

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Book of Kingdoms, Chapter 23

ΒΑΣΙΛΕΙΩΝ Β' ΚΓ'

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

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

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

Theme

David's last words and the deeds of his mighty men frame the kingdom in promise, loyalty, and blood-forged service.

Translation & textual notes

The Greek text of 2 Kingdoms 23 (= 2 Samuel 23) 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 falls into two sharply contrasting halves. Verses 1–7 preserve 'the last words of David' (οἱ λόγοι Δαυιδ οἱ ἔσχατοι), a dense, archaic poetic oracle of self-presentation: David is the man raised on high (ὃν ἀνέστησεν κύριος), the anointed of the God of Jacob (χριστὸν θεοῦ Ιακωβ), and the sweet psalmist of Israel (εὐπρεπεῖς ψαλμοὶ Ἰσραηλ); the Spirit of the LORD speaks by him (πνεῦμα κυρίου ἐλάλησεν ἐν ἐμοί), and the just ruler is likened to the morning light at

sunrise (φωτὶ πρωΐας). The oracle is notoriously difficult in both Hebrew and Greek, and the LXX of vv. 4–7 is in places obscure, reproducing the compression of its Vorlage rather than smoothing it. Verse 5 invokes the everlasting covenant (διαθήκην αἰώνιον) that YHWH has 'set in order' for David's house, while v. 6 dismisses the lawless (ὁ παράνομος) as thorns to be burnt. Verses 8–39 are an entirely different genre: the roll of David's mighty men (τῶν δυνατῶν Δαυιδ). The Three are named first (vv. 8–12) — Iebosthe/Adino, who slew eight hundred at one stroke; Eleazar, whose hand clave to the sword (προσεκολλήθη ἡ χεὶρ αὐτοῦ πρὸς τὴν μάχαιραν); and Samaia, who held the plot of lentils. The exploit of the water drawn from the well of Bethlehem and poured out to the LORD (ἔσπεισεν αὐτὸ τῷ κυρίῳ, vv. 13–17) crowns the section. Then come Abessa and Banaia (vv. 18–23), the latter killing two sons of Ariel of Moab and a lion in a pit on a snowy day, and finally the long list of the Thirty (vv. 24–39), a catalogue of names and gentilics that is heavily transliterated and textually unstable, closing with Ourias the Hittite (Ουρίας ὁ Χετταῖος) and the summary tally 'thirty-seven in all.' In the names list the LXX simply transcribes the Hebrew proper nouns and clan-gentilics; most are indeclinable and are treated here as kind 'x' with no case.

Discourse structure of the chapter

A · 23:1–7

The last words of David: the oracle of the anointed and the just ruler

The chapter opens with a superscription marking these as David's final, weighty words (vv. 1–2): he is the man raised up, the anointed of the God of Jacob, the sweet psalmist of Israel, and the Spirit of the LORD speaks through him. The God of Israel declares that one who rules over men justly, in the fear of God, is like the light of morning at sunrise after rain (vv. 3–4). David affirms that God has established an everlasting covenant with his house (v. 5), while the lawless are like thrown-away thorns, not gathered by hand but burnt with iron and fire (vv. 6–7).

B · 23:8–12

The roll of the Three: Iebosthe, Eleazar, and Samaia

The catalogue of David's mighty men begins with the first triad. Iebosthe the Chananite, chief of the Three, slew eight hundred at one stroke (v. 8). Eleazar son of his uncle stood with David against the Philistines until his hand grew weary and clave to the sword, and the LORD wrought a great deliverance (vv. 9–10). Samaia son of Asa held a plot full of lentils when the people fled, and the LORD again wrought a great deliverance (vv. 11–12).

C · 23:13–17

The water of the well of Bethlehem poured out to the LORD

Three of the thirty came down to David at the cave of Odollam while a Philistine garrison held Bethlehem (vv. 13–14). David longed for water from the well at Bethlehem's gate (v. 15); the three broke through the Philistine camp, drew the water, and brought it to David (v. 16). He refused to drink it, pouring it out to the LORD as the blood of the men who risked their lives, declaring it would be wrong to drink it (v. 17).

D · 23:18–23

Abessa and Banaias: champions ranked beside the Three

Abessa brother of Joab was chief of the Three and slew three hundred (vv. 18–19). Banaias son of Iodae performed great deeds — he struck down two sons of Ariel of Moab, killed a lion in a pit on a snowy day (v. 20), and slew a formidable Egyptian with the Egyptian's own spear (v. 21). For these deeds Banaias won renown among the Thirty and was set by David over his bodyguard (vv. 22–23).

E · 23:24–39

The catalogue of the Thirty

The long roll of the Thirty follows: Asael brother of Joab, Eleanan, and a sequence of warriors identified by patronymic and clan-gentilic across the towns and regions of Israel (vv. 24–38). The list closes with Ourias the Hittite (v. 39), the husband of Bathsheba whose name silently recalls David's gravest sin, and a final summary tally: thirty-seven in all.

1 καὶ οὗτοι οἱ λόγοι Δαυιδ οἱ ἔσχατοι πιστὸς Δαυιδ υἱὸς Ιεσσαὶ καὶ πιστὸς ἀνὴρ ὃν ἀνέστησεν κύριος ἐπὶ χριστὸν θεοῦ Ιακωβ καὶ εὐπρεπεῖς ψαλμοὶ Ισραηλ

And these are the last words of David: faithful is David son of Jesse, and faithful the man whom the LORD raised up to be the anointed of the God of Jacob, and lovely are the psalms of Israel.

Superscription introducing the oracle (poetic unit set off from preceding narrative)

καὶ οὗτοι οἱ λόγοι Δαυιδ οἱ ἔσχατοι

The heading οὗτοι οἱ λόγοι Δαυιδ οἱ ἔσχατοι ('these are the last words of David') frames vv. 1–7 as a deliberate counterpart to the song of ch. 22, marking this as David's final testamentary oracle. The fourfold self-presentation (son of Jesse / man raised up / anointed of the God of Jacob / psalmist of Israel) is built on a chain of nominal clauses with no finite verb until ἀνέστησεν, in the manner of archaic Hebrew poetry.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis linking to ch. 22)

→ discourse linkage or contrast

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

οὗτοι

these

Nominative

demonstrative pronoun (subject of nominal clause)

→ participant reference

οὗτος: 'this / these'; the masculine plural agrees with λόγοι; the cataphoric demonstrative points forward to the oracle that follows, a standard heading-formula (cf. ταῦτα τὰ ὀνόματα at v. 8).

οἱ

the

Nominative

article (with λόγοι)

→ noun-phrase marking

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

λόγοι

words

Nominative

predicate nominative (nominal clause: 'these are the words')

→ participant prominence

λόγος: 'word / saying'; renders רִבְרִיב; οἱ λόγοι ... οἱ ἔσχατοι ('the last words') marks the oracle as a final, weighty testamentary utterance comparable to the deathbed blessings of Jacob (Gen 49) and Moses (Deut 33).

Δαυιδ

of David

genitive of possession (indeclinable proper noun: 'words of David')

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX of Kingdoms; here possessive ('David's words').

οἱ

the

Nominative

article (second article in attributive position with ἔσχατοι)

→ noun-phrase marking

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

ἔσχατοι

last

Nominative

attributive adjective (second-attributive position: 'the words, the last ones')

→ participant prominence

ἔσχατος: 'last / final'; renders וְהָאֵלֶּיךָ; the second-attributive construction οἱ λόγοι ... οἱ ἔσχατοι reproduces Hebrew word-order and emphasises finality — these are David's concluding words.

πιστός

faithful

Nominative

predicate adjective (nominal clause: 'faithful is David')

→ participant prominence

πιστός: 'faithful / trustworthy'; here the LXX renders a difficult Hebrew text (אֱמִן, 'oracle of'), apparently reading a form of אֱמִן ('be faithful'); the resulting Greek presents David himself as πιστός, opening the oracle with a declaration of his trustworthiness.

Δαυιδ

David

subject of nominal clause (indeclinable proper noun)

→ participant identification

Δαυιδ: here nominative in sense (subject of πιστός), though formally indeclinable.

υἱός

son

Nominative

apposition to Δαυιδ ('David, son of Jesse')

→ participant prominence

υἱός: 'son'; renders בֶּן; the patronymic υἱὸς Ἰεσσαί identifies David by lineage, the standard epic mode of naming a hero.

Ἰεσσαί

of Jesse

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

→ participant identification

Ἰεσσαί: transliteration of Hebrew יֵשׁוּעַ (Jesse); indeclinable; David's father, of Bethlehem (cf. 1 Kingdoms 16).

καὶ

and

coordinate conjunction (linking parallel nominal clauses)

→ discourse linkage or contrast

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

πιστός

faithful

Nominative

predicate adjective (second nominal clause, parallel to first πιστός)

→ participant prominence

πιστός (repeated): the anaphoric repetition reinforces the oracle's opening self-characterisation; David is twice declared 'faithful', as son of Jesse and as the man raised up by God.

άνήρ

man

Nominative

subject of second nominal clause ('faithful the man')

→ participant prominence

άνήρ: 'man'; renders אִישׁ ('the man'), the elevated term that opens the parallel Hebrew oracle of Balaam (Num 24:3, 15); the choice of άνήρ marks David's heroic stature.

ὃν

whom

Accusative

relative pronoun (accusative object of ἀνέστησεν)

→ participant reference

ὃς: relative pronoun; the accusative ὃν introduces the only finite verb of the verse, attaching the relative clause to άνήρ.

ἀνέστησεν

raised up

Aor Act Indic 3 Sg · ἀνίστημι

verb of relative clause (divine elevation of David)

→ constative aorist (the decisive act of David's exaltation)

ἀνίστημι: 'raise up / set up / establish'; renders אִשְׁתָּקִי; transitive aorist ('raised up'); the LXX reads the difficult Hebrew אֶלְעָלָהּ (Aor Act Indic 3 Sg) as God's act of raising David to be his anointed — the same verb used of God's raising up of judges and kings (cf. Judg 2:16, 18).

κύριος

the LORD

Nominative

subject of ἀνέστησεν (divine agent)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH is the agent of David's exaltation; the nominative subject grounds David's royal status in divine election, not human achievement.

ἐπὶ

to / for

preposition + accusative (purpose/result: appointment as anointed)

→ spatial or relational framing

ἐπὶ + accusative: here marking appointment 'to' an office ('raised him up to be the anointed'); renders the Hebrew construction of elevation to status.

χριστόν

anointed one

Accusative

accusative of office/predicate (the role to which David is raised)

→ object specification

χριστός: 'anointed one'; renders מָשִׁיחַ (messiah); the title χριστὸς θεοῦ Ἰακωβ ('the anointed of the God of Jacob') marks David's kingship as a sacral, covenant office and is foundational for later messianic reading of the Davidic line.

θεοῦ

of God

Genitive

genitive of relationship (with χριστόν: 'anointed of God')

→ relational specification

θεός: 'God'; renders יְהוָה; the genitive θεοῦ Ἰακωβ binds David's anointing to the ancestral covenant God.

Ἰακωβ

of Jacob

genitive of relationship (indeclinable: 'God of Jacob')

→ participant identification

Ἰακωβ: transliteration of Hebrew יַעֲקֹב (Jacob); indeclinable; 'the God of Jacob' is a venerable patriarchal title (cf. Ps 19:1 LXX) linking David to the covenant founders.

καὶ

and

coordinate conjunction (introducing fourth self-description)

→ discourse linkage or contrast

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

εὐπρεπεῖς

lovely / fitting

Nominative

predicate adjective (nominal clause: 'lovely are the psalms')

→ participant prominence

εὐπρεπής: 'comely / seemly / pleasant'; renders נָעִימַת ('pleasant / sweet'); applied to ψαλμοί it yields 'the lovely psalms of Israel', the LXX's rendering of 'the sweet psalmist of Israel' — reading the Hebrew of praise-song rather than of a singer.

ψαλμοί

psalms

Nominative

subject of nominal clause ('the psalms of Israel are lovely')

→ participant prominence

ψαλμός: 'psalm / song sung to the harp'; renders שִׁירֹת ('songs'); the LXX construes the Hebrew as 'the lovely songs of Israel' (collective) rather than the personal 'sweet psalmist', associating David with the whole psalmody of Israel.

Ἰσραηλ

of Israel

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

→ participant identification

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here possessive/objective genitive marking the psalms as Israel's.

2 πνεῦμα κυρίου ἐλάλησεν ἐν ἐμοί καὶ ὁ λόγος αὐτοῦ ἐπὶ γλώσσης μου

The Spirit of the LORD spoke by me, and his word was upon my tongue.

Prophetic self-authentication (grounds the oracle's authority)

πνεῦμα κυρίου ἐλάλησεν

v. 2 grounds the oracle in inspiration: the Spirit of the LORD speaks 'in/by me' (ἐν ἐμοί) and his word is upon David's tongue, the classic prophetic claim that the utterance is YHWH's own. The two cola (πνεῦμα ... ἐλάλησεν / ὁ λόγος ... ἐπὶ γλώσσης) are synonymous parallelism, the second clause verbless in the manner of Hebrew poetry.

πνεῦμα

Spirit

Nominative

subject of ἐλάλησεν

→ participant prominence

πνεῦμα: 'spirit / breath / wind'; renders Πῠ; πνεῦμα κυρίου ('the Spirit of the LORD') is the agent of prophetic and charismatic empowerment throughout Kingdoms (cf. 1 Kingdoms 16:13, where the Spirit rushes on David at his anointing).

κυρίου

of the LORD

Genitive

genitive of source (with πνεῦμα: 'Spirit of the LORD')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the genitive identifies the Spirit as YHWH's own.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the Spirit's act of speaking)

→ constative aorist (the inspired utterance as a completed event)

λαλέω: 'speak'; renders לָאָלַם; the aorist ἐλάλησεν ἐν ἐμοί ('spoke in/by me') presents David as the mouthpiece through whom the Spirit speaks — the foundational claim of prophetic inspiration.

ἐν

in / by

preposition + dative (instrumental/locative: 'in/by me')

→ spatial or relational framing

ἐν + dative: here the instrumental-locative ἐν ἐμοί renders Hebrew בִּי ('in me / by me'), the idiom for prophetic mediation — the Spirit speaks through the prophet.

ἐμοί

me

Dative

object of ἐν (first-person pronoun: the prophet as medium)

→ participant reference or interest

ἐγώ (dat. ἐμοί): emphatic first-person pronoun; David identifies himself as the locus of the Spirit's speech.

καὶ

and

coordinate conjunction (linking parallel cola)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with λόγος)

→ noun-phrase marking

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

λόγος

word

Nominative

subject of verbless clause ('his word is upon my tongue')

→ participant prominence

λόγος: 'word'; renders דְּבַר ('word / utterance'); ὁ λόγος αὐτοῦ ('his word', i.e. YHWH's) on David's tongue is the parallel to the Spirit speaking in him — divine word and human organ united.

αὐτοῦ

his

Genitive

genitive of possession (with λόγος: 'his word', referring to YHWH)

→ relational specification

αὐτός (gen. αὐτοῦ): refers back to κύριος; the word is YHWH's, not David's own.

ἐπὶ

upon

preposition + genitive (location: 'upon my tongue')

→ spatial or relational framing

ἐπί + genitive: 'upon / on'; ἐπὶ γλώσσης μου ('upon my tongue') renders יְגִשָּׁל לִי, the idiom for words ready to be spoken — the divine message poised on the speaker's tongue.

γλώσσης

tongue

Genitive

genitive object of ἐπὶ (the organ of speech)

→ relational specification

γλῶσσα: 'tongue / language'; renders לִשָּׁנָה; the tongue as the instrument on which the divine word rests completes the image of inspired speech.

μου

my

Genitive

genitive of possession (with γλώσσης: 'my tongue')

→ relational specification

ἐγώ (gen. μου): first-person possessive; the tongue is David's, but the word upon it is God's.

3 λέγει ὁ θεὸς Ἰσραὴλ ἔμοι ἐλάλησεν φύλαξ Ἰσραὴλ παραβολὴν εἰπόν ἐν ἀνθρώπῳ πῶς κραταιώσητε φόβον θεοῦ

The God of Israel speaks; to me the guardian of Israel spoke a parable: 'Speak concerning a man: how will you make strong the fear of God?'

Introduction of the divine oracle proper (quoted speech within the oracle)

λέγει ὁ θεὸς Ἰσραὴλ

v. 3 introduces the content of the oracle as direct divine speech: the God of Israel, named also φύλαξ Ἰσραὴλ ('the guardian of Israel'), speaks a παραβολή to David. The LXX of the quoted oracle is compressed and obscure; εἰπόν ... πῶς κραταιώσητε φόβον θεοῦ renders a difficult Hebrew text about the just ruler, here phrased as an exhortation/question about establishing the fear of God among men.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (speech-introduction, historic present)

→ historic present (vivid immediacy of the divine word)

λέγω: 'say'; the present λέγει gives the divine utterance ongoing force, as in the prophetic formula τάδε λέγει κύριος; here it introduces the speech of the God of Israel.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject of λέγει

→ participant prominence

θεός: 'God'; renders יְהוָה; ὁ θεός Ισραηλ ('the God of Israel') is the speaker of the oracle's core, paralleled in the next colon by φύλαξ Ισραηλ.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable; 'the God of Israel' designates YHWH as the covenant deity who addresses David.

ἐμοί

to me

Dative

dative of indirect object (recipient of the divine speech)

→ participant reference or interest

ἐγώ (dat. ἐμοί): emphatic; fronted for emphasis — 'to me' (David) the guardian of Israel spoke.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the act of divine address to David)

→ constative aorist (the oracle as a completed utterance)

λαλέω: 'speak'; renders דִּבֶּר; the aorist ἐλάλησεν parallels v. 2, reinforcing that the παραβολή David relays was genuinely spoken to him by God.

φύλαξ

guardian

Nominative

subject of ἐλάλησεν (divine title in apposition to ὁ θεός)

→ participant prominence

φύλαξ: 'guard / watchman / keeper'; renders רֹקֵחַ ('Rock') in some witnesses but here apparently a text reading 'guardian/keeper of Israel'; the title φύλαξ Ισραηλ echoes the protective imagery of Ps 120:4 LXX (ὁ φυλάσσων τὸν Ισραηλ).

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: indeclinable; the genitive marks God as Israel's protector.

παραβολήν

parable

Accusative

direct object of ἐλάλησεν (the content spoken)

→ object specification

παραβολή: 'parable / proverb / figured saying'; renders **לְפָנָיו**; here it labels the following compressed, riddling oracle about the just ruler as a wisdom-saying.

