aor. impv. 2 pl. δότε): 'give / hand over'; renders יָנִי; the plural addresses the city's people: surrender the one man Sheba, and the siege is over.

αὐτόν

him

Accusative

direct object of δότε

→ participant reference

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

μοι

to me

Dative

dative (indirect object: 'to me')

→ participant reference or interest

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

μόνον

alone / only

Accusative

adjective/adverb (modifying αὐτόν: 'him alone')

→ object specification

μόνος (acc. μόνον): 'alone / only'; 'give him alone' — the single rebel, no one else; the word crystallizes the bargain: one life for the whole city.

καὶ

and

coordinate conjunction (result of compliance)

→ discourse linkage or contrast

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

ἀπελεύσομαι

I will depart / withdraw

Fut Mid Indic 1 Sg · ἀπέρχομαι

main verb (Joab's promise)

→ predictive future (conditional pledge)

ἀπέρχομαι (fut. mid. ἀπελεύσομαι): 'go away / depart / withdraw'; the future pledges the lifting of the siege upon Sheba's surrender — the offer that the woman accepts.

ἀπάνωθεν

from / away from

improper preposition + genitive (separation: 'away from')

→ spatial or relational framing

ἀπάνωθεν: 'from above / away from'; a doubly-compounded form (ἀπό + ἄνωθεν); 'I will withdraw from the city', i.e. raise the siege and leave.

τῆς

the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive object of ἀπάνωθεν

→ relational specification

πόλις (gen. πόλεως): 'city'; the besieged Abel, from which Joab promises to withdraw.

καὶ

and

narrative conjunction (the woman's reply)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπεν): introduces the woman's decisive reply, accepting the terms.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject

→ participant prominence

γυνή: 'woman'; the wise woman, now closing the deal with brisk authority.

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

object of πρὸς (indeclinable proper noun)

→ participant identification

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

ἰδοὺ

behold

interjection (presentative particle)

→ discourse linkage or contrast

ἰδοὺ: 'behold / see'; renders הִנֵּה; the presentative particle introduces her confident pledge, as if the deed were as good as done.

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 ριφήσεται

→ participant prominence

κεφαλή: 'head'; renders שׂכָּר; Sheba's severed head — the agreed token of his surrender, to be cast over the wall to Joab.

αὐτοῦ

his

Genitive

genitive of possession (Sheba's head)

→ relational specification

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

ρίφήσεται

shall be thrown

Fut Pass Indic 3 Sg · ρίπτω

main verb (the woman's pledge)

→ predictive future passive

ρίπτω (fut. pass. ριφήσεται): 'throw / cast / hurl'; renders הִשָּׁלַךְ / הִשָּׁלַח; the future passive promises the action as certain — the head will be thrown over the wall; her quiet authority guarantees the city's deliverance.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

σέ

you

Accusative

object of πρὸς (Joab)

→ participant reference

σύ (acc. σέ): 'you'; the head will be cast 'to you' (Joab), delivering the rebel personally to the commander.

διὰ

over / through

preposition + genitive (path: 'over the wall')

→ spatial or relational framing

διὰ + genitive: 'through / over'; διὰ τοῦ τείχους ('over/through the wall') describes the head being flung across the very wall the army meant to demolish — wisdom, not siege-works, breaches the impasse.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τείχους

wall

Genitive

genitive object of διὰ

→ relational specification

τείχος (gen. τείχους): 'wall'; the city-wall, from which the head will be thrown — the same wall from which the woman first called (v. 16) and which the army intended to demolish (v. 15).