εἰπὼν

speak / say

Aor Act Impv 2 Sg · λέγω

imperative opening the quoted oracle ('speak concerning a man')

→ aorist imperative (command introducing the riddle)

λέγω (aor. impv. εἰπὼν): 'speak / say'; the irregular aorist imperative εἰπὼν (= εἰπέ) opens the quoted divine saying; the LXX renders an obscure Hebrew clause, construing it as a command to speak/declare concerning the human ruler.

ἐν

concerning / among

preposition + dative (reference: 'concerning a man')

→ spatial or relational framing

ἐν + dative: here with reference/sphere sense ('concerning / in the case of a man'); the LXX renders a difficult Hebrew text about the one who rules over men (**לְפָנָיו**).

ἄνθρωπῳ

a man

Dative

object of ἐν (the human subject of the saying)

→ sphere or reference

ἄνθρωπος: 'man / human being'; renders **לְפָנָיו**; in the Hebrew the ruler rules 'over men'; the LXX's ἐν ἄνθρωπῳ keeps the focus on humankind as the sphere of just rule and the fear of God.

πῶς

how

interrogative adverb (introducing the oracle's question)

→ clausal contribution

πῶς: 'how?'; the interrogative frames the saying as a question — how the fear of God is to be made strong — reflecting the LXX's attempt to render a syntactically dense Hebrew clause.

κραταιώσητε

you will make strong

Aor Act Subj 2 Pl · κραταιόω

deliberative subjunctive (verb of the oracle's question)

→ deliberative aorist subjunctive (how the fear of God is to be established)

κραταιόω: 'strengthen / make strong / take firm hold of'; renders **יָצַח**; the deliberative subjunctive with πῶς ('how will/should you strengthen') makes the fear of God the object to be firmly established by the just ruler.

φόβον

fear

Accusative

direct object of κραταιώσητε ('make strong the fear')

→ object specification

φόβος: 'fear / reverence'; renders **יָצַח**; φόβος θεοῦ ('the fear of God') is the wisdom-tradition's term for true piety (cf. Prov 1:7), here the goal of the just ruler's governance.

θεοῦ

of God

Genitive

objective genitive (with φόβον: 'the fear of God')

→ relational specification

θεός (gen. θεοῦ): the genitive marks God as the object of the reverent fear that the just ruler is to strengthen.

4 καὶ ἐν θεῷ φωτὶ πρωίας ἀνατεῖλαι ἥλιος τὸ πρωὶ οὐ παρήλθεν ἐκ φέγγους καὶ ὡς ἐξ ὑετοῦ χλόης ἀπὸ γῆς

and in God, like the light of morning when the sun rises; the morning did not pass away from its brightness, and it is as the green grass that springs from the earth after rain.

Continuation of the oracle: simile of the just ruler as morning light καὶ ἐν θεῷ φωτὶ πρωίας

v. 4 develops the oracle's central simile: the just ruler who governs in the fear of God is like the light of dawn at sunrise and like grass sprouting after rain — images of life-giving radiance and freshness. The LXX is notably obscure here, rendering a compressed and textually difficult Hebrew couplet about morning light, unclouded sun, and rain on the grass; the syntax (with the infinitive ἀνατεῖλαι) is loose, mirroring the poetry's compression.

καὶ
and

coordinate conjunction (continuing the simile)

→ discourse linkage or contrast

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

ἐν
in

preposition + dative (sphere: 'in God')

→ spatial or relational framing

ἐν + dative: 'in'; ἐν θεῷ ('in God') continues from v. 3 — the ruler governs 'in the fear of God' / 'in God', the sphere of the simile that follows.

θεῷ
God

Dative

object of ἐν ('in God')

→ sphere or reference

θεός (dat. θεῷ): the just ruler acts 'in God'; the dative continues the sphere of godly governance into the dawn-simile.

φωτὶ
light

Dative

dative of comparison (like 'the light of morning')

→ sphere or reference

φῶς (dat. φωτὶ): 'light'; renders נֹרָא; the dative φωτὶ πρωίας ('the light of morning') begins the central simile — the just ruler is like the radiance of dawn.

πρωίας

of morning

Genitive

genitive of relationship (with φωτί: 'light of morning')

→ relational specification

πρωία: 'morning / early hour'; renders בֶּקֶר; the morning light is the image of fresh, life-giving rule.

ἀνατείλαι

when the sun rises / at the rising

Aor Act Inf · ἀνατέλλω

infinitive (temporal/epexegetical: 'when the sun rises')

→ aorist infinitive (the moment of sunrise)

ἀνατέλλω: 'rise / spring up (of the sun, plants)'; renders נָצַח; the aorist infinitive ἀνατείλαι ('to rise / at the rising'), construed loosely with ἥλιος, renders the Hebrew image of the sun rising on a cloudless morning.

ἥλιος

sun

Nominative

subject (of the rising: 'the sun')

→ participant prominence

ἥλιος: 'sun'; renders שֶׁשׁ; the rising sun (ἥλιος ἀνατείλαι) completes the dawn-image of radiant, just rule.

τὸ

the

Accusative

article (with πρωί, adverbial accusative)

→ noun-phrase marking

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

πρωί

morning

Accusative

adverbial accusative of time ('in the morning')

→ object specification

πρωί: 'early / morning'; the substantivised τὸ πρωί functions adverbially ('in the morning'); the LXX repeats the morning-motif, intensifying the dawn-imagery of the simile.

οὐ

not

negative particle (with παρῆλθεν)

→ discourse linkage or contrast

οὐ: negative; here negates παρῆλθεν — the morning light 'did not pass away from its brightness', i.e. the dawn remains undimmed.

παρῆλθεν

passed away

Aor Act Indic 3 Sg · παρέρχομαι

main verb (negated: 'did not pass away')

→ constative aorist (the cloudless persistence of the dawn-light)

παρέρχομαι: 'pass by / pass away'; renders נָצַח; οὐ παρῆλθεν ἐκ φέγγους ('did not pass from brightness') renders the Hebrew of a cloudless morning whose light is not dimmed — the unobscured radiance of righteous rule.

ἐκ

from

preposition + genitive (separation: 'from brightness')

→ spatial or relational framing

ἐκ + genitive: 'out of / from'; here separation — the light does not depart 'from' its brightness.

φέγγους

brightness

Genitive

genitive object of ἐκ ('from brightness')

→ relational specification

φέγγος: 'radiance / brightness'; renders נָצַח; the cloudless brightness of dawn images the clarity and life-giving power of just government.

καὶ

and

coordinate conjunction (introducing second simile)

→ discourse linkage or contrast

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

ὥς

as / like

comparative particle (introducing rain-and-grass simile)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the second simile — the just rule is like the grass that springs from the earth after rain.

ἐξ

from / out of

preposition + genitive (source: 'from rain', elided before vowel)

→ spatial or relational framing

ἐκ/ἐξ + genitive: 'out of / from'; ἐξ ὑετοῦ ('from rain') marks the rain as the source that brings forth the green grass.

ὕετοῦ

rain

Genitive

genitive object of ἔξ ('from rain')

→ relational specification

ὕετός: 'rain / shower'; renders ἡψῆ; the rain that produces fresh growth completes the agricultural image of life-giving rule.

χλόης

of green grass

Genitive

genitive (the tender grass that springs up)

→ relational specification

χλόη: 'young verdure / green grass / tender shoot'; renders ΝΨΤ; the χλόη ἀπό γῆς ('grass from the earth') after rain images vitality and renewal — the fruit of righteous, God-fearing governance.

ἀπὸ

from

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

→ spatial or relational framing

ἀπό + genitive: 'from!'; ἀπὸ γῆς ('from the earth') marks the ground from which the rain-fed grass springs.

γῆς

earth

Genitive

genitive object of ἀπό ('from the earth')

→ relational specification

γῆ: 'earth / ground / land'; renders ὕψ; the earth as the source of the rain-quicken grass closes the double simile of the just ruler's life-giving rule.

5 οὐ γὰρ οὕτως ὁ οἶκός μου μετὰ ἰσχυροῦ διαθήκην γὰρ αἰώνιον ἔθετό μοι ἐτοίμην ἐν παντὶ καιρῷ πεφυλαγμένην ὅτι πᾶσα σωτηρία μου καὶ πᾶν θέλημα ὅτι οὐ μὴ βλαστήσῃ ὁ παράνομος

For is not my house so with the Mighty One? For he has made with me an everlasting covenant, ready in every season and well-guarded; for it is all my salvation and all my desire, that the lawless one shall surely not spring up.

Application: the everlasting covenant with David's house (ground of the oracle)

οὐ γὰρ οὕτως ὁ οἶκός μου

v. 5 turns from simile to David's own house: the LXX renders a difficult Hebrew text, here construed as a rhetorical question ('is not my house so with God?') grounding everything in the διαθήκη αἰώνιος ('everlasting covenant') YHWH has 'set in order' for David (cf. 2 Kingdoms 7; Ps 88:4 LXX). The covenant is ἐτοίμη ('ready') and πεφυλαγμένη ('guarded'), the whole of David's salvation and desire, guaranteeing that the lawless one will not flourish.

οὐ

not

negative particle (opening the rhetorical question)

→ discourse linkage or contrast

οὐ: negative; with γάρ ... οὕτως it opens a rhetorical question ('for is not my house thus...?') expecting an affirmative answer.

γάρ

for

explanatory conjunction (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; grounds the preceding simile in the reality of David's covenant house.

οὕτως

thus / so

adverb of manner ('so / in this way')

→ adverbial qualification

οὕτως: 'thus / so'; here resumptive — David's house stands 'thus' (i.e. secure) before God; the LXX renders an obscure Hebrew construction (כִּי לֹא כֵן).

ὁ

the

Nominative

article (with οἶκος)

→ noun-phrase marking

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

οἶκος

house

Nominative

subject ('my house')

→ participant prominence

οἶκος: 'house / household / dynasty'; renders תִּיב; ὁ οἶκος μου ('my house') is the Davidic dynasty, the object of the everlasting covenant of 2 Kingdoms 7.

μου

my

Genitive

genitive of possession (with οἶκος: 'my house')

→ relational specification

ἐγώ (gen. μου): possessive; the house is David's dynasty.

μετά

with

preposition + genitive (association: 'with the Mighty One')

→ spatial or relational framing

μετά + genitive: 'with'; μετά ἰσχυροῦ ('with the Mighty One') marks the covenant partner — God himself.

ἰσχυροῦ

the Mighty One

Genitive

genitive object of μετά (divine title: 'the Strong/Mighty One')

→ relational specification

ἰσχυρός: 'strong / mighty'; substantivised as a divine title ('the Mighty One') rendering לַיָּה / a Hebrew word for God; the LXX construes David's house as standing secure 'with the Mighty One.'

διαθήκην

covenant

Accusative

direct object of ἔθετο ('made a covenant')

→ object specification

διαθήκη: 'covenant / testament'; renders תְּרִיב; διαθήκη αἰώνιος ('everlasting covenant') is the technical term for the unconditional Davidic covenant (cf. 2 Kingdoms 7:16; Ps 88:29, 35 LXX).

γάρ

for

explanatory conjunction (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the ground of the house's security — the everlasting covenant.

αἰώνιον

everlasting

Accusative

attributive adjective (with διαθήκην: 'everlasting covenant')

→ object specification

αἰώνιος: 'eternal / everlasting'; renders עוֹלָם; marks the Davidic covenant as perpetual and irrevocable.

ἔθετό

he set / made

Aor Mid Indic 3 Sg · τίθημι

main verb (the establishing of the covenant)

→ constative aorist (the decisive covenant-making)

τίθημι (aor. mid. ἔθετο): 'set / place / establish'; renders תָּרַב / שָׂם; the middle ἔθετό μοι ('he established for me') with διαθήκην is the idiom for covenant-making, here God's perpetual ordering of David's dynasty.

μοι

for me

Dative

dative of advantage (the covenant made 'for me')

→ participant reference or interest

ἐγώ (dat. μοι): dative of advantage — the covenant is established to David's benefit.

έτοιμην

ready

Accusative

predicate/attributive adjective (with διαθήκην: 'ready')

→ object specification

έτοιμος: 'ready / prepared'; renders תָּכֵן ('set in order'); the covenant is 'ready' and reliably in place at all times.

έν

in

preposition + dative (temporal: 'in every season')

→ spatial or relational framing

έν + dative: temporal; έν παντί καιρῶ ('at every time') stresses the covenant's perpetual availability.

παντί

every

Dative

attributive adjective (with καιρῶ: 'every season')

→ sphere or reference

πᾶς (dat. παντί): 'every / all'; with καιρῶ marks the covenant as ready in every circumstance.

καιρῶ

season / time

Dative

object of έν (temporal: 'in every season')

→ sphere or reference

καιρός: 'appointed time / season'; renders תָּקַי; the covenant is dependable at every appointed moment.

πεφυλαγμένην

guarded / kept secure

Perf Pass Ptcp Acc Sg Fem · φυλάσσω

perfect participle (attributive with διαθήκην: 'well-guarded')

→ resultative perfect (a settled, abiding state of preservation)

φυλάσσω (perf. pass. ptcp.): 'guard / keep / preserve'; renders נִמְצָא / נִמְצָאָה; the perfect passive participle πεφυλαγμένην stresses the covenant's secure, maintained state — kept safe by God himself.

ὅτι

because / that

causal/explanatory conjunction

→ discourse linkage or contrast

ὅτι: 'because / that'; introduces the ground — the covenant is the whole of David's salvation and desire.

πᾶσα

all

Nominative

attributive adjective (with σωτηρία: 'all my salvation')

→ participant prominence

πᾶς (fem. πᾶσα): 'all / whole'; emphasises that the covenant is the entirety of David's deliverance.

σωτηρία

salvation

Nominative

predicate nominative ('it is all my salvation')

→ participant prominence

σωτηρία: 'salvation / deliverance'; renders נִשְׁלָטָה; the covenant constitutes the sum of David's security and rescue.

μου

my

Genitive

genitive of possession (with σωτηρία: 'my salvation')

→ relational specification

ἐγώ (gen. μου): possessive.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

πάν

all

Nominative

attributive adjective (with θέλημα: 'all my desire')

→ participant prominence

πᾶς (neut. πάν): 'all'; with θέλημα marks the covenant as the totality of David's longing.

θέλημα

desire / will

Nominative

predicate nominative ('and all my desire')

→ participant prominence

θέλημα: 'will / desire / good pleasure'; renders $\gamma\alpha\lambda$ ('delight / desire'); the covenant is the object of David's whole will and delight.

ὅτι

that

conjunction (introducing the covenant's assurance)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the guaranteed outcome — the lawless one will not spring up.

οὐ

not

negative particle (with μή, emphatic negation)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic double negative οὐ μή ('surely not').

μή

not

negative particle (οὐ μή + subjunctive: emphatic denial)

→ discourse linkage or contrast

μή: with οὐ and the aorist subjunctive βλαστήσῃ expresses strong assurance that the lawless one will never flourish.

βλαστήσῃ

shall spring up

Aor Act Subj 3 Sg · βλαστάνω

aorist subjunctive (with οὐ μή: emphatic future denial)

→ emphatic future negation (the lawless will certainly not sprout)

βλαστάνω: 'sprout / spring up / put forth'; renders $\pi\alpha\psi$; the agricultural verb (echoing the $\chi\lambda\acute{o}\eta$ of v. 4) is here negated — unlike the just ruler's life-giving growth, the lawless one will not spring up to flourish.

ὁ

the

Nominative

article (with παράνομος)

→ noun-phrase marking

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

παράνομος

lawless one

Nominative

subject of βλαστήσῃ ('the lawless one')

→ participant prominence

παράνομος: 'lawless / transgressor'; renders $\pi\alpha\psi$ ('worthlessness / wickedness'); ὁ παράνομος ('the lawless one') is the antithesis of the just ruler — the wicked man who, unlike David's covenant house, will not endure (developed in vv. 6–7).

6 ὥσπερ ἄκανθα ἐξωσμένη πάντες αὐτοὶ ὅτι οὐ χειρὶ λημφθήσονται

Like a thorn thrust away are all of them, for they shall not be taken with the hand;

Simile of judgment on the lawless (counterpart to the dawn-simile)

ὥσπερ ἄκανθα ἐξωσμένη

vv. 6–7 close the oracle with a counter-simile: the lawless are like thorns flung aside, too dangerous to grasp by hand, fit only to be burnt. The image inverts the life-giving grass of v. 4 — the wicked produce nothing but useless, painful brambles destined for the fire.

ὥσπερ

like / just as

comparative particle (introducing the thorn-simile)

→ discourse linkage or contrast

ὥσπερ: 'just as / like'; introduces the simile of the lawless as discarded thorns.

ἄκανθα

thorn

Nominative

predicate nominative (the image to which 'all of them' are compared)

→ participant prominence

ἄκανθα: 'thorn / thornbush'; renders γῆρ; the thorn is a stock image of the worthless and dangerous wicked (cf. the burning thorns of judgment).

ἐξωσμένη

thrust away

Perf Pass Ptcp Nom Sg Fem · ἐξωθέω

perfect participle (attributive with ἄκανθα: 'a thorn thrust aside')

→ resultative perfect (a thorn in its cast-off state)

ἐξωθέω (perf. pass. ptcp.): 'thrust out / push away / cast aside'; renders Τῇ ('thrust away'); the perfect passive ἐξωσμένη depicts the thorn as already flung aside — the lawless are rejected and discarded.

πάντες

all

Nominative

subject ('all of them', the lawless)

→ participant prominence

πᾶς (masc. pl. πάντες): 'all'; πάντες αὐτοί ('all of them') refers back to the lawless of v. 5, here likened collectively to discarded thorns.

αὐτοί

they / them

Nominative

intensive pronoun (in apposition to πάντες)

→ participant reference

αὐτός (nom. pl. αὐτοί): intensive/personal pronoun; reinforces πάντες ('they, all of them').

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason — the thorns/lawless cannot be grasped by hand.

οὐ

not

negative particle (with λημφθήσονται)

→ discourse linkage or contrast

οὐ: negative; the thorns are 'not' taken with the bare hand.

χειρὶ

with the hand

Dative

dative of instrument ('with the hand')

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; renders Τῇ; the instrumental dative — thorns are too sharp to be seized by bare hand, an image of the dangerous wicked who must be dealt with by tools (iron and fire, v. 7).