22 καὶ εἰσῆλθεν ἡ γυνὴ πρὸς πάντα τὸν λαὸν καὶ ἐλάλησεν πρὸς πᾶσαν τὴν πόλιν ἐν τῇ σοφίᾳ αὐτῆς καὶ ἀφεῖλεν τὴν κεφαλὴν Σαββε υἱοῦ Βοχορι καὶ ἔβαλεν πρὸς Ἰωαβ καὶ ἐσάλπισεν ἐν κερατίνῃ καὶ διεσπάρησαν ἀπὸ τῆς πόλεως ἀνὴρ εἰς τὰ σκηνώματα αὐτοῦ καὶ Ἰωαβ ἀπέστρεψεν εἰς Ἱερουσαλημ πρὸς τὸν βασιλέα

And the woman went in to all the people, and spoke to the whole city in her wisdom; and they cut off the head of Sheba son of Bichri and threw it to Joab. And he blew the ram's-horn, and they were scattered from the city, every man to his tents; and Joab returned to Jerusalem, to the king.

Resolution: the city saved, the revolt ended

καὶ εἰσῆλθεν ἡ γυνή

The wise woman's διπλωματία succeeds: she persuades the whole city ἐν τῇ σοφίᾳ αὐτῆς ('by her wisdom'), Sheba is beheaded and his head thrown to Joab, and the trumpet (κερατίνη) — the very instrument that began the revolt (v. 1) — now sounds its end. The dispersal-formula ἀνὴρ εἰς τὰ σκηνώματα αὐτοῦ deliberately echoes Sheba's rallying-cry of v. 1, framing the whole rebellion; Joab returns to the king, his command restored.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν
went in

Aor Act Indic 3 Sg· εἰσερχομαι

main verb (the woman addresses the city)

→ constative aorist

εἰσερχομαι (aor. εἰσῆλθεν): 'go in / enter'; the woman goes in among the people to win their assent to the plan.

ἡ
the

Nominative

article

→ noun-phrase marking

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

γυνή
woman

Nominative

subject

→ participant prominence

γυνή: 'woman'; the wise woman, now persuading her fellow-citizens to execute Sheba.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

πάντα

all

Accusative

attributive adjective (modifying τὸν λαόν)

→ object specification

πᾶς (acc. sg. masc. πάντα): 'all'; 'all the people' — the whole populace she must convince.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

object of πρὸς

→ object specification

λαός: 'people'; here the inhabitants of Abel, whom the woman addresses.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the woman's persuasion)

→ constative aorist

λαλέω (aor. ἐλάλησεν): 'speak'; she addresses the whole city, deploying her wisdom to gain consent for Sheba's execution.

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).

πᾶσαν

all / the whole

Accusative

attributive adjective (modifying τὴν πόλιν)

→ object specification

πᾶς (acc. sg. fem. πᾶσαν): 'all / whole'; 'the whole city' — by metonymy its entire population.

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

object of πρὸς (metonymy for its people)

→ object specification

πόλις: 'city'; here by metonymy the citizenry she persuades.

ἐν

in / by

preposition + dative (instrumental/manner)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

σοφία

wisdom

Dative

dative of manner/means ('in/by her wisdom')

→ sphere or reference

σοφία: 'wisdom / skill'; renders חָכְמָה; the abstract noun naming the very quality (cf. σοφία, v. 16) by which she saves the city — the narrative's verdict on her as the embodiment of wise counsel over against the violence of war.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀφείλεν

cut off / removed

Aor Act Indic 3 Sg · ἀφαιρέω

main verb (the beheading)

→ constative aorist (collective subject: the people)

ἀφαιρέω (aor. ἀφείλεν): 'take away / remove / cut off'; renders חָטַקְתָּ / כָּרַתְתָּ; the singular verb has a collective subject (the citizens, or the city), 'they cut off' Sheba's head; the deed is dispatched without ceremony.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head

Accusative

direct object of ἀφείλεν

→ object specification

κεφαλὴ: 'head'; Sheba's head, severed as the woman pledged (v. 21).

Σαβεε

Sheba

genitival (indeclinable; 'head of Sheba')

→ participant identification

Σαβεε: transliterated proper name rendered in Greek letters; here it functions as genitival (indeclinable; 'head of Sheba').

υἱοῦ

son

Genitive

genitive in apposition (patronymic)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive in apposition (patronymic).

Βοχορι

Bichri

genitival patronymic (indeclinable proper noun)

→ participant identification

Βοχορι: transliterated proper name rendered in Greek letters; here it functions as genitival patronymic (indeclinable proper noun).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔβαλεν

threw / cast

Aor Act Indic 3 Sg · βάλλω

main verb (the head is thrown)

→ constative aorist

βάλλω (aor. ἔβαλεν): 'throw / cast'; renders הִזְשִׁיחַ; the head is flung over the wall to Joab, fulfilling רָאוּתָהּ of v. 21 and ending the siege.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Ιωαβ

Joab

object of *πρός* (indeclinable proper noun)

→ participant identification

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

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 end*)

→ constative aorist

σαλπίζω (aor. ἐσάλπισεν): 'sound the trumpet'; renders *נִצְּחַ*; Joab's trumpet-blast now signals the dispersal of the army — deliberately mirroring Sheba's trumpet that opened the revolt (v. 1), framing the rebellion with the same instrument.

ἐν

with / on

preposition + dative (instrumental)

→ spatial or relational framing

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

κερατίνη

ram's-horn / trumpet

Dative

dative of instrument

→ sphere or reference

κερατίνη: 'ram's-horn / shofar'; the same instrument Sheba blew to start the revolt (v. 1, ἐν τῇ κερατίνῃ); its second sounding here, to disband the army, closes the inclusio of the rebellion.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διεσπάρησαν

were scattered / dispersed

Aor Pass Indic 3 Pl · διασπείρω

main verb (*the army disbands*)

→ constative aorist passive

διασπείρω (aor. pass. διεσπάρησαν): 'scatter / disperse'; renders *נָצַח* / *נָצְּחַ*; the besieging army breaks up and goes home, the siege over and the rebellion ended.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive object of *ἀπό*

→ relational specification

πόλις (gen. πόλεως): 'city'; the now-delivered Abel, from which the army disperses.

άνήρ

every man

Nominative

subject (distributive: 'each man')

→ participant prominence

άνήρ: distributive 'each man'; the dispersal-formula *άνήρ εις τὰ σκηνώματα αὐτοῦ* ('every man to his tents') pointedly echoes Sheba's rallying-cry of v. 1 (*άνήρ εις τὰ σκηνώματά σου Ισραηλ*) — the revolt ends with the very phrase that began it.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

σκηνώματα

tents / dwellings

Accusative

object of εἰς (destination)

→ object specification

σκήνωμα: 'tent / dwelling'; renders לַחֵיִל; 'every man to his tents' — the troops disband peacefully, the inverse of the secession that scattered them from David in v. 1.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Ιωαβ

Joab

subject (indeclinable proper noun)

→ participant identification

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

ἀπέστρεψεν

returned

Aor Act Indic 3 Sg· ἀποστρέφω

main verb (Joab's return)

→ constative aorist (intransitive: 'turned back')

ἀποστρέφω (aor. ἀπέστρεψεν): 'turn back / return'; here intransitive, 'returned'; Joab goes back to Jerusalem and the king — his command over the army now uncontested, the rival Amasa dead and the revolt crushed.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Ιερουσαλημ

Jerusalem

object of εἰς (indeclinable proper noun)

→ participant identification

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

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βασιλέα

king

Accusative

object of πρὸς (David by title)

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; David, to whom Joab returns — the verse ends with royal authority restored and the commander back at the king's side, setting up the official roster that follows.

23 καὶ Ἰωαβ πρὸς πάσῃ τῇ δυνάμει Ἰσραηλ καὶ Βαναιας υἱὸς Ἰωδαε ἐπὶ τοῦ Χερεθθι καὶ ἐπὶ τοῦ Φελεθθι

And Joab was over all the army of Israel, and Benaiah son of Jehoiada was over the Cherethites and over the Pelethites.