λημφθήσονται

they shall be taken

Fut Pass Indic 3 Pl · λαμβάνω

main verb (negated: 'shall not be taken')

→ predictive future (gnomic certainty about the lawless)

λαμβάνω (fut. pass. λημφθήσονται): 'take / seize / grasp'; renders Πῶς; the future passive (with the LXX's characteristic μφ spelling) states that the thorny wicked cannot be handled directly — they require the iron and fire of v. 7.

7 καὶ ἀνὴρ οὐ κοπιᾷσει ἐν αὐτοῖς καὶ πλήρες σιδήρου καὶ ξύλον δόρατος καὶ ἐν πυρὶ καύσει καυθήσονται αἰσχύνῃ αὐτῶν

and a man shall not toil among them, but they are full of iron and the shaft of a spear, and they shall be utterly burned with fire in their shame.

Conclusion of the oracle: the lawless burnt to nothing

καὶ ἀνὴρ οὐ κοπιᾷσει

v. 7 completes the thorn-simile and the oracle: no one toils to gather such thorns by hand; they require iron implements and a spear-shaft, and in the end are wholly consumed by fire 'in their shame.' The LXX renders an obscure Hebrew couplet about handling thorns with iron and burning them on the spot; the picture of total combustion seals the contrast between the perpetual Davidic house and the perishing lawless.

καὶ

and

coordinate conjunction (continuing the simile)

→ discourse linkage or contrast

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

άνήρ

a man

Nominative

subject of κοπιάσει ('a man shall not toil')

→ participant prominence

άνήρ: 'man'; renders שׂרֵף; here the generic man who would handle thorns — but no one labours to gather them by hand.

οὐ

not

negative particle (with κοπιάσει)

→ discourse linkage or contrast

οὐ: negative; no man toils to handle the thorns directly.

κοπιάσει

shall toil

Fut Act Indic 3 Sg · κοπιάω

main verb (negated: 'shall not labour')

→ predictive future (gnomic)

κοπιάω: 'toil / grow weary / labour'; renders נָאֵל; one does not weary oneself handling thorns by hand — they are dealt with by tools and fire (echoes the עֲקֹפִיָּאֵסֶן of v. 10, but here negated).

ἐν

among / with

preposition + dative (sphere: 'among them')

→ spatial or relational framing

ἐν + dative: 'among / in dealing with'; ἐν αὐτοῖς ('among them') = in handling the thorns.

αὐτοῖς

them

Dative

object of ἐν (the thorns/lawless)

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): refers to the thorns/lawless of v. 6.

καὶ

but / and

coordinate conjunction (adversative in sense)

→ discourse linkage or contrast

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

πλήρης

full

Nominative

predicate adjective (the tools needed: 'full of iron')

→ participant prominence

πλήρης (neut. πλήρης): 'full'; the LXX renders an obscure Hebrew clause about handling thorns with iron — one is 'filled with' (armed with) iron and a spear-shaft to deal with them.

σιδήρου

of iron

Genitive

genitive of content (with πλήρης: 'full of iron')

→ relational specification

σίδηρος: 'iron / iron tool'; renders לְיָדָי; iron implements are required to handle the thorny wicked, who cannot be grasped by hand.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ξύλον

shaft / wood

Nominative

nominative (coordinate with πλήρης: 'and a spear-shaft')

→ participant prominence

ξύλον: 'wood / shaft / staff'; renders יָדָי; ξύλον δόρατος ('the wood/shaft of a spear') is the wooden handle of a spear — another implement for dealing with the thorns at arm's length.

δόρατος

of a spear

Genitive

genitive of relationship (with ξύλον: 'shaft of a spear')

→ relational specification

δόρυ (gen. δόρατος): 'spear'; renders תֵּיִן; the spear-shaft completes the imagery of handling the dangerous thorns/wicked only with weapons, never by hand.

καὶ

and

coordinate conjunction (introducing the burning)

→ discourse linkage or contrast

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

ἐν

with / in

preposition + dative (instrument: 'with fire')

→ spatial or relational framing

ἐν + dative: instrumental; ἐν πυρί ('with fire') marks the means of the thorns' destruction.

πυρὶ

fire

Dative

dative of instrument ('with fire')

→ sphere or reference

πῦρ (dat. πυρί): 'fire'; renders שָׁרֵף; fire is the appointed end of the thorny wicked — burnt up where they lie.

καύσει

with burning

Dative

dative of manner (cognate with καυθήσονται: 'burned with burning')

→ sphere or reference

καύσις: 'a burning / combustion'; the cognate dative καύσει καυθήσονται ('they shall be burned with burning') is a Hebraism intensifying the verb — they will be utterly consumed.

καυθήσονται

they shall be burned

Fut Pass Indic 3 Pl · καίω

main verb (the destruction of the lawless by fire)

→ predictive future (the certain fate of the wicked)

καίω (fut. pass. καυθήσονται): 'burn / consume by fire'; renders שָׂרֵף; with the cognate καύσει it expresses total incineration — the lawless are burnt to nothing, the final image of the oracle.

αἰσχύνῃ

in shame

Dative

dative of manner/attendant circumstance ('in their shame')

→ sphere or reference

αἰσχύνῃ: 'shame / disgrace'; renders תּוֹכַח; the lawless are consumed 'in their shame' — their end is both destruction and disgrace, the opposite of the honoured Davidic house.

αὐτῶν

their

Genitive

genitive of possession (with αἰσχύνῃ: 'their shame')

→ relational specification

αὐτός (gen. pl. αὐτῶν): refers to the lawless; their burning is their shame.

8 ταῦτα τὰ ὀνόματα τῶν δυνατῶν Δαυὶδ Ιεβοσθε ὁ Χαναναῖος ἄρχων τοῦ τρίτου ἐστὶν Αδινων ὁ Ασωναῖος οὗτος ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ ἐπὶ ὀκτακοσίους τραυματίας εἰς ἅπαξ

These are the names of the mighty men of David: Iebosthe the Chananite, chief of the Third; he is Adinon the Asonite. He drew his sword against eight hundred slain at one stroke.

Superscription opening the roll of the mighty men (genre shift to catalogue)

ταῦτα τὰ ὀνόματα τῶν δυνατῶν Δαυὶδ

v. 8 marks a sharp genre shift from poetic oracle to military catalogue. The heading ταῦτα τὰ ὀνόματα τῶν δυνατῶν Δαυὶδ ('these are the names of David's mighty men') introduces the roll of heroes. The first named is the chief of the Three, here Ιεβοσθε/Αδινων (a heavily corrupted name in the textual tradition, corresponding to Josheb-basshebeth/Adino), who killed eight hundred at one stroke. The names that follow are predominantly transliterated Hebrew and indeclinable.

ταῦτα

these

Nominative

demonstrative pronoun (subject of nominal clause)

→ participant reference

οὗτος (neut. pl. ταῦτα): 'these'; the cataphoric demonstrative heads the catalogue, pointing forward to the list of names (cf. the same heading repeated at v. 24).

τὰ

the

Nominative

article (with ὀνόματα)

→ noun-phrase marking

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

ὀνόματα

names

Nominative

predicate nominative ('these are the names')

→ participant prominence

ὄνομα (pl. ὀνόματα): 'name'; renders תַּשְׁמוֹת; ταῦτα τὰ ὀνόματα ('these are the names') is the standard LXX heading-formula for a list or census.

τῶν

of the

Genitive

article (with δυνατῶν)

→ noun-phrase marking

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

δυνατῶν

mighty men

Genitive

genitive (substantival adjective: 'of the mighty men')

→ relational specification

δυνατός: 'mighty / powerful'; substantivised οἱ δυνατοί ('the mighty men') renders הַגִּבּוֹרִים, the technical term for David's elite warriors; the genitive heads the whole catalogue.

Δαυιδ

of David

genitive of possession (indeclinable: 'David's mighty men')

→ participant identification

Δαυιδ: indeclinable; possessive genitive — the heroes belong to David's service.

Ιεβοσθε

Iebosthe

subject in apposition (indeclinable proper noun: first of the Three)

→ participant identification

Ιεβοσθε: transliteration corresponding to Hebrew יֵשֶׁב בַּשָּׁבֶת (Josheb-basshebeth), the chief of David's Three; the name is corrupted in the textual tradition (cf. 'Adino' below); indeclinable.

ὁ

the

Nominative

article (with the gentilic Χαναναῖος)

→ noun-phrase marking

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

Χαναναῖος

the Chananite

Nominative

gentilic adjective in apposition (declined: 'the Chananite/Hachmonite')

→ participant prominence

Χαναναῖος: gentilic 'Canaanite/Chananite'; here rendering Hebrew הַתַּחְמוֹנִי (the Tahchemonite/Hachmonite); declined as a Greek adjective, hence given a case; the clan-designation of the chief warrior.

ἄρχων

chief / ruler

Nominative

apposition (the office: 'chief of the Third')

→ participant prominence

ἄρχων: 'ruler / chief / commander'; renders שָׂרָא; ἄρχων τοῦ τρίτου ('chief of the Third/the third [division]') marks him as head of the elite triad of David's warriors.

τοῦ

of the

Genitive

article (with τρίτου)

→ noun-phrase marking

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

τρίτου

third / the Three

Genitive

genitive (substantival ordinal: 'of the third [rank/division]')

→ relational specification

τρίτος: 'third'; renders the Hebrew הַשְּׁלִישִׁי, the term for the elite officer-corps (the 'Three' / 'thirty' chariot-warriors); the genitive marks him as chief of this corps.

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

copula (equating Iebosthe with Adinon)

→ stative present (identity statement)

εἰμί: 'be'; the copula ἐστίν introduces the alternative/equating name — 'he is Adinon the Asonite', reflecting the doubled naming-tradition of this warrior.

Αδινων

Adinon

predicate of ἐστίν (indeclinable proper noun: alternative name)

→ participant identification

Αδινων: transliteration corresponding to Hebrew אֲדִינוֹן (Adino the Eznite); the LXX preserves a variant naming-tradition equating Iebosthe with Adinon; indeclinable.

ὁ

the

Nominative

article (with the gentilic Ασωναῖος)

→ noun-phrase marking

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

Ασωναῖος

the Asonite

Nominative

gentilic adjective in apposition (declined: 'the Asonite/Eznite')

→ participant prominence

Ασωναῖος: gentilic corresponding to Hebrew אֲדִנְעָנִי ('the Eznite'); declined as a Greek adjective, hence given a case; the clan-designation attached to the name Adinon.

οὗτος

this one / he

Nominative

demonstrative pronoun (subject of ἐσπάσατο)

→ participant reference

οὗτος: 'this one / he'; resumptive demonstrative introducing the warrior's signature exploit, a recurring catalogue device (cf. vv. 9, 18, 21, 23).

ἐσπάσατο

drew

Aor Mid Indic 3 Sg · σπάω

main verb (the warrior's exploit: drawing his sword)

→ constative aorist (the single feat of arms)

σπάω (aor. mid. ἐσπάσατο): 'draw / pull (a sword)'; renders the idiom for drawing a weapon; the middle ἐσπάσατο τὴν ῥομφαίαν ('drew his sword') is the standard expression for unsheathing in battle.

τὴν

the

Accusative

article (with ῥομφαίαν)

→ noun-phrase marking

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

ῥομφαίαν

sword

Accusative

direct object of ἐσπάσατο ('his sword')

→ object specification

ῥομφαία: 'great sword / broadsword'; renders בִּרְחִי/תִּנְחִי; the large slashing sword wielded in the warrior's single devastating feat.

αὐτοῦ

his

Genitive

genitive of possession (with ῥομφαίαν: 'his sword')

→ relational specification

αὐτός (gen. αὐτοῦ): possessive; the sword is the warrior's own.

ἐπὶ

against

preposition + accusative (hostile direction: 'against eight hundred')

→ spatial or relational framing

ἐπὶ + accusative: 'against'; marks the eight hundred slain as the objects of the warrior's assault.

ὀκτακοσίους

eight hundred

Accusative

numeral (modifying τραυματίας: 'eight hundred slain')

→ object specification

ὀκτακόσιοι: 'eight hundred'; renders חַמֵּשׁ וְשָׁלוֹשׁ, the hyperbolic tally (cf. 'three hundred' in the parallel 1 Chron 11:11) magnifies the chief warrior's prowess.

τραυματίας

slain / wounded

Accusative

direct object/accusative of result ('eight hundred slain')

→ object specification

τραυματίας: 'wounded / slain (in battle)'; renders לָלַחַם ('pierced / slain'); the eight hundred fall as battle-casualties in a single engagement.

εἰς

at

preposition + accusative (idiomatic: 'at one [time]')

→ spatial or relational framing

εἰς + accusative: here in the temporal idiom εἰς ἅπαξ ('at one stroke / on a single occasion').

ἅπαξ

once / one stroke

adverb (with εἰς: 'at one time / one stroke')

→ clausal contribution

ἅπαξ: 'once / one time'; the phrase εἰς ἅπαξ ('at one stroke') renders Hebrew מִפְּעֻזָּה תִּפֹּל, underscoring that all eight hundred fell in a single onslaught.

9 καὶ μετ' αὐτὸν Ελεαζαρ υἱὸς πατραδέλφου αὐτοῦ υἱὸς Σουσίτου ἐν τοῖς τρισὶν δυνατοῖς οὗτος ἦν μετὰ Δαυιδ ἐν Σερραν καὶ ἐν τῷ ὀνειδίσαι αὐτὸν ἐν τοῖς ἀλλοφύλοις συνήχθησαν ἐκεῖ εἰς πόλεμον καὶ ἀνέβησαν ἀνὴρ Ἰσραηλ

And after him, Eleazar son of his uncle, son of Sousites, among the three mighty men; he was with David at Serran, and when he defied the Philistines, they were gathered there for battle, and the men of Israel went up.

Second of the Three (catalogue continuation by μετ' αὐτόν formula)

καὶ μετ' αὐτὸν Ελεαζαρ

v. 9 introduces the second of the Three by the catalogue-formula μετ' αὐτόν ('after him'), repeated at v. 11 and v. 24. Eleazar, identified by patronymic, stands with David against the Philistines who muster for battle; the verse sets the scene for his solo exploit in v. 10. The Greek is somewhat rough (ἀνέβησαν ἀνὴρ Ἰσραηλ mixes plural verb with singular collective).

καὶ

and

narrative conjunction (catalogue link)

→ discourse linkage or contrast

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

μετ'

after

preposition + accusative (sequence: 'after him', elided before vowel)

→ spatial or relational framing

μετά + accusative: 'after'; the formula μετ' αὐτόν ('after him') ranks each warrior in the roll after the previous one.

αὐτόν

him

Accusative

object of μετά (the preceding warrior)

→ participant reference

αὐτός (acc. αὐτόν): refers to Iebosthe of v. 8; 'after him' = next in rank.

Ελεαζαρ

Eleazar

subject (indeclinable proper noun: second of the Three)

→ participant identification

Ελεαζαρ: transliteration of Hebrew עֲלֵאזָר (Eleazar, 'God has helped'); the second of David's Three; indeclinable.

υἱός

son

Nominative

apposition to Ελεάζαρ ('son of his uncle')

→ participant prominence

υἱός: 'son'; the patronymic identifies Eleazar's lineage; here υἱός πατραδέλφου ('son of his father's brother') renders the Hebrew patronymic (Dodai/Dodo).

πατραδέλφου

of his uncle

Genitive

genitive of relationship ('son of the uncle')

→ relational specification

πατράδελφος: 'father's brother / paternal uncle'; here the LXX renders the Hebrew name יָדֹד/דֹּדַי (Dodo/Dodai) as a common noun 'uncle', taking it as a kinship term rather than a name.

αὐτοῦ

his

Genitive

genitive of possession (with πατραδέλφου: 'his uncle')

→ relational specification

αὐτός (gen. αὐτοῦ): possessive; the uncle is Eleazar's own.

υἱός

son

Nominative

apposition (second patronymic: 'son of Sousites')

→ participant prominence

υἱός (repeated): a second patronymic follows, reflecting the layered genealogical notices typical of the warrior-roll.

Σουσίτου

of Sousites

Genitive

genitive of relationship (declined patronymic: 'son of Sousites')

→ relational specification

Σουσίτης (gen. Σουσίτου): patronymic/gentilic corresponding to the Hebrew אֲהוֹיָהּ ('the Ahohite'); declined as a Greek noun, hence given a case.

ἐν

among

preposition + dative (membership: 'among the three')

→ spatial or relational framing

ἐν + dative: 'among'; ἐν τοῖς τρισὶν δυνατοῖς ('among the three mighty men') marks Eleazar's membership in the elite triad.

τοῖς

the

Dative

article (with τρισὶν)

→ noun-phrase marking

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

τρῖσιν

three

Dative

numeral (with δυνατοῖς: 'the three mighty men')

→ sphere or reference

τρῖς (dat. τρισὶν): 'three'; renders חֲלוּשָׁה; the Three are David's topmost rank of warriors, distinct from the Thirty.

δυνατοῖς

mighty men

Dative

substantival adjective (with τρισὶν: 'the three mighty men')

→ sphere or reference

δυνατός: 'mighty'; substantival; the Three δυνατοί are the supreme echelon of David's heroes.

οὗτος

this one / he

Nominative

demonstrative pronoun (subject of ἦν)

→ participant reference

οὗτος: resumptive 'he', introducing Eleazar's exploit-narrative (the same catalogue device as v. 8).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (locating Eleazar with David)

→ stative imperfect (ongoing presence at the battle)

εἰμί (impf. ἦν): 'was'; ἦν μετὰ Δαυὶδ ('was with David') sets the scene — Eleazar accompanied David at Serran.

μετὰ

with

preposition + genitive (accompaniment: 'with David')

→ spatial or relational framing

μετὰ + genitive: 'with'; Eleazar's stand was 'with David.'

Δαυιδ

David

object of μετά (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the king with whom Eleazar fought.

ἐν

at / in

preposition + dative (place: 'at Serran')

→ spatial or relational framing

ἐν + dative: locative; marks the place of battle.

Σερραν

Serran

place name (indeclinable: the battle-site)

→ participant identification

Σερραν: place-name corresponding to the Hebrew of the locale (cf. Pas-dammim/Ephes-dammim, 1 Chron 11:13); transliterated and indeclinable; the site of Eleazar's stand against the Philistines.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐν

in / when

preposition + articular infinitive (temporal: 'when he defied')

→ spatial or relational framing

ἐν + articular infinitive: the construction ἐν τῷ + infinitive is a temporal Hebraism ('when / while'), rendering Hebrew אַ + infinitive construct.

τῷ

the

Dative

article (with the infinitive ὀνειδίσαι)

→ noun-phrase marking

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

ὀνειδίσαι

to defy / reproach

Aor Act Inf · ὀνειδίζω

articular infinitive (temporal clause: 'when he defied')

→ aorist infinitive (the act of taunting/defying)

ὀνειδίζω: 'reproach / taunt / defy'; renders ἡῖν; ἐν τῷ ὀνειδίσαι αὐτόν ('when he defied [them]') describes Eleazar's provocation of the Philistines (or theirs of Israel), precipitating the battle.

αὐτόν

him / he

Accusative

accusative subject of the infinitive (Eleazar)

→ participant reference

αὐτός (acc. αὐτόν): the accusative subject of the articular infinitive — Eleazar is the one who defied.

ἐν

among

preposition + dative ('among the Philistines')

→ spatial or relational framing

ἐν + dative: here 'among / against'; ἐν τοῖς ἄλλοφύλοις with the verb of defiance.

τοῖς

the

Dative

article (with ἄλλοφύλοις)

→ noun-phrase marking

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

ἄλλοφύλοις

Philistines

Dative

object of ἐν ('the Philistines')

→ sphere or reference

ἄλλοφυλος: lit. 'of another tribe / foreigner'; the standard LXX rendering of פְּלִשְׁתִּים ('Philistines') in Kingdoms; David's perennial enemies.

συνήχθησαν

they were gathered

Aor Pass Indic 3 Pl · συνάγω

main verb (the Philistines muster for battle)

→ constative aorist (the mustering of forces)

συνάγω (aor. pass. συνήχθησαν): 'gather / assemble'; renders גָּבַדְוָסַדְו; the Philistines 'were gathered' (mustered) for war — standard idiom for assembling an army.

ἐκεῖ

there

adverb of place ('there')

→ adverbial qualification

ἐκεῖ: 'there'; locates the mustering at the battle-site of Serran.

εἰς

for

preposition + accusative (purpose: 'for battle')

→ spatial or relational framing

εἰς + accusative: purpose; εἰς πόλεμον ('for battle / for war').

πόλεμον

battle / war

Accusative

object of εἰς (purpose of the mustering)

→ object specification

πόλεμος: 'war / battle'; renders הַמִּלְחָמָה ; the Philistines assembled specifically for combat.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβησαν

went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (Israel's withdrawal/advance)

→ constative aorist (the movement of Israel's men)

ἀναβαίνω (aor. ἀνέβησαν): 'go up / withdraw'; renders הָלָךְ ; here the men of Israel 'went up' (advanced or retreated) — the plural verb with the collective singular ἀνήρ *Ισραηλ* reflects Hebraistic agreement; in the parallel the men of Israel retreat, leaving Eleazar to fight alone (v. 10).

ἀνήρ

the men / each man

Nominative

collective subject of ἀνέβησαν ('the men of Israel')

→ participant prominence

ἀνήρ: 'man'; collective singular ἀνήρ *Ισραηλ* ('the men of Israel') renders שִׁבְטֵי , a Hebraism for the Israelite soldiery as a body.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: indeclinable; defines the soldiery as Israel's.

10 αὐτὸς ἀνέστη καὶ ἐπάταξεν ἐν τοῖς ἀλλοφύλοις ἕως οὗ ἐκοπίασεν ἡ χεὶρ αὐτοῦ καὶ προσεκολλήθη ἡ χεὶρ αὐτοῦ πρὸς τὴν μάχαιραν καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ὁ λαὸς ἐκάθητο ὀπίσω αὐτοῦ πλὴν ἐκδιδύσκειν

He arose and struck down the Philistines until his hand grew weary and his hand clave to the sword; and the LORD wrought a great deliverance on that day, and the people sat behind him only to strip the slain.

Eleazar's solo exploit (climax of the second hero-notice)

αὐτὸς ἀνέστη καὶ ἐπάταξεν

v. 10 narrates Eleazar's heroic stand: he fights on alone until his hand cramps and sticks to his sword-hilt, and the LORD grants a great victory (ἐποίησεν κύριος σωτηρίαν μεγάλην — the refrain repeated at v. 12). The people return only afterward, to strip the slain. The vivid detail of the hand cleaving to the sword is one of the catalogue's most memorable images.

αὐτὸς

he himself

Nominative

intensive pronoun (emphatic subject: 'he himself')

→ participant reference

αὐτός: intensive 'he himself'; stresses that Eleazar stood and fought alone after Israel withdrew.

ἀνέστη

arose / stood

Aor Act Indic 3 Sg · ἀνίστημι

main verb (Eleazar takes his stand)

→ ingressive aorist (rising to fight)

ἀνίστημι (aor. intrans. ἀνέστη): 'rise / stand up'; here intransitive 'he arose / took his stand' to fight the Philistines single-handed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξεν

struck down

Aor Act Indic 3 Sg · πατάσσω

main verb (Eleazar's slaughter of the Philistines)

→ constative aorist (the act of smiting)

πατάσσω (aor. ἐπάταξεν): 'strike / smite / kill'; renders 𐤏𐤒𐤕 ; the standard battle-verb of the catalogue (cf. vv. 12, 20, 21) for slaying the enemy.

ἐν

among

preposition + dative ('among the Philistines')

→ spatial or relational framing

ἐν + dative: 'among / against'; ἐπάταξεν ἐν τοῖς ἄλλοφύλοις = struck down among the Philistines.

τοῖς

the

Dative

article (with ἄλλοφύλοις)

→ noun-phrase marking

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

ἄλλοφύλοις

Philistines

Dative

object of ἐν ('the Philistines')

→ sphere or reference

ἄλλοφυλος: 'Philistines'; the enemy Eleazar slew.

ἕως

until

conjunction (with οὗ: 'until')

→ discourse linkage or contrast

ἕως: 'until'; ἕως οὗ ('until the point that') introduces the temporal limit of his fighting.

οὗ

which / that

Genitive

relative pronoun (with ἕως: 'until')

→ relational specification

ὅς (gen. οὗ): in the fixed phrase ἕως οὗ ('until'), the genitive relative completes the temporal conjunction.

ἐκοπίασεν

grew weary

Aor Act Indic 3 Sg · κοπιάω

verb of temporal clause ('until his hand grew weary')

→ ingressive aorist (the onset of fatigue)

κοπιάω (aor. ἐκοπίασεν): 'grow weary / toil to exhaustion'; renders ὤλῃ; Eleazar's hand grew weary from unceasing combat — the physical cost of his lone stand.

ἡ

the

Nominative

article (with χεῖρ)

→ noun-phrase marking

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

χεῖρ

hand

Nominative

subject of ἐκοπίασεν ('his hand')

→ participant prominence

χεῖρ: 'hand'; renders ἡ; the hand that wields the sword grows weary — the focus of the verse's vivid image.

αὐτοῦ

his

Genitive

genitive of possession (with χεῖρ: 'his hand')

→ relational specification

αὐτός (gen. αὐτοῦ): possessive; Eleazar's hand.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσεκολλήθη

clave / stuck fast

Aor Pass Indic 3 Sg · προσκολλάω

main verb (the hand cleaves to the sword)

→ constative aorist (the cramping of the hand to the hilt)

προσκολλάω (aor. pass. προσεκολλήθη): 'glue/cleave to / be joined fast'; renders ἔρριπτο; the cramped hand 'clave to the sword' — a striking image of exertion so total that the warrior could not let go of his weapon.

ἡ

the

Nominative

article (with χεῖρ)

→ noun-phrase marking

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

χεῖρ

hand

Nominative

subject of προσεκολλήθη ('his hand')

→ participant prominence

χείρ (repeated): the anaphoric repetition of ἡ χεῖρ αὐτοῦ heightens the focus on the weary, cramped hand.

αὐτοῦ

his

Genitive

genitive of possession (with χεῖρ: 'his hand')

→ relational specification

αὐτός (gen. αὐτοῦ): possessive.

πρός

to

preposition + accusative (attachment: 'to the sword')

→ spatial or relational framing

πρός + accusative: 'to / against'; here marking the object to which the hand clings.

τὴν

the

Accusative

article (with μάχαιραν)

→ noun-phrase marking

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

μάχαιραν

sword

Accusative

object of πρὸς ('to the sword')

→ object specification

μάχαιρα: 'sword / short sword / dagger'; renders בַּחֶבֶל; the hilt to which Eleazar's hand stuck fast in the heat of battle.

καὶ

and

narrative conjunction (introducing the victory-refrain)

→ discourse linkage or contrast

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

ἐποίησεν

wrought / made

Aor Act Indic 3 Sg · ποιέω

main verb (the LORD's act of deliverance)

→ constative aorist (the granting of victory)

ποιέω (aor. ἐποίησεν): 'do / make / work'; ἐποίησεν κύριος σωτηρίαν μεγάλην ('the LORD wrought a great deliverance') is the catalogue's theological refrain (repeated v. 12), crediting the victory to YHWH, not the warrior alone.

κύριος

the LORD

Nominative

subject of ἐποίησεν (divine agent of victory)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH is the true author of the deliverance won through Eleazar's hand.

σωτηρίαν

deliverance

Accusative

direct object of ἐποίησεν ('a great deliverance')

→ object specification

σωτηρία: 'deliverance / salvation / victory'; renders הַצִּלּוּת; here a battlefield victory wrought by YHWH.

μεγάλην

great

Accusative

attributive adjective (with σωτηρίαν: 'great deliverance')

→ object specification

μέγας (fem. acc. μεγάλην): 'great'; renders הַגָּדֹל; magnifies the scale of the victory.

ἐν

on / in

preposition + dative (temporal: 'on that day')

→ spatial or relational framing

ἐν + dative: temporal; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') dates the victory.

τῇ

the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

ἡμέρα

day

Dative

object of ἐν (temporal: 'on that day')

→ sphere or reference

ἡμέρα: 'day'; renders הַיּוֹם; the day of Eleazar's exploit and YHWH's victory.

ἐκείνη

that

Dative

demonstrative adjective (with ἡμέρα: 'that day')

→ sphere or reference

ἐκεῖνος (dat. ἐκείνη): 'that'; the demonstrative fixes the day of the deliverance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people / troops

Nominative

subject of ἐκάθητο ('the people sat')

→ participant prominence

λαός: 'people / host / troops'; renders הָעָם; here the Israelite soldiery who had withdrawn and only returned 'behind him' to plunder after the victory.

ἐκάθητο

sat / remained

Impf Mid Indic 3 Sg · κάθημαι

main verb (the people's passive role)

→ durative imperfect (the people's continued sitting/following)

κάθημαι (impf. ἐκάθητο): 'sit / remain'; the people 'sat / kept behind him' — they took no part in the fighting, only following to strip the slain; the imperfect stresses their passivity contrasted with Eleazar's lone exertion.

ὀπίσω

behind

preposition + genitive (position: 'behind him')

→ spatial or relational framing

ὀπίσω + genitive: 'behind / after'; ὀπίσω αὐτοῦ ('behind him') marks the people following in Eleazar's wake only to gather spoil.

αὐτοῦ

him

Genitive

object of ὀπίσω ('behind him')

→ relational specification

αὐτός (gen. αὐτοῦ): refers to Eleazar.

πλὴν

only / except

adverb/conjunction (restrictive: 'only')

→ discourse linkage or contrast

πλὴν: 'only / except'; here restrictive — the people came back 'only' to strip the dead, not to fight.

ἐκδιδύσκειν

to strip

Pres Act Inf · ἐκδιδύσκω

infinitive of purpose ('only to strip the slain')

→ present infinitive (the action of plundering)

ἐκδιδύσκω: 'strip off / despoil'; renders הַשְׁחַד ('strip the slain'); the infinitive of purpose — the people returned merely to plunder the corpses, underscoring that the victory was Eleazar's (and YHWH's) alone.

11 καὶ μετ' αὐτὸν Σαμαία υἱὸς Ἀσα ὁ Ἀρουχαῖος καὶ συνήχθησαν οἱ ἀλλόφυλοι εἰς Θηρία καὶ ἦν ἐκεῖ μερὶς τοῦ ἀγροῦ πλήρης φακοῦ καὶ ὁ λαὸς ἔφυγεν ἐκ προσώπου ἀλλοφύλων

And after him, Samaia son of Asa the Aruchite; and the Philistines were gathered at Theria, and there was there a plot of the field full of lentils, and the people fled from before the Philistines.

Third of the Three (μετ' αὐτόν formula continues the roll)

καὶ μετ' αὐτὸν Σαμαία

v. 11 introduces the third hero, Samaia (Shammah), again by the formula μετ' αὐτόν. The Philistines muster at Theria; a field plot full of lentils becomes the scene of his stand when the Israelite troops flee. The verse sets up the exploit narrated in v. 12.

καὶ

and

narrative conjunction (catalogue link)

→ discourse linkage or contrast

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

μετ'

after

preposition + accusative (sequence: 'after him', elided)

→ spatial or relational framing

μετά + accusative: 'after'; the ranking formula μετ' αὐτόν continues the roll of the Three.

αὐτόν

him

Accusative

object of μετά (the preceding warrior, Eleazar)

→ participant reference

αὐτός (acc. αὐτόν): refers to Eleazar of vv. 9–10.

Σαμαία

Samaia

subject (indeclinable proper noun: third of the Three)

→ participant identification

Σαμαία: transliteration of Hebrew שַׁמָּה (Shammah), the third of David's Three; indeclinable.

υἱός

son

Nominative

apposition to Σαμαία ('son of Asa')

→ participant prominence

υἱός: 'son'; patronymic identifying Samaia's father.

Ἀσα

of Asa

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

→ participant identification

Ἀσα: transliteration of Hebrew אָסָא (Asee); indeclinable; Samaia's father.

ὁ

the

Nominative

article (with the gentilic Ἀρουχαῖος)

→ noun-phrase marking

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

Ἀρουχαῖος

the Aruchite

Nominative

gentilic adjective in apposition (declined: 'the Hararite')

→ participant prominence

Ἀρουχαῖος: gentilic corresponding to Hebrew הַרָרִי ('the Hararite'); declined as a Greek adjective, hence given a case; the clan-designation of Samaia.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνήχθησαν

were gathered

Aor Pass Indic 3 Pl · συνάγω

main verb (the Philistines muster)

→ constative aorist (the mustering of forces)

συνάγω (aor. pass. συνήχθησαν): 'gather / assemble'; the Philistines mustered at Theria for battle (same idiom as v. 9).

οἱ

the

Nominative

article (with ἀλλόφυλοι)

→ noun-phrase marking

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

ἀλλόφυλοι

Philistines

Nominative

subject of συνήχθησαν ('the Philistines')

→ participant prominence

ἀλλόφυλος: 'Philistines'; the assembling enemy.

εἰς

at / to

preposition + accusative (place of mustering: 'at Theria')

→ spatial or relational framing

εἰς + accusative: here of place where they gathered.

Θηρία

Theria

place name (indeclinable: site of mustering)

→ participant identification

Θηρία: place-name corresponding to the Hebrew of the locale (the parallel has the Philistines gathering 'into a troop', תַּיָּחַל); transliterated and treated as indeclinable here.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

existential verb ('there was a plot')

→ stative imperfect (describing the setting)

εἰμί (impf. ἦν): 'was'; existential ('there was there...') introducing the lentil-field that becomes the scene of Samaia's stand.

ἐκεῖ

there

adverb of place ('there')

→ adverbial qualification

ἐκεῖ: 'there'; locates the lentil-field at the site of the mustering.

μερίς

plot / portion

Nominative

subject of ἦν ('a plot of field')

→ participant prominence

μερίς: 'portion / plot / share'; renders תְּבִלָּה ('plot of ground'); μερίς τοῦ ἀγροῦ ('a plot of the field') is the patch of land Samaia defends.

τοῦ

of the

Genitive

article (with ἀγροῦ)

→ noun-phrase marking

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

ἀγροῦ

field

Genitive

genitive of relationship (with μερίς: 'plot of the field')

→ relational specification

ἀγρός: 'field / farmland'; renders תָּבֶשֶׁת; the cultivated field of which the plot is a portion.

πλήρης

full

Nominative

attributive adjective (with μερίς: 'full of lentils')

→ participant prominence

πλήρης: 'full'; renders מְלֵא; the plot was 'full of lentils' — a crop worth defending.

φακοῦ

of lentils

Genitive

genitive of content (with πλήρης: 'full of lentils')

→ relational specification

φακός: 'lentil(s)'; renders מִן הַבָּרִי; the lentil-crop that Samaia held against the Philistines (in the Chronicles parallel, barley).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people / troops

Nominative

subject of ἔφυγεν ('the people fled')

→ participant prominence

λαός: 'people / troops'; the Israelite soldiery who fled from the Philistines, leaving Samaia to stand alone.

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb (the people's flight)

→ constative aorist (the act of fleeing)

φεύγω (aor. ἔφυγεν): 'flee'; renders נָס; the troops fled before the Philistines — the foil to Samaia's solitary courage in v. 12.

ἐκ

from

preposition + genitive (with προσώπου: 'from before')

→ spatial or relational framing

ἐκ + genitive: 'from'; in the idiom ἐκ προσώπου ('from before / from the presence of').

προσώπου

before / face

Genitive

object of ἐκ (idiomatic: 'from before')

→ relational specification

πρόσωπον: 'face / presence'; ἐκ προσώπου ('from before') is a Hebraism rendering מִפְּנֵי ('from the face of'), the idiom for fleeing an enemy's advance.

ἀλλοφύλων

of the Philistines

Genitive

genitive (with προσώπου: 'before the Philistines')

→ relational specification

ἀλλόφυλος (gen. pl. ἀλλοφύλων): 'Philistines'; the enemy from whose advance the troops fled.

12 καὶ ἐστηλώθη ἐν μέσῳ τῆς μερίδος καὶ ἐξείλατο αὐτὴν καὶ ἐπάταξεν τοὺς ἀλλοφύλους καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην

But he took his stand in the midst of the plot and rescued it, and struck down the Philistines; and the LORD wrought a great deliverance.

Samaia's exploit (climax, with repeated victory-refrain)

καὶ ἐστηλώθη ἐν μέσῳ τῆς μερίδος

v. 12 narrates Samaia's exploit: he plants himself like a pillar in the midst of the lentil-plot, delivers it, and strikes down the Philistines; the chapter's victory-refrain ἐποίησεν κύριος σωτηρίαν μεγάλην ('the LORD wrought a great deliverance') closes the notice, exactly as at v. 10. The verb ἐστηλώθη ('he stood firm like a stele/pillar') is a vivid image of immovable resolve.