Administrative roster begins (cabinet list)

καὶ Ἰωαβ πρὸς πάσῃ τῇ δυνάμει

The chapter closes with an administrative list of David's chief officers, a near-doublet of 8:16–18. It opens by confirming what the narrative has shown: Joab is over all the army (the rival Amasa eliminated). Benaiah commands the foreign bodyguard. The list signals the restoration of ordered government after the twin revolts of Absalom and Sheba.

καὶ
and

narrative conjunction (list-opening)

→ discourse linkage or contrast

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

Ἰωαβ
Joab

subject (verbless clause: 'Joab [was] over...')

→ participant identification

Ἰωαβ: heads the roster; the verbless clause (with implied 'was') confirms his restored, undisputed command over the army — the very position the appointment of Amasa had threatened.

πρὸς
over

preposition + dative (here: 'over / in charge of')

→ spatial or relational framing

πρὸς + dative: 'at / over'; an unusual construction for 'in charge of', perhaps rendering ὑπὲρ ('over'); the parallel ἐπὶ + genitive in the same verse (ἐπὶ τοῦ Χερεθθι) is the more usual idiom for official oversight.

πάσῃ
all

Dative

attributive adjective (modifying τῇ δυνάμει)

→ sphere or reference

πᾶς (dat. sg. fem. πάσῃ): 'all'; 'all the army of Israel' — the entirety of the national militia under Joab's command.

τῇ
the

Dative

article

→ noun-phrase marking

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

δυνάμει
army / host

Dative

object of πρὸς ('over the army')

→ sphere or reference

δύναμις (dat. δυνάμει): 'power / force / army'; renders הָצָבָה ('host / army'); here the national levy of Israel, over which Joab is commander-in-chief.

Ἰσραηλ
Israel

genitival (indeclinable; 'army of Israel')

→ participant identification

Ἰσραηλ: transliterated proper name rendered in Greek letters; here it functions as genitival (indeclinable; 'army of Israel').

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Βαναιας

Benaiah

Nominative

subject (declined proper noun)

→ participant prominence

Βαναιας: Hellenized form of Hebrew בְּנֵי־יָהּ (Benaiah); here declined as a first-declension masculine (nom. -ας), unlike the chapter's many indeclinable names; commander of David's foreign bodyguard and later of Solomon's army (3 Kgdms 2:35).

υἱὸς

son

Nominative

nominative in apposition (patronymic)

→ participant prominence

υἱός: 'son'; in the patronymic 'Benaiah son of Jehoiada.'

Ιωδαε

Jehoiada

genitival patronymic (indeclinable proper noun)

→ participant identification

Ιωδαε: transliteration of Hebrew יְהוֹיָדָה (Jehoiada); indeclinable; Benaiah's father.

ἐπὶ

over

preposition + genitive (official oversight: 'in charge of')

→ spatial or relational framing

ἐπί + genitive: 'over / in charge of'; the standard idiom for administrative oversight (rendering ὑπὲρ); recurs through the roster (ἐπὶ τοῦ φόρου, v. 24).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Χερεθθι

Cherethites

genitival (indeclinable; collective gentilic under Benaiah)

→ participant identification

Χερεθθι: the Cherethites (see v. 7); the royal bodyguard corps under Benaiah's command.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

over

preposition + genitive (official oversight)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + genitive (official oversight).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Φελεθθι

Pelethites

genitival (indeclinable; collective gentilic under Benaiah)

→ participant identification

Φελεθθι: the Pelethites (see v. 7); the second bodyguard corps, paired with the Cherethites under Benaiah.

24 καὶ Ἀδωνираμ ἐπὶ τοῦ φόρου καὶ Ἰωσαφατ υἱὸς Ἀχιλουθ ἀναμνησκων

And Adoniram was over the forced labor, and Jehoshaphat son of Ahilud was the recorder.

Roster continues (labor-master and recorder) καὶ Ἀδωνираμ ἐπὶ τοῦ φόρου

The list continues with two civil offices: Adoniram over the corvée (forced labor/tribute) and Jehoshaphat son of Ahilud as recorder (ἀναμνησκων, 'the remembrancer'). The mention of a labor-master signals the administrative apparatus of a settled kingdom; the same Adoniram/Adoram will be stoned at the schism (3 Kgdms 12:18).