καὶ

but / and

narrative conjunction (adversative in sense)

→ discourse linkage or contrast

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

ἐστηλώθη

took his stand / stood firm

Aor Pass Indic 3 Sg · στηλώω

main verb (Samaia plants himself in the plot)

→ ingressive aorist (taking up an immovable position)

στηλώω (aor. pass. ἐστηλώθη): 'set up as a pillar / stand firm like a stele'; from στήλη ('pillar / standing-stone'); the vivid verb depicts Samaia rooting himself immovably in the midst of the plot, in contrast to the fleeing troops.

ἐν

in

preposition + dative (position: 'in the midst')

→ spatial or relational framing

ἐν + dative: locative; ἐν μέσῳ ('in the midst of').

μέσῳ

midst

Dative

object of ἐν ('in the midst of the plot')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ τῆς μερίδος ('in the midst of the plot') locates Samaia's stand at the very center of the field he defends.

τῆς

of the

Genitive

article (with μερίδος)

→ noun-phrase marking

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

μερίδος

plot

Genitive

genitive (with μέσῳ: 'the midst of the plot')

→ relational specification

μερίς (gen. μερίδος): 'plot / portion'; the lentil-field of v. 11 that Samaia defends.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξείλατο

rescued / delivered

Aor Mid Indic 3 Sg · ἐξαιρέω

main verb (Samaia delivers the plot)

→ constative aorist (the act of rescue)

ἐξαιρέω (aor. mid. ἐξείλατο): 'take out / rescue / deliver'; renders לָצַח; Samaia 'rescued' the plot from the Philistines — the same verb used of divine deliverance elsewhere, here of a warrior saving a field.

αὐτήν

it

Accusative

direct object of ἐξείλατο (the plot)

→ participant reference

αὐτός (fem. acc. αὐτήν): refers to ἡ μερίς (the plot); 'he rescued it.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξεν

struck down

Aor Act Indic 3 Sg · πατάσσω

main verb (Samaia smites the Philistines)

→ constative aorist (the act of slaughter)

πατάσσω (aor. ἐπάταξεν): 'strike / smite / kill'; Samaia struck down the Philistines, completing his exploit (same verb as v. 10).

τοὺς

the

Accusative

article (with ἀλλοφύλους)

→ noun-phrase marking

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

ἀλλοφύλους

Philistines

Accusative

direct object of ἐπάταξεν ('the Philistines')

→ object specification

ἀλλόφυλος (acc. pl. ἀλλοφύλους): 'Philistines'; the enemy Samaia slew.

καὶ

and

narrative conjunction (introducing the victory-refrain)

→ discourse linkage or contrast

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

ἐποίησεν

wrought

Aor Act Indic 3 Sg · ποιέω

main verb (the LORD's act of deliverance)

→ constative aorist (the granting of victory)

ποιέω (aor. ἐποίησεν): the victory-refrain ἐποίησεν κύριος σωτηρίαν μεγάλην recurs verbatim from v. 10, framing both the Eleazar and Samaia notices and attributing the triumph to YHWH.

κύριος

the LORD

Nominative

subject of ἐποίησεν (divine agent of victory)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH, not the warrior, is the author of the great deliverance.

σωτηρίαν

deliverance

Accusative

direct object of ἐποίησεν ('a great deliverance')

→ object specification

σωτηρία: 'deliverance / victory'; renders
תְּצִיחַ; the second occurrence of the
victory-refrain.

μεγάλην

great

Accusative

attributive adjective (with σωτηρίαν: 'great
deliverance')

→ object specification

μέγας (fem. acc. μεγάλην): 'great';
magnifies the scale of the victory, as at v.
10.

13 καὶ κατέβησαν τρεῖς ἀπὸ τῶν τριάκοντα καὶ ἦλθον εἰς Κασων πρὸς Δαυιδ εἰς τὸ σπήλαιον Οδολλαμ καὶ τάγμα τῶν ἄλλοφύλων παρενέβαλον ἐν τῇ κοιλάδι Ραφαῖμ

And three of the thirty went down and came to Kason, to David, to the cave of Odollam, while a band
of the Philistines was encamped in the valley of Raphaim.

Setting of the well-of-Bethlehem episode (new exploit-narrative)

καὶ κατέβησαν τρεῖς ἀπὸ τῶν τριάκοντα

vv. 13–17 form a self-contained exploit: three of the Thirty descend to David at the cave of Odollam
during harvest, while the Philistines hold the valley of Raphaim. The verse sets the scene for David's
longing and the heroic water-fetching to follow. The Three here are distinguished from the named
triad of vv. 8–12.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέβησαν

went down

Aor Act Indic 3 Pl · καταβαίνω

main verb (the three descend to David)

→ constative aorist (the act of going down)

καταβαίνω (aor. κατέβησαν): 'go down /
descend'; renders תַּרְּדוּ; the three warriors
went down to the stronghold/cave where
David was.

τρεῖς

three

Nominative

subject (numeral: 'three of the thirty')

→ measure or count

τρεῖς: 'three'; renders תְּשָׁלֹשׁ; here three
unnamed men drawn from the larger
company of the Thirty.

ἀπὸ

of / from

preposition + genitive (partitive: 'from the thirty')

→ spatial or relational framing

ἀπό + genitive: partitive 'from among'; ἀπὸ
τῶν τριάκοντα ('of the thirty').

τῶν

the

Genitive

article (with τριάκοντα)

→ noun-phrase marking

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

τριάκοντα

thirty

numeral (indeclinable: 'the thirty')

→ measure or count

τριάκοντα: 'thirty'; renders םש'ל; indeclinable; οἱ τριάκοντα ('the Thirty') is the larger corps of David's elite warriors, catalogued in vv. 24–39.

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 three arrive at David)

→ constative aorist (the act of coming)

ἔρχομαι (aor. ἦλθον): 'come / go'; renders נִיב; the three came to David at the cave of Odollam.

εἰς

to

preposition + accusative (goal: 'to Kason')

→ spatial or relational framing

εἰς + accusative: 'to / into'; direction of the journey.

Κασων

Kason

place name (indeclinable: destination)

→ participant identification

Κασων: place-name corresponding to the Hebrew of the locale (probably a rendering of לְקָצִיר, 'at harvest-time', misread as a place); transliterated and indeclinable.

πρός

to

preposition + accusative (direction toward a person: 'to David')

→ spatial or relational framing

πρός + accusative: 'to / toward'; of coming to a person.

Δαυιδ

David

object of πρὸς (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the king to whom the three came.

εἰς

to

preposition + accusative (goal: 'to the cave')

→ spatial or relational framing

εἰς + accusative: 'to / into'; further specifying the destination as the cave.

τὸ

the

Accusative

article (with σπήλαιον)

→ noun-phrase marking

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

σπήλαιον

cave

Accusative

object of εἰς ('the cave of Odollam')

→ object specification

σπήλαιον: 'cave / cavern'; renders הַמְּגֹרֶת; the cave of Adullam was David's refuge during his fugitive years (cf. 1 Kingdoms 22:1).

Οδολλαμ

of Odollam

place name (indeclinable: 'cave of Adullam')

→ participant identification

Οδολλαμ: transliteration of Hebrew אָדֻלָּאם (Adullam), a town in the Shephelah; indeclinable; the famous cave-refuge of David.

καὶ

and / while

narrative conjunction (circumstantial: 'while')

→ discourse linkage or contrast

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

τάγμα

band / company

Nominative

subject of παρενέβαλον ('a band of the Philistines')

→ participant prominence

τάγμα: 'company / detachment / band'; renders Τῖπ ('troop / company'); a Philistine military detachment encamped in the valley.

τῶν

of the

Genitive

article (with ἀλλοφύλων)

→ noun-phrase marking

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

ἀλλοφύλων

Philistines

Genitive

genitive (with τάγμα: 'a band of the Philistines')

→ relational specification

ἀλλόφυλος (gen. pl. ἀλλοφύλων): 'Philistines'; the enemy occupying the valley.

παρενέβαλον

were encamped

Aor Act Indic 3 Pl · παρεμβάλλω

main verb (the Philistine band's encampment)

→ constative aorist (the act of encamping; constructed ad sensum with the collective τάγμα)

παρεμβάλλω (aor. παρενέβαλον): 'encamp / pitch camp'; renders ἦλθ; the standard LXX military verb for an army taking up position; the plural verb agrees ad sensum with the collective τάγμα.

ἐν

in

preposition + dative (place: 'in the valley')

→ spatial or relational framing

ἐν + dative: locative.

τῇ

the

Dative

article (with κοιλάδι)

→ noun-phrase marking

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

κοιλάδι

valley

Dative

object of ἐν ('in the valley')

→ sphere or reference

κοιλάς: 'valley / hollow'; renders רָפַח; the valley of Raphaim southwest of Jerusalem, a frequent Philistine staging-ground (cf. 2 Kingdoms 5:18).

Ραφαΐμ

of Raphaim

place name (indeclinable: 'valley of Rephaim')

→ participant identification

Ραφαΐμ: transliteration of Hebrew רָפַח (Rephaim); indeclinable; the valley of Rephaim, scene of repeated Philistine encampments against David.

14 καὶ Δαυὶδ τότε ἐν τῇ περιοχῇ καὶ τὸ ὑπόστημα τῶν ἀλλοφύλων τότε ἐν Βαιθλεεμ

And David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem.

Scene-setting parenthesis (two verbless clauses framing the contrast)

καὶ Δαυὶδ τότε ἐν τῇ περιοχῇ

v. 14 is a verbless circumstantial note (καὶ Δαυὶδ τότε ἐν τῇ περιοχῇ...) setting up the geographic tension: David is in his stronghold while the Philistine garrison occupies his hometown Bethlehem — the precondition for the daring water-raid. The doubled τότε ('then') marks the simultaneity of the two situations.

καὶ
and

narrative conjunction (introducing circumstantial clause)

→ discourse linkage or contrast

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

Δαυὶδ
David

subject of verbless clause (indeclinable proper noun)

→ participant identification

Δαυὶδ: indeclinable; subject of the verbless locative clause ('David [was] then in the stronghold').

τότε
then

adverb of time ('at that time')

→ adverbial qualification

τότε: 'then / at that time'; the first of two τότε marking the simultaneity of David's and the Philistines' positions.

ἐν
in

preposition + dative (place: 'in the stronghold')

→ spatial or relational framing

ἐν + dative: locative.

τῇ
the

Dative

article (with περιοχῇ)

→ noun-phrase marking

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

περιοχῇ
stronghold

Dative

object of ἐν ('in the stronghold')

→ sphere or reference

περιοχῇ: 'enclosure / fortress / stronghold'; renders $\eta\tau\iota\chi\eta$ ('fastness / hold'); David's fortified refuge, here the cave-stronghold of Adullam.

καὶ
and

coordinate conjunction (introducing the contrasting clause)

→ discourse linkage or contrast

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

τὸ
the

Nominative

article (with ὑπόστημα)

→ noun-phrase marking

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

ὑπόστημα

garrison

Nominative

subject of second verbless clause ('the garrison')

→ participant prominence

ὑπόστημα: 'garrison / outpost / standing-force'; renders מִצָּב/נִצְיָב ('garrison'); the Philistine occupying-force stationed in Bethlehem.

τῶν

of the

Genitive

article (with ἀλλοφύλων)

→ noun-phrase marking

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

ἀλλοφύλων

Philistines

Genitive

genitive (with ὑπόστημα: 'garrison of the Philistines')

→ relational specification

ἀλλόφυλος (gen. pl. ἀλλοφύλων): 'Philistines'; the occupiers of Bethlehem.

τότε

then

adverb of time (second occurrence: 'then')

→ adverbial qualification

τότε: 'then'; the second τότε underscores the simultaneity — at the very time David was in the stronghold, the Philistines held Bethlehem.

ἐν

in

preposition + dative (place: 'in Bethlehem')

→ spatial or relational framing

ἐν + dative: locative.

Βαιθλεεμ

Bethlehem

place name (indeclinable: David's hometown)

→ participant identification

Βαιθλεεμ: transliteration of Hebrew בֵּית לֶחֶם (Bethlehem, 'house of bread'); indeclinable; David's hometown, now under Philistine garrison — the poignant backdrop to his longing for its water.

15 καὶ ἐπεθύμησεν Δαυὶδ καὶ εἶπεν τίς ποτιεῖ με ὕδωρ ἐκ τοῦ λάκκου τοῦ ἐν Βαιθλεεμ τοῦ ἐν τῇ πύλῃ τὸ δὲ σύστημα τῶν ἀλλοφύλων τότε ἐν Βαιθλεεμ

And David longed and said, 'Who will give me water to drink from the well that is in Bethlehem, the one by the gate?' Now the encampment of the Philistines was then in Bethlehem.

David's longing (the wish that motivates the exploit)

καὶ ἐπεθύμησεν Δαυὶδ καὶ εἶπεν

v. 15 voices David's wistful longing for water from the well by Bethlehem's gate — a nostalgic craving for home, made impossible by the Philistine garrison. The rhetorical question τίς ποτιεῖ με ('who will give me to drink?') is not a command but a sigh; the three warriors take it as a challenge. The closing note repeats the garrison's presence (cf. v. 14).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεθύμησεν

longed / desired

Aor Act Indic 3 Sg · ἐπιθυμέω

main verb (David's craving)

→ ingressive aorist (the welling-up of longing)

ἐπιθυμέω (aor. ἐπεθύμησεν): 'desire / long for / crave'; renders תַּחֲשֹׁךְ; David's longing for the water of home is a wistful craving, not a royal demand.

Δαυיד

David

subject (indeclinable proper noun)

→ participant identification

Δαυיד: indeclinable; the one who longs and speaks.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω (aor. εἶπεν): 'say'; introduces David's wistful question.

τίς

who

Nominative

interrogative pronoun (subject of ποτιεῖ)

→ participant reference

τίς: interrogative 'who?'; the question τίς ποτιεῖ με ('who will give me to drink?') expresses a longing wish rather than a literal command.

ποτιεῖ

will give to drink

Fut Act Indic 3 Sg · ποτίζω

main verb of the question ('who will give me water?')

→ deliberative future (a longing wish framed as a question)

ποτίζω (fut. ποτιεῖ): 'give to drink / water'; renders תַּקַּח; with double accusative (με ... ὕδωρ) 'give me water to drink'; the future in a wish-question voices David's craving.

με

me

Accusative

accusative object of ποτιεῖ ('give me to drink')

→ participant reference

ἐγώ (acc. με): the person to be given drink.

ὕδωρ

water

Accusative

accusative of content (second object of ποτιεῖ: 'water')

→ object specification

ὕδωρ: 'water'; renders מַיִם; the longed-for water from Bethlehem's well — the object of David's craving and of the warriors' daring.

ἐκ

from

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

→ spatial or relational framing

ἐκ + genitive: 'from / out of'; source of the water.

τοῦ

the

Genitive

article (with λάκκου)

→ noun-phrase marking

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

λάκκου

well / cistern

Genitive

object of ἐκ ('from the well')

→ relational specification

λάκκος: 'pit / cistern / well'; renders בֶּרֶךְ; the well/cistern by Bethlehem's gate whose water David craved.

τοῦ

the (that is)

Genitive

article (attributive: 'the one in Bethlehem')

→ noun-phrase marking

the repeated article τοῦ ἐν Βαιθλεεμ functions as a relative ('the [well] that is in Bethlehem'), a common Greek attributive construction.

ἐν

in

preposition + dative (place: 'in Bethlehem')

→ spatial or relational framing

ἐν + dative: locative.

Βαιθλεεμ

Bethlehem

place name (indeclinable: location of the well)

→ participant identification

Βαιθλεεμ: indeclinable; David's hometown, where the longed-for well stood.

τοῦ

the (that is)

Genitive

article (attributive: 'the one by the gate')

→ noun-phrase marking

the repeated article τοῦ ἐν τῇ πύλῃ further specifies the well as the one located at the city gate.

ἐν

in / by

preposition + dative (place: 'by the gate')

→ spatial or relational framing

ἐν + dative: locative ('at / by the gate').

τῇ

the

Dative

article (with πύλῃ)

→ noun-phrase marking

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

πύλῃ

gate

Dative

object of ἐν ('by the gate')

→ sphere or reference

πύλῃ: 'gate'; renders בֵּשַׁע; the well stood by Bethlehem's city gate — the precise object of David's longing.

τὸ

the

Nominative

article (with σύστημα)

→ noun-phrase marking

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

δὲ

now / but

narrative continuative (post-positive, introducing the parenthetical note)

→ discourse linkage or contrast

δὲ: 'now / but'; post-positive; introduces the parenthetical reminder that the Philistines still held Bethlehem, heightening the danger.

σύστημα

encampment / company

Nominative

subject of verbless clause ('the encampment')

→ participant prominence

σύστημα: 'organized body / company / encampment'; here a synonym for the Philistine garrison/host occupying Bethlehem (varying ὑπόστημα of v. 14).

τῶν

of the

Genitive

article (with ἀλλοφύλων)

→ noun-phrase marking

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

ἀλλοφύλων

Philistines

Genitive

genitive (with σύστημα: 'company of the Philistines')

→ relational specification

ἀλλόφυλος (gen. pl. ἀλλοφύλων): 'Philistines'; the occupying force.

τότε

then

adverb of time ('then')

→ adverbial qualification

τότε: 'then'; repeats the temporal note of v. 14, stressing that the garrison was present at the very moment of David's wish.

ἐν

in

preposition + dative (place: 'in Bethlehem')

→ spatial or relational framing

ἐν + dative: locative.

Βαιθλεεμ

Bethlehem

place name (indeclinable)

→ participant identification

Βαιθλεεμ: indeclinable; the garrisoned town, making the water-raid a genuine risk of life.

16 καὶ διέρρηξαν οἱ τρεῖς δυνατοὶ ἐν τῇ παρεμβολῇ τῶν ἀλλοφύλων καὶ ὑδρεύσαντο ὕδωρ ἐκ τοῦ λάκκου τοῦ ἐν Βαιθλεεμ τοῦ ἐν τῇ πύλῃ καὶ ἔλαβαν καὶ παρεγένοντο πρὸς Δαυὶδ καὶ οὐκ ἠθέλησεν πιεῖν αὐτὸ καὶ ἔσπεισεν αὐτὸ τῷ κυρίῳ

And the three mighty men broke through the camp of the Philistines and drew water from the well that is in Bethlehem, the one by the gate, and took it and came to David; but he would not drink it, and he poured it out to the LORD.

The exploit and David's refusal (climactic action)

καὶ διέρρηξαν οἱ τρεῖς δυνατοὶ

v. 16 narrates the daring raid and David's surprising response: the three break through the Philistine camp, draw the water, and bring it back — but David refuses to drink, pouring it out as a libation to the LORD. The gesture transforms a personal craving into an act of worship: water won at the risk of men's lives is too sacred to consume.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διέρρηξαν

broke through

Aor Act Indic 3 Pl · διαρρήγνυμι

main verb (the three breach the camp)

→ constative aorist (the act of breaking through)

διαρρήγνυμι (aor. διέρρηξαν): 'break/tear through / burst apart'; renders נִצַּד ('cleave / break through'); the three forced their way through the Philistine lines — the daring core of the exploit.

οἱ

the

Nominative

article (with τρεῖς)

→ noun-phrase marking

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

τρεῖς

three

Nominative

subject (numeral: 'the three mighty men')

→ measure or count

τρεῖς: 'three'; the three warriors of v. 13 who undertook the raid.

δυνατοὶ

mighty men

Nominative

substantival adjective (with τρεῖς: 'the three mighty men')

→ participant prominence

δυνατός: 'mighty'; substantival; identifies the three as elite warriors.

ἐν

through / into

preposition + dative (place of breaching: 'in/through the camp')

→ spatial or relational framing

ἐν + dative: here with διέρρηξαν of the place broken into ('through the camp').

τῇ

the

Dative

article (with παρεμβολῇ)

→ noun-phrase marking

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

παρεμβολῇ

camp

Dative

object of ἐν ('through the camp')

→ sphere or reference

παρεμβολή: 'camp / army / battle-array'; renders נִצְחָה ; the Philistine encampment the three breached.

τῶν

of the

Genitive

article (with ἀλλοφύλων)

→ noun-phrase marking

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

ἀλλοφύλων

Philistines

Genitive

genitive (with παρεμβολῇ: 'camp of the Philistines')

→ relational specification

ἀλλόφυλος (gen. pl. ἀλλοφύλων): 'Philistines'; the enemy whose camp was breached.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὕδρευσαντο

drew water

Aor Mid Indic 3 Pl · ὕδρευομαι

main verb (the three draw the water)

→ constative aorist (the act of drawing)

ὕδρευομαι (aor. mid. ὕδρευσαντο): 'draw / fetch water'; renders נָּחַשׁ ; the warriors drew the water from the gate-well — the object of David's longing now in hand.

ὕδωρ

water

Accusative

direct object of ὕδρευσαντο ('water')

→ object specification

ὕδωρ: 'water'; the water drawn from Bethlehem's well.

ἐκ

from

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

→ spatial or relational framing

ἐκ + genitive: source.

τοῦ

the

Genitive

article (with λάκκου)

→ noun-phrase marking

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

λάκκου

well / cistern

Genitive

object of ἐκ ('from the well')

→ relational specification

λάκκος: 'pit / cistern / well'; the same gate-well of David's longing (v. 15).

τοῦ

the (that is)

Genitive

article (attributive: 'the one in Bethlehem')

→ noun-phrase marking

the article τοῦ ἐν Βαιθλεεμ ('the [well] in Bethlehem') repeats the attributive construction of v. 15 verbatim.

ἐν

in

preposition + dative (place)

→ spatial or relational framing

ἐν + dative: locative.

Βαιθλεεμ

Bethlehem

place name (indeclinable)

→ participant identification

Βαιθλεεμ: indeclinable; the location of the well.

τοῦ

the (that is)

Genitive

article (attributive: 'the one by the gate')

→ noun-phrase marking

the article τοῦ ἐν τῇ πύλῃ ('the [well] by the gate') again specifies the gate-well, repeating v. 15.

ἐν

by

preposition + dative (place: 'by the gate')

→ spatial or relational framing

ἐν + dative: locative ('by the gate').

τῇ

the

Dative

article (with πύλῃ)

→ noun-phrase marking

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

πύλῃ

gate

Dative

object of ἐν ('by the gate')

→ sphere or reference

πύλη: 'gate'; the city gate by which the well stood.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβαν

took

Aor Act Indic 3 Pl · λαμβάνω

main verb (the three take the water)

→ constative aorist (the act of taking)

λαμβάνω (aor. ἔλαβαν, Koine -αν ending): 'take / receive'; the warriors took the drawn water to carry it back to David.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρεγένοντο

came / arrived

Aor Mid Indic 3 Pl · παραγίνομαι

main verb (the three return to David)

→ constative aorist (the act of arriving)

παραγίνομαι (aor. παρεγένοντο): 'arrive / come / be present'; the three came back through the enemy lines to David with the water.

πρὸς

to

preposition + accusative (direction: 'to David')

→ spatial or relational framing

πρὸς + accusative: 'to / toward' a person.

Δαυιδ

David

object of πρὸς (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; the king to whom they brought the water.

καὶ

but / and

narrative conjunction (adversative in sense)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἠθέλησεν)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): negative; David 'would not' drink the water.

ἠθέλησεν

was willing / wished

Aor Act Indic 3 Sg · θέλω

main verb (negated: David's refusal)

→ constative aorist (the act of refusal)

θέλω (aor. ἠθέλησεν): 'wish / be willing'; οὐκ ἠθέλησεν πιεῖν ('he was unwilling to drink') marks David's surprising refusal of the longed-for water (cf. v. 17).

πιεῖν

to drink

Aor Act Inf · πίνω

complementary infinitive (with ἠθέλησεν: 'to drink')

→ aorist infinitive (the act of drinking)

πίνω (aor. inf. πιεῖν): 'drink'; the complementary infinitive after ἠθέλησεν; David refused the very water he had craved.

αὐτό

it

Accusative

direct object of πιεῖν (the water)

→ participant reference

αὐτός (neut. acc. αὐτό): refers to τὸ ὕδωρ ('the water').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσπεισεν

poured out / libated

Aor Act Indic 3 Sg · σπένδω

main verb (David's libation)

→ constative aorist (the act of pouring out)

σπένδω (aor. ἔσπεισεν): 'pour out as a libation / make a drink-offering'; renders לָּשֶׁן ; David poured the water out 'to the LORD' as a sacred libation — a gesture of worship that consecrated the costly water rather than consuming it.

αὐτό

it

Accusative

direct object of ἔσπεισεν (the water)

→ participant reference

αὐτός (neut. acc. αὐτό): the water, now poured out as a libation.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

to the LORD

Dative

dative of recipient (the libation poured 'to the LORD')

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; David offers the water to YHWH, treating life-bought water as belonging to God alone.

17 καὶ εἶπεν ἰλεώς μοι κύριε τοῦ ποιῆσαι τοῦτο εἰ αἷμα τῶν ἀνδρῶν τῶν πορευθέντων ἐν ταῖς ψυχαῖς αὐτῶν πίομαι καὶ οὐκ ἠθέλησεν πιεῖν αὐτό ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί

And he said, 'May the LORD be merciful to me, that I should do this! Shall I drink the blood of the men who went at the risk of their lives?' And he would not drink it. These things the three mighty men did.

David's oath of refusal (interpreting the gesture) and closing summary

καὶ εἶπεν ἰλεώς μοι κύριε

v. 17 gives David's words explaining the libation: an oath-formula (ἰλεώς μοι κύριε, 'far be it from me!') and a horror at drinking what is, in effect, the blood of the men who risked their lives. The episode closes with the summary refrain ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί ('these things the three mighty men did'), a catalogue-formula (cf. v. 22).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω (aor. εἶπεν): 'say'; introduces David's oath of refusal.

ἱλεώς

merciful / far be it

Nominative

predicate adjective (oath-formula: 'may [the LORD] be merciful')

→ participant prominence

ἱλεως: 'gracious / merciful / propitious'; in the formula ἱλεώς μοι ('may [God] be gracious to me' = 'far be it from me!') it renders יְיָ הַזֵּה, a strong oath of refusal — David declares it unthinkable to drink the water.

μοι

to me

Dative

dative (with ἱλεως: 'gracious to me')

→ participant reference or interest

ἐγώ (dat. μοι): the person for whom God's mercy/the oath is invoked.

κύριε

O LORD

Vocative

vocative (direct address to YHWH)

→ direct address

κύριος (voc. κύριε): rendering of the Tetragrammaton יְהוָה; David addresses YHWH directly in his oath.

τοῦ

the (that I should)

Genitive

article (with the articular infinitive ποιῆσαι)

→ noun-phrase marking

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

ποιῆσαι

to do

Aor Act Inf · ποιέω

articular infinitive (epexegetical: 'that I should do this')

→ aorist infinitive (the contemplated act)

ποιέω (aor. inf. ποιῆσαι): 'do / make'; the articular infinitive τοῦ ποιῆσαι τοῦτο ('to do this') specifies what would be unthinkable — drinking the water.

τοῦτο

this

Accusative

direct object of ποιῆσαι ('this thing')

→ participant reference

οὗτος (neut. acc. τοῦτο): 'this'; the deed of drinking the water won at such cost.

εἰ

if / shall I?

particle introducing an oath-question (Hebraism: 'shall I...?')

→ discourse linkage or contrast

εἰ: 'if'; in oath-contexts the LXX uses εἰ to render the Hebrew אִם of a negative oath ('[may God do so to me] if I drink...' = 'I will surely not drink!'); here it frames David's rhetorical refusal.

αἷμα

blood

Accusative

direct object of πίομαι ('drink the blood')

→ object specification

αἷμα: 'blood'; renders דָּם; David equates the water with the 'blood' of the men who risked their lives to fetch it — drinking it would be like drinking their lifeblood.

τῶν

of the

Genitive

article (with ἀνδρῶν)

→ noun-phrase marking

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

ἀνδρῶν

men

Genitive

genitive of relationship (with αἷμα: 'blood of the men')

→ relational specification

ἀνὴρ (gen. pl. ἀνδρῶν): 'men'; the three warriors who fetched the water at mortal risk.

τῶν

the (who)

Genitive

article (with the participle πορευθέντων, attributive)

→ noun-phrase marking

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

πορευθέντων

who went

Aor Pass Ptcp Gen Pl Masc · πορεύομαι

attributive participle (with ἀνδρῶν: 'the men who went')

→ aorist participle (the completed act of going)

πορεύομαι (aor. ptcp. πορευθέντων): 'go / journey'; the attributive participle describes the men 'who went' on the dangerous errand — they went ἐν ταῖς ψυχαῖς αὐτῶν, at the hazard of their lives.

ἐν

at the risk of / in

preposition + dative (idiomatic: 'at the risk of their lives')

→ spatial or relational framing

ἐν + dative: here in the idiom ἐν ταῖς ψυχαῖς αὐτῶν ('with/at [the cost of] their lives'), rendering ἐν ψυχῇ ('at the risk of their lives').

ταῖς

the

Dative

article (with ψυχῆς)

→ noun-phrase marking

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

ψυχῆς

lives

Dative

object of ἐν (idiomatic: 'their lives')

→ sphere or reference

ψυχή (dat. pl. ψυχῆς): 'soul / life'; renders ψῆς; here 'lives' — the men went at the hazard of their very lives, which is why their water is as their blood.

αὐτῶν

their

Genitive

genitive of possession (with ψυχῆς: 'their lives')

→ relational specification

αὐτός (gen. pl. αὐτῶν): refers to the three warriors.

πίομαι

shall I drink

Fut Mid Indic 1 Sg · πίνω

main verb of the oath-question ('shall I drink?')

→ deliberative future (in an oath of refusal)

πίνω (fut. mid. πίομαι): 'drink'; the first-person future in the oath-question (with εἰ) expresses David's emphatic refusal — he will by no means drink it.

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 (with ἠθέλησεν)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): negative; reiterates David's refusal.

ἠθέλησεν

was willing

Aor Act Indic 3 Sg · θέλω

main verb (negated: David's continued refusal)

→ constative aorist (the act of refusal)

θέλω (aor. ἠθέλησεν): 'wish / be willing'; the narrator restates that David οὐκ ἠθέλησεν πίνειν ('was unwilling to drink'), echoing v. 16.

πίνειν

to drink

Aor Act Inf · πίνω

complementary infinitive (with ἠθέλησεν)

→ aorist infinitive

πίνω (aor. inf. πίνειν): 'drink'; the complementary infinitive after ἠθέλησεν.

αὐτό

it

Accusative

direct object of πίνειν (the water)

→ participant reference

αὐτό (neut. acc. αὐτό): the water.

ταῦτα

these things

Accusative

direct object of ἐποίησαν (anaphoric summary: 'these things')

→ object specification

οὗτος (neut. pl. ταῦτα): 'these things'; the summary-formula ταῦτα ἐποίησαν ('these things they did') closes the exploit (cf. v. 22).

ἐποίησαν

did

Aor Act Indic 3 Pl · ποιέω

main verb (summary of the exploit)

→ constative aorist (summarizing the whole feat)

ποιέω (aor. ἐποίησαν): 'do / perform'; the closing summary ascribes the whole exploit to the three mighty men.

οἱ

the

Nominative

article (with τρεῖς)

→ noun-phrase marking

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

τρεῖς

three

Nominative

subject of ἐποίησαν ('the three mighty men')

→ measure or count

τρεῖς: 'three'; the three warriors of the water-exploit.

δυνατοί

mighty men

Nominative

substantival adjective (with τρεῖς: 'the three mighty men')

→ participant prominence

δυνατός: 'mighty'; substantival; rounds off the episode by naming the agents as the three δυνατοί.

18 καὶ Ἀβέσσα ἀδελφὸς Ἰωαβ υἱὸς Σαρουίας αὐτὸς ἄρχων ἐν τοῖς τρισὶν καὶ αὐτὸς ἐξήγειρεν τὸ δόρυ αὐτοῦ ἐπὶ τριακοσίους τραυματίας καὶ αὐτῷ ὄνομα ἐν τοῖς τρισὶν

And Abessa the brother of Joab, son of Sarouia, he was chief among the three; and he wielded his spear against three hundred slain, and he had a name among the three.

New hero-notice: Abessa, chief of a second triad

καὶ Ἀβέσσα ἀδελφὸς Ἰωαβ

vv. 18–19 introduce Abessa (Abishai), brother of Joab, as chief of a (second) group of three; like the first triad his signature is a mass-slaying — three hundred with his spear. The notice follows the established pattern (name, lineage, rank, exploit, renown), and vv. 19 evaluates his standing relative to the supreme Three.

καὶ

and

narrative conjunction (catalogue link)

→ discourse linkage or contrast

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

Ἀβεσσα

Abessa

subject (indeclinable proper noun)

→ participant identification

Ἀβεσσα: transliteration of Hebrew אֲבִישַׁי (Abishai), David's nephew and Joab's brother; indeclinable; a leading commander throughout Kingdoms.

ἀδελφός

brother

Nominative

apposition to Ἀβεσσα ('brother of Joab')

→ participant prominence

ἀδελφός: 'brother'; renders Πῆ; identifies Abessa by his famous brother Joab, David's general.

Ἰωαβ

of Joab

genitive of relationship (indeclinable: 'brother of Joab')

→ participant identification

Ἰωαβ: transliteration of Hebrew יוֹאָב (Joab), David's commander-in-chief; indeclinable.

υἱός

son

Nominative

apposition ('son of Sarouia')

→ participant prominence

υἱός: 'son'; the matronymic 'son of Sarouia' (Zeruiah, David's sister) identifies the brothers' descent through their mother — a notable feature of the tradition.

Σαρουίας

of Sarouia

Genitive

genitive of relationship (declined: 'son of Sarouia')

→ relational specification

Σαρουία (gen. Σαρουίας): transliteration of Hebrew זְרֻיָּה (Zeruiah), David's sister and mother of Joab, Abishai, and Asahel; declined as a Greek first-declension noun, hence given a case.

αὐτός

he himself

Nominative

intensive pronoun (resumptive subject: 'he was chief')

→ participant reference

αὐτός: intensive 'he himself'; resumes the subject before stating his rank.

ἄρχων

chief / ruler

Nominative

predicate noun ('chief among the three')

→ participant prominence

ἄρχων: 'chief / commander'; renders שׂרָר; Abessa was head of a triad of warriors (the second-rank Three).

ἐν

among

preposition + dative (membership: 'among the three')

→ spatial or relational framing

ἐν + dative: 'among'; ἐν τοῖς τρισίν ('among the three').

τοῖς

the

Dative

article (with τρισίν)

→ noun-phrase marking

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

τρισίν

three

Dative

numeral (substantival: 'the three')

→ sphere or reference

τρεῖς (dat. τρισίν): 'three'; here a second triad of which Abessa was chief, distinct from the supreme Three of vv. 8–12 (cf. v. 19).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

αὐτός

he

Nominative

intensive pronoun (resumptive subject of ἐξήγειρεν)

→ participant reference

αὐτός: intensive/resumptive 'he'; introduces his signature exploit.

ἐξήγειρεν

wielded / raised up

Aor Act Indic 3 Sg · ἐξεγείρω

main verb (Abessa's spear-exploit)

→ constative aorist (the act of wielding the spear)

ἐξεγείρω (aor. ἐξήγειρεν): 'rouse / raise up / brandish'; renders רָלַע ('he brandished/lifted'); ἐξήγειρεν τὸ δόρυ ('he raised/wielded his spear') is the idiom for his deadly feat against three hundred.

τὸ

the

Accusative

article (with δόρυ)

→ noun-phrase marking

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

δόρυ

spear

Accusative

direct object of ἐξήγειρεν ('his spear')

→ object specification

δόρυ: 'spear'; renders רִיבִּי; the weapon Abessa wielded against three hundred enemies.

αὐτοῦ

his

Genitive

genitive of possession (with δόρυ: 'his spear')

→ relational specification

αὐτός (gen. αὐτοῦ): possessive.

ἐπὶ

against

preposition + accusative (hostile direction: 'against three hundred')

→ spatial or relational framing

ἐπὶ + accusative: 'against'; marks the three hundred as the objects of his assault.

τριακοσίους

three hundred

Accusative

numeral (with τραυματίας: 'three hundred slain')

→ object specification

τριακοῖσι: 'three hundred'; renders שְׁלֹשׁ מֵאוֹת; the tally of Abessa's slain, parallel to the eight hundred of v. 8.

τραυματίας

slain

Accusative

direct object/accusative of result ('three hundred slain')

→ object specification

τραυματίας: 'wounded / slain'; renders מֵאוֹת; the three hundred who fell to Abessa's spear.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

αὐτῷ

to him / he had

Dative

dative of possession ('he had a name')

→ participant reference or interest

αὐτός (dat. αὐτῷ): dative of possession; αὐτῷ ὄνομα ('he had a name / renown').