καὶ
and

coordinate conjunction (list-continuation)

→ discourse linkage or contrast

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

Ἀδωνираμ
Adoniram

subject (verbless clause; indeclinable proper noun)

→ participant identification

Ἀδωνираμ: transliteration of Hebrew אֲדוֹנִירָאִם (Adoniram, also Adoram); indeclinable; the official over the forced labor/corvée; later stoned to death by rebellious Israel at the schism (3 Kgdms 12:18), a grim foreshadowing already latent in the labor-burden he administers.

ἐπὶ
over

preposition + genitive (official oversight)

→ spatial or relational framing

ἐπί + genitive: 'over / in charge of'; the recurring administrative idiom.

τοῦ
the

Genitive

article

→ noun-phrase marking

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

φόρου
forced labor / tribute

Genitive

genitive object of ἐπί (Adoniram's portfolio)

→ relational specification

φόρος: 'tribute / tax / forced labor'; renders אֲדָנִי ('corvée / levy of forced labor'); Adoniram oversees the conscripted labor-gangs — an office whose burden will later spark the northern revolt (3 Kgdms 12:4, 18).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰωσαφατ
Jehoshaphat

subject (verbless clause; indeclinable proper noun)

→ participant identification

Ἰωσαφατ: transliteration of Hebrew יְהוֹשָׁפָאֵת (Jehoshaphat); indeclinable; not the later king of Judah but David's recorder/chancellor (also listed at 8:16).

υἱὸς
son

Nominative

nominative in apposition (patronymic)

→ participant prominence

υἱός: 'son'; in the patronymic 'Jehoshaphat son of Ahilud.'

Αχιλουθ

Ahilud

genitival patronymic (indeclinable proper noun)

→ participant identification

Αχιλουθ: transliteration of Hebrew אֲחִילֻד (Ahilud); indeclinable; Jehoshaphat's father.

ἀναμνησκων

recorder / remembrancer

Pres Act Ptcp Nom Sg Masc · ἀναμνησκω

substantive participle (title: 'the one recording')

→ descriptive present participle (titular function)

ἀναμνησκω (pres. ptcp. ἀναμνησκων): 'remind / call to mind / record'; the substantival participle renders the Hebrew title רִצְקָן ('the recorder / remembrancer / chancellor'), a high court official who kept the royal records and annals — here Jehoshaphat's office.

25 καὶ Σουσα γραμματεὺς καὶ Σαδωκ καὶ Αβιαθαρ ἱερεῖς

And Susa was scribe, and Zadok and Abiathar were priests.

Roster continues (scribe and priests)

καὶ Σουσα γραμματεὺς

The list names the secretary of state (Susa, the γραμματεὺς/scribe) and the two chief priests, Zadok and Abiathar — the dual high-priesthood that characterizes David's reign before Abiathar's deposition under Solomon (3 Kgdms 2:26–27). The pairing of civil and cultic officials rounds out the picture of a fully ordered administration.

καὶ

and

coordinate conjunction (list-continuation)

→ discourse linkage or contrast

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

Σουσα

Susa / Sheva

subject (verbless clause; indeclinable proper noun)

→ participant identification

Σουσα: transliteration of a Hebrew name (שֵׁבָא / Sheva, also Seraiah at 8:17); indeclinable; David's secretary of state; the variant forms across the lists reflect textual fluidity in the name.