ὄνομα

name / renown

Nominative

subject of verbless possessive clause ('a name')

→ participant prominence

ὄνομα: 'name / reputation'; renders שֵׁם; here 'renown' — Abessa was famous among the elite warriors (cf. v. 22).

ἐν

among

preposition + dative ('among the three')

→ spatial or relational framing

ἐν + dative: 'among'; his renown was among the triad.

τοῖς

the

Dative

article (with τρισίν)

→ noun-phrase marking

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

τρισίν

three

Dative

numeral (substantival: 'the three')

→ sphere or reference

τρεις (dat. τρισίν): 'three'; the triad among whom Abessa held renown.

19 ἐκ τῶν τριῶν ἐκείνων ἔνδοξος καὶ ἐγένετο αὐτοῖς εἰς ἄρχοντα καὶ ἕως τῶν τριῶν οὐκ ἦλθεν

Of those three he was the most honored, and he became their commander; but he did not attain to the first three.

Ranking evaluation of Abessa (relative to the supreme Three)

ἐκ τῶν τριῶν ἐκείνων ἔνδοξος

v. 19 ranks Abessa: he was the most distinguished of his triad and became its commander, yet he did not attain the rank of the supreme Three. The same evaluative formula (ἔνδοξος ... ἕως τῶν τριῶν οὐκ ἦλθεν) is applied to Banaia at v. 23, marking a clear hierarchy among David's heroes.

ἐκ

of / from

preposition + genitive (partitive: 'of those three')

→ spatial or relational framing

ἐκ + genitive: partitive 'of / among'; ἐκ τῶν τριῶν ('of the three').

τῶν

the

Genitive

article (with τριῶν)

→ noun-phrase marking

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

τριῶν

three

Genitive

numeral (partitive: 'of the three')

→ relational specification

τρεις (gen. τριῶν): 'three'; the triad to which Abessa belonged.

ἐκείνων

those

Genitive

demonstrative adjective (with τριῶν: 'those three')

→ relational specification

ἐκεῖνος (gen. pl. ἐκείνων): 'those'; specifies the particular triad in view.

ἐνδοξος

honored / distinguished

Nominative

predicate adjective ('he was the most honored')

→ participant prominence

ἐνδοξος: 'honored / glorious / distinguished'; renders עָדָן; Abessa was the most distinguished of his triad — the evaluative term repeated of Banaïas (v. 23).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (Abessa becomes their commander)

→ constative aorist (achieved status)

γίνομαι (aor. ἐγένετο): 'become'; with εἰς + accusative (a Hebraism for predication) ἐγένετο εἰς ἄρχοντα ('became a commander').

αὐτοῖς

for them / their

Dative

dative of advantage ('became commander for them')

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): refers to the triad; Abessa became 'their' commander.

εἰς

as / to be

preposition + accusative (Hebraism for predicate: 'as a commander')

→ spatial or relational framing

εἰς + accusative: in the Hebraism ἐγένετο εἰς ('became as / became'), rendering עַל־; predicates the office.

ἄρχοντα

commander

Accusative

predicate accusative (with εἰς: 'a commander')

→ object specification

ἄρχων (acc. ἄρχοντα): 'ruler / commander'; renders רֹאשׁ; Abessa became commander of his triad.

καὶ

but / and

narrative conjunction (adversative in sense)

→ discourse linkage or contrast

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

ἕως

to / up to

preposition + genitive (limit: 'to the three')

→ spatial or relational framing

ἕως + genitive: 'up to / as far as'; ἕως τῶν τριῶν οὐκ ἦλθεν ('he did not attain to the [first] three').

τῶν

the

Genitive

article (with τριῶν)

→ noun-phrase marking

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

τριῶν

three

Genitive

numeral (the supreme Three)

→ relational specification

τρεῖς (gen. τριῶν): 'three'; here the supreme Three of vv. 8–12, whose rank Abessa did not reach.

οὐκ

not

negative particle (with ἦλθεν)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): negative; he did 'not' attain the rank.

ἦλθεν

attained / came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (negated: 'did not attain to the three')

→ constative aorist (the act of attaining)

ἔρχομαι (aor. ἦλθεν): 'come / attain'; in the idiom ἕως τῶν τριῶν οὐκ ἦλθεν ('he did not come up to the [first] three'), marking that Abessa, for all his renown, ranked below the supreme triad.

20 καὶ Βαναίας υἱὸς Ἰωδαε ἀνὴρ αὐτὸς πολλοστὸς ἔργοις ἀπὸ Καβεσεηλ καὶ αὐτὸς ἐπάταξεν τοὺς δύο υἱοὺς Ἀριηλ τοῦ Μωαβ καὶ αὐτὸς κατέβη καὶ ἐπάταξε τὸν λέοντα ἐν μέσῳ τοῦ λάκκου ἐν τῇ ἡμέρᾳ τῆς χιόνος

And Banaïas son of Iodae, a man — he himself was great in deeds, from Kabeseel; and he struck down the two sons of Ariel of Moab, and he went down and struck the lion in the midst of the pit on the day of snow.

New hero-notice: Banaïas and his exploits

καὶ Βαναίας υἱὸς Ἰωδαε

vv. 20–23 are devoted to Banaïas (Benaiah) son of Jehoiada, a warrior of legendary deeds. v. 20 lists two of his feats: slaying the two sons of Ariel of Moab and killing a lion in a pit on a snowy day. The vivid detail ἐν τῇ ἡμέρᾳ τῆς χιόνος ('on the day of snow') makes the lion-feat especially memorable.

καὶ

and

narrative conjunction (catalogue link)

→ discourse linkage or contrast

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

Βαναίας

Banaïas

Nominative

subject (declined proper noun: the hero)

→ participant prominence

Βαναίας: transliteration of Hebrew בְּנֵי־יָדָא (Benaiah), son of Jehoiada, commander of David's bodyguard and later Solomon's general; declined as a Greek first-declension noun, hence given a case.

υἱὸς

son

Nominative

apposition to Βαναίας ('son of Iodae')

→ participant prominence

υἱός: 'son'; patronymic.

Ἰωδαε

of Iodae

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

→ participant identification

Ἰωδαε: transliteration of Hebrew יְהוֹיָדָא (Jehoiada); indeclinable; Banaïas's father, a priestly figure.

ἀνὴρ

a man

Nominative

apposition (descriptive: 'a man [great in deeds]')

→ participant prominence

ἀνὴρ: 'man'; renders ἄνθρωπος; introduces the description of Banaïas as a man of mighty deeds.

αὐτὸς

he himself

Nominative

intensive pronoun (emphatic: 'he himself')

→ participant reference

αὐτός: intensive 'he himself'; emphasises Banaïas as the doer of the deeds that follow.

πολλοστὸς

great / abounding

Nominative

predicate adjective ('great in deeds')

→ participant prominence

πολλοστός: lit. 'one of many / very great'; here rendering ἄλλος ('great / abundant') in the phrase 'great/mighty in deeds' — Banaïas was a man of many valiant exploits.

ἔργοις

in deeds

Dative

dative of respect (with πολλοστός: 'great in deeds')

→ sphere or reference

ἔργον (dat. pl. ἔργοις): 'work / deed'; renders עֲשָׂוִים ('deeds / acts'); the dative of respect specifies the sphere of Banaïas's greatness — his mighty acts.

ἀπό

from

preposition + genitive (origin: 'from Kabeseel')

→ spatial or relational framing

ἀπό + genitive: 'from'; marks Banaia's hometown.

Καβεσηλ

Kabeseel

place name (indeclinable: Banaia's hometown)

→ participant identification

Καβεσηλ: transliteration of Hebrew **כַּבְזֵֿעֵֿל** (Kabzeel), a town in the far south of Judah; indeclinable; Banaia's place of origin.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

αὐτός

he

Nominative

intensive pronoun (resumptive subject of ἐπάταξεν)

→ participant reference

αὐτός: intensive/resumptive 'he'; introduces his first feat.

ἐπάταξεν

struck down

Aor Act Indic 3 Sg · πατάσσω

main verb (Banaia slays the sons of Ariel)

→ constative aorist (the act of slaying)

πατάσσω (aor. ἐπάταξεν): 'strike / smite / kill'; Banaia struck down the two sons of Ariel of Moab.

τοὺς

the

Accusative

article (with υἱούς)

→ noun-phrase marking

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

δύο

two

Accusative

numeral (with υἱούς: 'the two sons')

→ measure or count

δύο: 'two'; renders **יְנִיֿשׁ**; the two warrior-sons of Ariel whom Banaia slew.

υἱούς

sons

Accusative

direct object of ἐπάταξεν ('the two sons')

→ object specification

υἱός (acc. pl. υἱούς): 'sons'; the sons of Ariel of Moab; the Hebrew **לִיֿוֹן־אֱלֹהִים** may mean 'lion of God / hero', and some read 'two [sons] of Ariel' or 'two lion-like heroes of Moab.'

Αριηλ

of Ariel

genitive of relationship (indeclinable: 'sons of Ariel')

→ participant identification

Αριηλ: transliteration of Hebrew **אֱרִיָּֿאֵל** ('Ariel', lit. 'lion of God / hero'); indeclinable; here a Moabite warrior (or epithet) whose two sons Banaia killed.

τοῦ

of the

Genitive

article (with Μωαβ)

→ noun-phrase marking

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

Μωαβ

of Moab

genitive of relationship (indeclinable: 'of Moab')

→ participant identification

Μωαβ: transliteration of Hebrew **מוֹאָב** (Moab); indeclinable; the homeland of Ariel and his sons, Israel's eastern neighbor.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

αὐτός

he

Nominative

intensive pronoun (resumptive subject of κατέβη)

→ participant reference

αὐτός: intensive/resumptive 'he'; introduces the lion-feat.

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (Banaïas descends into the pit)

→ constative aorist (the act of going down)

καταβαίνω (aor. κατέβη): 'go down / descend'; Banaïas went down into the pit to face the lion — an act of extraordinary daring.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξε

struck / killed

Aor Act Indic 3 Sg · πατάσσω

main verb (Banaïas slays the lion)

→ constative aorist (the act of killing the lion)

πατάσσω (aor. ἐπάταξε, movable-v dropped): 'strike / kill'; Banaïas killed the lion in the pit — the most celebrated of his feats.

τὸν

the

Accusative

article (with λέοντα)

→ noun-phrase marking

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

λέοντα

lion

Accusative

direct object of ἐπάταξε ('the lion')

→ object specification

λέων (acc. λέοντα): 'lion'; renders יָרֵא; the lion Banaïas killed in the pit — note the wordplay with Λεὶφλ ('lion of God') in the preceding feat.

ἐν

in

preposition + dative (place: 'in the midst of the pit')

→ spatial or relational framing

ἐν + dative: locative.

μέσῳ

midst

Dative

object of ἐν ('in the midst of the pit')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ τοῦ λάκκου ('in the midst of the pit/cistern').

τοῦ

of the

Genitive

article (with λάκκου)

→ noun-phrase marking

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

λάκκου

pit / cistern

Genitive

genitive (with μέσῳ: 'the midst of the pit')

→ relational specification

λάκκος: 'pit / cistern / well'; renders בּוֹר; the pit into which the lion had fallen (or sheltered) and where Banaïas killed it.

ἐν

on / in

preposition + dative (temporal: 'on the day of snow')

→ spatial or relational framing

ἐν + dative: temporal.

τῇ

the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

ἡμέρα

day

Dative

object of ἐν (temporal: 'on the day')

→ sphere or reference

ἡμέρα: 'day'; renders DI ; the day of the lion-feat.

τῆς

of the

Genitive

article (with χιόνος)

→ noun-phrase marking

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

χιόνος

of snow

Genitive

genitive of relationship (with ἡμέρα: 'day of snow')

→ relational specification

χιών (gen. χιόνος): 'snow'; renders $\lambda\zeta\psi$; ἡ ἡμέρα τῆς χιόνος ('the day of snow') is the vivid, memorable detail fixing the lion-feat in a rare snowy day — heightening the danger and the marvel.

- 21 αὐτὸς ἐπάταξεν τὸν ἄνδρα τὸν Αἰγύπτιον ἄνδρα ὁρατὸν ἐν δὲ τῇ χειρὶ τοῦ Αἰγυπτίου δόρυ ὡς ξύλον διαβάθρας καὶ κατέβη πρὸς αὐτὸν ἐν ῥάβδῳ καὶ ἤρπασεν τὸ δόρυ ἐκ τῆς χειρὸς τοῦ Αἰγυπτίου καὶ ἀπέκτεινεν αὐτὸν ἐν τῷ δόρατι αὐτοῦ

He himself struck down the Egyptian man, a man of remarkable size; and in the Egyptian's hand was a spear like a weaver's beam, but he went down to him with a staff and snatched the spear out of the Egyptian's hand and killed him with his own spear.

Banaia's third exploit: the Egyptian giant

αὐτὸς ἐπάταξεν τὸν ἄνδρα τὸν Αἰγύπτιον

v. 21 narrates Banaia's third feat: armed only with a staff, he confronts a formidable Egyptian wielding a spear 'like a weaver's beam' (the epic measure also used of Goliath, 1 Kingdoms 17:7), wrests the spear away, and kills the man with his own weapon — a David-and-Goliath in miniature, underscoring Banaia's heroic stature.

αὐτός

he himself

Nominative

intensive pronoun (emphatic subject)

→ participant reference

αὐτός: intensive 'he himself'; emphasises Banaïas as the lone victor over the Egyptian.

ἐπάταξεν

struck down

Aor Act Indic 3 Sg · πατάσσω

main verb (Banaïas slays the Egyptian)

→ constative aorist (the act of slaying)

πατάσσω (aor. ἐπάταξεν): 'strike / smite / kill'; Banaïas struck down the Egyptian giant.

τὸν

the

Accusative

article (with ἄνδρα)

→ noun-phrase marking

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

ἄνδρα

man

Accusative

direct object of ἐπάταξεν ('the Egyptian man')

→ object specification

ἄνῃρ (acc. ἄνδρα): 'man'; the Egyptian warrior Banaïas defeated.

τὸν

the

Accusative

article (attributive, with Αἰγύπτιον)

→ noun-phrase marking

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

Αἰγύπτιον

Egyptian

Accusative

attributive adjective (with ἄνδρα: 'the Egyptian man')

→ object specification

Αἰγύπτιος: 'Egyptian'; renders יִצְמַח; the formidable foreign warrior Banaïas overcame.

ἄνδρα

a man

Accusative

apposition (descriptive: 'a man of remarkable size')

→ object specification

ἄνῃρ (acc. ἄνδρα, repeated): 'man'; the resumptive ἄνδρα ὀρατόν ('a man of imposing appearance') stresses the Egyptian's intimidating stature.

ὀρατόν

of remarkable size / impressive

Accusative

attributive adjective (with ἄνδρα: 'a man of striking appearance')

→ object specification

ὀρατός: 'visible / conspicuous / impressive to behold'; renders the Hebrew מְרִאשֵׁי (a man of [imposing] appearance'); the Egyptian was a conspicuously large, intimidating figure (cf. 1 Chron 11:23, 'five cubits tall').

ἐν

in

preposition + dative (place: 'in the hand')

→ spatial or relational framing

ἐν + dative: locative ('in the hand').

δὲ

now / and

narrative continuative (post-positive, introducing descriptive note)

→ discourse linkage or contrast

δὲ: 'now / and'; post-positive; introduces the circumstantial description of the Egyptian's spear.

τῇ

the

Dative

article (with χειρὶ)

→ noun-phrase marking

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

χειρὶ

hand

Dative

object of ἐν ('in the hand')

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; the Egyptian's hand, which held the great spear.

τοῦ

of the

Genitive

article (with Αἰγυπτίου)

→ noun-phrase marking

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

Αἰγυπτίου

of the Egyptian

Genitive

genitive of possession (with χειρὶ: 'the Egyptian's hand')

→ relational specification

Αἰγύπτιος (gen. Αἰγυπτίου): 'Egyptian'; possessive — the spear was in his hand.

δόρυ

spear

Nominative

subject of verbless clause (a spear was in his hand')

→ participant prominence

δόρυ: 'spear'; renders תִּיִּנִי; the Egyptian's huge spear, likened to a weaver's beam.

ὥς

like

comparative particle ('like a weaver's beam')

→ discourse linkage or contrast

ὥς: 'like / as'; introduces the epic simile for the spear's size.

ξύλον

beam / shaft

Nominative

predicate (in the simile: 'like the beam')

→ participant prominence

ξύλον: 'wood / beam / pole'; ξύλον διαβάθρας ('a weaver's beam') renders מִנֹּר תִּגְלָא, the same epic measure used of Goliath's spear (1 Kingdoms 17:7), marking the Egyptian as a giant.

διαβάθρας

of a weaver's beam

Genitive

genitive of relationship (with ξύλον: 'beam of a loom')

→ relational specification

διαβάθρα: 'crossbeam / weaver's beam / loom-beam'; renders תִּגְלָא ('weavers'); the spear was as thick as the great beam of a loom — a proverbial image of an oversized weapon.

καὶ

but / and

narrative conjunction (adversative in sense)

→ discourse linkage or contrast

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

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (Banaïas advances on the Egyptian)

→ constative aorist (the act of advancing)

καταβαίνω (aor. κατέβη): 'go down / advance against'; Banaïas went down against the Egyptian armed only with a staff.

πρὸς

to / against

preposition + accusative (direction: 'to him')

→ spatial or relational framing

πρὸς + accusative: 'to / against'; Banaïas advanced toward the Egyptian.

αὐτόν

him

Accusative

object of πρὸς (the Egyptian)

→ participant reference

αὐτός (acc. αὐτόν): refers to the Egyptian.

ἐν

with

preposition + dative (instrument: 'with a staff')

→ spatial or relational framing

ἐν + dative: instrumental; ἐν ῥάβδῳ ('with a staff/rod') — Banaïas's only weapon, against the giant's spear.

ῥάβδω

staff / rod

Dative

dative of instrument ('with a staff')

→ sphere or reference

ῥάβδος: 'staff / rod / stick'; renders מִקֶּלֶב/טֶבֶשׁ; Banaïas faced the spear-wielding giant with only a simple staff, underscoring his courage and skill.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἥρπασεν

snatched

Aor Act Indic 3 Sg · ἄρπάζω

main verb (Banaïas seizes the spear)

→ constative aorist (the act of snatching)

ἄρπάζω (aor. ἥρπασεν): 'snatch / seize / carry off'; renders ἡρᾶ; Banaïas snatched the spear from the Egyptian's hand — the decisive move of the combat.