γραμματεὺς

scribe / secretary

Nominative

predicate noun (title: 'was scribe')

→ participant prominence

γραμματεὺς: 'scribe / secretary'; renders שֹׁכֵן ('secretary of state / scribe'); a senior administrative official handling royal correspondence and documents — distinct from the later sense of Torah-scholar.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Σαδωκ

Zadok

subject (verbless clause; indeclinable proper noun)

→ participant identification

Σαδωκ: transliteration of Hebrew זָדוּק (Zadok); indeclinable; the priest of the Aaronide/Zadokite line whose descendants will hold the high-priesthood through the monarchy and beyond (cf. Ezek 44:15).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Αβιαθαρ

Abiathar

subject (verbless clause; indeclinable proper noun)

→ participant identification

Αβιαθαρ: transliteration of Hebrew אֲבִיָּאֶתָר (Abiathar); indeclinable; the surviving priest of the house of Eli who joined David in his outlaw days (1 Kgdms 22:20–23); later deposed by Solomon for supporting Adonijah (3 Kgdms 2:26–27), fulfilling the doom on Eli's house.

ἱερεῖς

priests

Nominative

predicate noun (title: 'were priests')

→ participant prominence

ἱερεῖς (nom. pl. ἱερεῖς): 'priest'; renders יֹהֵד; the plural covers both Zadok and Abiathar, the dual chief-priesthood of David's reign — a shared office that Solomon will later reduce to one.

26 καὶ γε Ιρας ὁ Ιαριν ἦν ἱερεὺς τοῦ Δαυιδ

And moreover Ira the Jairite was a priest to David.

Roster closes (Ira the Jairite, David's priest)

καὶ γε Ιρας

The roster — and the chapter — closes with one more figure: Ira the Jairite, who 'was priest to David', perhaps a personal chaplain or royal officer. The opening καὶ γε ('and moreover') is the very particle that gives the καίγε recension its name, a fitting last note in a chapter so marked by that revisional style; the orderly list seals the restoration of David's rule after the revolts.

καί

and

coordinate conjunction (with γε: 'and moreover')

→ discourse linkage or contrast

καί: 'and'; with the following γε forms the emphatic καὶ γε ('and indeed / moreover'), the signature rendering of Hebrew וְאֵל (that names the καίγε recension — a fitting hallmark in this section's closing verse.

γε

indeed / moreover

emphatic particle (post-positive, with καί)

→ discourse linkage or contrast

γε: enclitic emphatic particle; καί γε renders Hebrew וְאֵל ('and also / moreover'); the stereotyped use of καί γε for וְאֵל is the defining feature of the καίγε recension to which this part of 2 Kingdoms belongs.

Ιρας

Ira

Nominative

subject (declined proper noun)

→ participant prominence

Ιρας: Hellenized form of Hebrew יִרָא (Ira); here declined as a first-declension masculine (nom. -ας); a personal priest or chief minister of David, also among the mighty men (cf. 23:38).

ὁ

the

Nominative

article (with the gentilic Ιαριν)

→ noun-phrase marking

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

Ἰαριν

Jairite / of Jair

gentilic (indeclinable; 'the Jairite')

→ participant identification

Ἰαριν: transliteration of Hebrew יְיִאֲרִי ('the Jairite', from Jair); indeclinable; the gentilic identifying Ira's clan or town of origin (the Jair of Gilead, or Jattir in Judah).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (copula; the one explicit verb in the roster)

→ durative imperfect (settled status)

εἰμί (impf. ἦν): 'was'; the imperfect copula — the only finite verb in the otherwise verbless roster — states Ira's standing office as David's priest, closing the list (and the chapter) on a note of settled order.

ἱερεὺς

priest

Nominative

predicate noun (title)

→ participant prominence

ἱερεὺς: 'priest'; renders כֹּהֵן; Ira's title 'priest to David' may denote a personal chaplain or a royal officer/minister in David's immediate service (the Hebrew כֹּהֵן can bear the wider sense of 'chief officer', cf. 8:18).

τοῦ

the / to

Genitive

article (with the genitive of relationship)

→ noun-phrase marking

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

Δαυιδ

David

genitive of relationship ('priest to/of David'; indeclinable)

→ participant identification

Δαυιδ: indeclinable; 'priest of David' / 'David's priest' — the personal attachment of the office to the king himself; the chapter ends, as it must, with David's restored and ordered reign.

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.