τὸ

the

Accusative

article (with δόρυ)

→ noun-phrase marking

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

δόρυ

spear

Accusative

direct object of ἥρπασεν ('the spear')

→ object specification

δόρυ: 'spear'; the giant's own spear, now seized by Banaïas.

ἐκ

out of

preposition + genitive (source: 'out of the hand')

→ spatial or relational framing

ἐκ + genitive: 'out of'; the spear snatched 'out of' the Egyptian's hand.

τῆς

the

Genitive

article (with χειρός)

→ noun-phrase marking

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

χειρός

hand

Genitive

object of ἐκ ('out of the hand')

→ relational specification

χείρ (gen. χειρός): 'hand'; the Egyptian's hand, from which the spear was wrested.

τοῦ

of the

Genitive

article (with Αἰγυπτίου)

→ noun-phrase marking

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

Αἰγυπτίου

of the Egyptian

Genitive

genitive of possession (with χειρός: 'the Egyptian's hand')

→ relational specification

Αἰγύπτιος (gen. Αἰγυπτίου): 'Egyptian'; possessive.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέκτεινεν

killed

Aor Act Indic 3 Sg · ἀποκτείνω

main verb (Banaïas kills the Egyptian)

→ constative aorist (the act of killing)

ἀποκτείνω (aor. ἀπέκτεινεν): 'kill / slay'; renders ἀρῆ; Banaïas killed the Egyptian with the man's own spear — the climactic, ironic stroke (cf. David and Goliath, 1 Kingdoms 17:51).

αὐτόν

him

Accusative

direct object of ἀπέκτεινεν (the Egyptian)

→ participant reference

αὐτός (acc. αὐτόν): refers to the Egyptian.

ἐν

with

preposition + dative (instrument: 'with his own spear')

→ spatial or relational framing

ἐν + dative: instrumental ('with').

τῷ

the

Dative

article (with δόρατι)

→ noun-phrase marking

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

δόρατι

spear

Dative

dative of instrument ('with the spear')

→ sphere or reference

δόρυ (dat. δόρατι): 'spear'; the Egyptian's own spear, turned against him.

αὐτοῦ

his (own)

Genitive

genitive of possession (with δόρατι: 'his own spear', i.e. the Egyptian's)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his own' — the spear belonged to the Egyptian, making his death by his own weapon the ironic climax.

22 ταῦτα ἐποίησεν Βαναίας υἱὸς Ἰωδαε καὶ αὐτῷ ὄνομα ἐν τοῖς τρισὶν τοῖς δυνατοῖς

These things Banaias son of Iodae did, and he had a name among the three mighty men.

Summary of Banaias's exploits (catalogue-formula)

ταῦτα ἐποίησεν Βαναίας

v. 22 closes Banaias's exploit-cycle with the same summary-formula used of the water-exploit (ταῦτα ἐποίησεν, cf. v. 17): his deeds earned him renown among the mighty men. v. 23 then ranks him precisely, as with Abessa.

ταῦτα

these things

Accusative

direct object of ἐποίησεν (anaphoric: 'these things')

→ object specification

οὗτος (neut. pl. ταῦτα): 'these things'; the summary-formula ταῦτα ἐποίησεν refers back to Banaias's three feats.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (summary of Banaias's deeds)

→ constative aorist (summarizing the exploits)

ποιέω (aor. ἐποίησεν): 'do / perform'; sums up Banaias's valiant acts.

Βαναίας

Banaias

Nominative

subject (declined proper noun)

→ participant prominence

Βαναίας: declined (gen. Βαναίου); the hero whose deeds are summarized.

υἱὸς

son

Nominative

apposition ('son of Iodae')

→ participant prominence

υἱός: 'son'; patronymic, repeated from v. 20.

Ἰωδαε

of Iodae

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

→ participant identification

Ἰωδαε: transliteration of Hebrew יְהוֹיָדָא (Jehoiada); indeclinable; Banaïas's father.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

αὐτῷ

to him / he had

Dative

dative of possession ('he had a name')

→ participant reference or interest

αὐτός (dat. αὐτῷ): dative of possession; αὐτῷ ὄνομα ('he had renown'), echoing v. 18.

ὄνομα

name / renown

Nominative

subject of verbless possessive clause ('a name')

→ participant prominence

ὄνομα: 'name / reputation'; renders ὄψ; Banaïas was renowned among the elite warriors.

ἐν

among

preposition + dative ('among the three mighty men')

→ spatial or relational framing

ἐν + dative: 'among'.

τοῖς

the

Dative

article (with τρισὶν)

→ noun-phrase marking

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

τρὶσὶν

three

Dative

numeral (with δυνατοῖς: 'the three mighty men')

→ sphere or reference

τρεῖς (dat. τρισὶν): 'three'; the triad among whom Banaïas was famous.

τοῖς

the

Dative

article (second-attributive, with δυνατοῖς)

→ noun-phrase marking

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

δυνατοῖς

mighty men

Dative

substantival adjective (second-attributive: 'the three, the mighty men')

→ sphere or reference

δυνατός: 'mighty'; the second-attributive construction τοῖς τρισὶν τοῖς δυνατοῖς ('the three, the mighty ones') specifies the elite among whom Banaïas held renown.

23 ἐκ τῶν τριῶν ἔνδοξος καὶ πρὸς τοὺς τρεῖς οὐκ ἦλθεν καὶ ἔταξεν αὐτὸν Δαυὶδ εἰς τὰς ἀκοὰς αὐτοῦ

Of the three he was honored, but he did not attain to the first three; and David set him over his bodyguard.

Ranking of Banaïas and his appointment over the bodyguard

ἐκ τῶν τριῶν ἔνδοξος

v. 23 ranks Banaïas by the same formula as Abessa (v. 19): distinguished among the Thirty, yet not of the supreme Three. The notice adds his appointment: David set him over his personal guard (εἰς τὰς ἀκοὰς αὐτοῦ, 'over his audience/bodyguard'), the role Banaïas holds throughout the Solomon narrative.

ἐκ

of / from

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

→ spatial or relational framing

ἐκ + genitive: partitive 'of / among'.

τῶν

the

Genitive

article (with τριῶν)

→ noun-phrase marking

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

τριῶν

three

Genitive

numeral (partitive: 'of the three/thirty')

→ relational specification

τρεῖς (gen. τριῶν): 'three'; here the elite company among whom Banaïas was distinguished (the term shifts between the Three and the Thirty).

ἔνδοξος

honored / distinguished

Nominative

predicate adjective ('he was honored')

→ participant prominence

ἔνδοξος: 'honored / distinguished'; renders ܐܢܕܘܟܝܐ; Banaïas was distinguished among the elite, the same evaluation given Abessa (v. 19).

καὶ

but / and

narrative conjunction (adversative in sense)

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (limit: 'to the three')

→ spatial or relational framing

πρὸς + accusative: here in the idiom πρὸς τοὺς τρεῖς οὐκ ἦλθεν ('he did not attain to the [supreme] three'), varying ἕως of v. 19.

τοὺς

the

Accusative

article (with τρεῖς)

→ noun-phrase marking

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

τρεῖς

three

Accusative

numeral (the supreme Three)

→ measure or count

τρεῖς: 'three'; the supreme triad whose rank Banaïas did not reach.

οὐκ

not

negative particle (with ἦλθεν)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): negative.

ἦλθεν

attained / came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (negated: 'did not attain to the three')

→ constative aorist (the act of attaining)

ἔρχομαι (aor. ἦλθεν): 'come / attain'; the same ranking-idiom as v. 19 — Banaïas ranked just below the supreme Three.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔταξεν

appointed / set

Aor Act Indic 3 Sg · τάσσω

main verb (David appoints Banaïas)

→ constative aorist (the act of appointment)

τάσσω (aor. ἔταξεν): 'appoint / set in order / station'; renders נָּשָׂא ; David set Banaïas over his personal guard — the office he holds in 1 Kingdoms/3 Kingdoms.

αὐτόν

him

Accusative

direct object of ἔταξεν (Banaïas)

→ participant reference

αὐτός (acc. αὐτόν): refers to Banaïas.

Δαυιδ

David

subject of ἔταξεν (indeclinable proper noun)

→ participant identification

Δαυιδ: indeclinable; David, who appointed Banaïas.

εἰς

over / to

preposition + accusative (appointment: 'over his bodyguard')

→ spatial or relational framing

εἰς + accusative: here of appointment to a charge ('over').

τάς

the

Accusative

article (with ἀκοάς)

→ noun-phrase marking

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

ἀκοάς

bodyguard / audience

Accusative

object of εἰς ('over his bodyguard')

→ object specification

ἀκοή (acc. pl. ἀκοάς): lit. 'hearing / report'; here in the idiom εἰς τὰς ἀκοάς αὐτοῦ ('over his audience / privy council / bodyguard'), rendering Hebrew תַּגְּמָשָׁה ('obedient retinue / bodyguard'); David put Banaïas in charge of his personal guard.

αὐτοῦ

his

Genitive

genitive of possession (with ἀκοάς: 'his bodyguard')

→ relational specification

αὐτός (gen. αὐτοῦ): refers to David; the bodyguard is his own.

24 καὶ ταῦτα τὰ ὀνόματα τῶν δυνατῶν Δαυιδ βασιλέως Ασαηλ ἀδελφὸς Ἰωαβ οὗτος ἐν τοῖς τριάκοντα Ελεαναν υἱὸς Δουδι πατραδέλφου αὐτοῦ ἐν Βαιθλεεμ

And these are the names of the mighty men of David the king: Asael the brother of Joab — he was among the thirty; Eleanan son of Dudi his uncle, in Bethlehem;

Heading of the roll of the Thirty (begins the long catalogue)

καὶ ταῦτα τὰ ὀνόματα τῶν δυνατῶν Δαυιδ βασιλέως

v. 24 reopens the catalogue with the heading-formula ταῦτα τὰ ὀνόματα τῶν δυνατῶν (cf. v. 8), now expanded with βασιλέως ('of David the king'), introducing the long roll of the Thirty (vv. 24–39). The list proceeds by name + patronymic/gentilic, mostly transliterated and indeclinable. Asael (Joab's brother) heads the list; Eleanan of Bethlehem follows.

καὶ

and

narrative conjunction (introducing the new catalogue)

→ discourse linkage or contrast

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

ταῦτα

these

Nominative

demonstrative pronoun (subject: 'these are the names')

→ participant reference

οὗτος (neut. pl. ταῦτα): 'these'; the cataphoric heading-formula reopening the roll (cf. v. 8).

τὰ

the

Nominative

article (with ὀνόματα)

→ noun-phrase marking

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

ὀνόματα

names

Nominative

predicate nominative ('these are the names')

→ participant prominence

ὄνομα (pl. ὀνόματα): 'name'; the heading-formula ταῦτα τὰ ὀνόματα introduces the roll of the Thirty.

τῶν

of the

Genitive

article (with δυνατῶν)

→ noun-phrase marking

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

δυνατῶν

mighty men

Genitive

substantival adjective (genitive: 'of the mighty men')

→ relational specification

δυνατός: 'mighty'; substantival οἱ δυνατοί ('the mighty men') = the Thirty, the elite warriors listed below.

Δαυιδ

of David

genitive of possession (indeclinable: 'of David')

→ participant identification

Δαυιδ: indeclinable; the warriors belong to David.

βασιλέως

the king

Genitive

apposition to Δαυιδ ('David the king')

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; renders לִמְלֶכֶת ; the added title 'the king' dignifies the heading, marking these as the royal champions.

Ασαηλ

Asael

first name in the list (indeclinable proper noun)

→ participant identification

Ασαηλ: transliteration of Hebrew אַשָּׁאֵל (Asahel), the third son of Zeruiah, brother of Joab and Abishai, famed for swiftness (cf. 2 Kingdoms 2:18); indeclinable; first of the Thirty.

ἀδελφός

brother

Nominative

apposition to Ασαηλ ('brother of Joab')

→ participant prominence

ἀδελφός: 'brother'; identifies Asael as Joab's brother.

Ιωαβ

of Joab

genitive of relationship (indeclinable: 'brother of Joab')

→ participant identification

Ιωαβ: transliteration of Hebrew יוָּאָב (Joab); indeclinable; David's general, Asael's brother.

οὗτος

this one / he

Nominative

demonstrative pronoun (subject of verbless clause: 'he was among the thirty')

→ participant reference

οὗτος: 'this one / he'; resumptive, locating Asael among the Thirty.

ἐν

among

preposition + dative (membership: 'among the thirty')

→ spatial or relational framing

ἐν + dative: 'among'; marks Asael's membership in the Thirty.

τοῖς

the

Dative

article (with τριάκοντα)

→ noun-phrase marking

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

τριάκοντα

thirty

numeral (indeclinable: 'the thirty')

→ measure or count

τριάκοντα: 'thirty'; indeclinable; οἱ τριάκοντα ('the Thirty') is the corps now being enumerated.

Ελεαναν

Eleanan

next name in the list (indeclinable proper noun)

→ participant identification

Ελεαναν: transliteration of Hebrew אֶלְחָנָן (Elhanan); indeclinable; a warrior of Bethlehem, second in the roll.

υἱός

son

Nominative

apposition to Ελεαναν ('son of Dudi')

→ participant prominence

υἱός: 'son'; patronymic for Elhanan.

Δουδι

of Dudi

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

→ participant identification

Δουδι: transliteration of Hebrew דּוּדִי (Dodo); indeclinable; Elhanan's father.

πατραδέλφου

his uncle

Genitive

apposition/genitive ('his uncle')

→ relational specification

πατράδελφος (gen. πατραδέλφου): 'father's brother / paternal uncle'; here glossing Dudi/Dodo as 'his uncle', as at v. 9 — the LXX again treats the Hebrew name as a kinship term.

αὐτοῦ

his

Genitive

genitive of possession (with πατραδέλφου: 'his uncle')

→ relational specification

αὐτός (gen. αὐτοῦ): refers to Elhanan.

ἐν

in

preposition + dative (place: 'in Bethlehem')

→ spatial or relational framing

ἐν + dative: locative; locates Elhanan's home.

Βαιθλεεμ

Bethlehem

place name (indeclinable: Elhanan's hometown)

→ participant identification

Βαιθλεεμ: indeclinable; Bethlehem, David's own town and Elhanan's home.

25 Σαμαι ὁ Αρουδαῖος Ελικά ὁ Αρωδαῖος

Samai the Arudite; Elikā the Arodite;

Continuation of the roll (name + gentilic pairs)

Σαμαι ὁ Αρουδαῖος

v. 25 lists two warriors of the Thirty by name and clan-gentilic in the terse pattern that governs the rest of the catalogue: proper name (indeclinable, transliterated) + article + declined gentilic adjective. Samai and Elikā are both designated 'the Harodite' (the variant spellings Αρουδαῖος / Αρωδαῖος reflect the same Hebrew gentilic).

Σαμαι

Samai

name in the list (indeclinable proper noun)

→ participant identification

Σαμαι: transliteration of Hebrew שַׁמַּי (Shammah the Harodite); indeclinable; a warrior of the Thirty.

ὁ

the

Nominative

article (with the gentilic Αρουδαῖος)

→ noun-phrase marking

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

Αρουδαῖος

the Arudite / Harodite

Nominative

gentilic adjective in apposition (declined: 'the Harodite')

→ participant prominence

Αρουδαῖος: gentilic corresponding to Hebrew יְהָרֹדִית ('the Harodite', from Harod); declined as a Greek adjective, hence given a case.

Ελικά

Elikā

name in the list (indeclinable proper noun)

→ participant identification

Ελικά: transliteration of Hebrew אֶלִּיקָא (Elikā); indeclinable; another warrior of the Thirty, also designated a Harodite.

ὁ

the

Nominative

article (with the gentilic Ἀρωδαῖος)

→ noun-phrase marking

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

Ἀρωδαῖος

the Arodite / Harodite

Nominative

gentilic adjective in apposition (declined: 'the Harodite')

→ participant prominence

Ἀρωδαῖος; gentilic corresponding to Hebrew יְהָרֹדִית ('the Harodite'); a spelling-variant of Ἀρουδαῖος above; declined as a Greek adjective, hence given a case.

26 Ἑλλης ὁ Φελωθι Ἰρας υἱὸς Ἐκκας ὁ Θεκωίτης

Helles the Pelonite; Iras son of Ekkas the Tekoite;

Continuation of the roll (name + gentilic / patronymic) Ἑλλης ὁ Φελωθι

v. 26 continues the catalogue: Helles the Pelonite, and Iras son of Ikkesh the Tekoite (from Tekoa, home of Amos). The pattern alternates between simple name + gentilic and name + patronymic + gentilic.

Ἑλλης

Helles

name in the list (indeclinable proper noun)

→ participant identification

Ἑλλης; transliteration of Hebrew הֶלֶז (Helez); indeclinable; a warrior of the Thirty.

ὁ

the

Nominative

article (with the gentilic Φελωθι)

→ noun-phrase marking

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

Φελωθι

the Pelonite

gentilic in apposition (indeclinable transliteration: 'the Pelonite')

→ participant identification

Φελωθι; transliteration of Hebrew פֶּלֹטִית ('the Paltite / Pelonite'); here kept as an indeclinable transliterated form (no Greek adjectival ending), hence kind 'x' with no case.

Ἰρας

Iras

name in the list (indeclinable proper noun)

→ participant identification

Ἰρας; transliteration of Hebrew אִירָא (Ira); indeclinable; a warrior of the Thirty, here son of Ikkesh the Tekoite.

υἱός son Nominative <i>apposition to Ἰρακ ('son of Ekkas')</i> → participant prominence υἱός: 'son'; patronymic for Ira.	Εκκας of Ekkas <i>genitive of relationship (indeclinable: 'son of Ekkas')</i> → participant identification Εκκας: transliteration of Hebrew עֲקֵשׁ (Ikkesh); indeclinable; Ira's father.	ὁ the Nominative <i>article (with the gentile Θεκωίτης)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	Θεκωίτης the Tekoite Nominative <i>gentile adjective in apposition (declined: 'the Tekoite')</i> → participant prominence Θεκωίτης: gentile corresponding to Hebrew תְּקוּיָה ('the Tekoite', from Tekoa, later the home of Amos); declined as a Greek adjective, hence given a case.
---	--	--	--

27 Αβιεζερ ὁ Αναθωθίτης ἐκ τῶν υἱῶν τοῦ Ασωθίτου

Abiezer the Anathothite, of the sons of the Asothite;

Continuation of the roll (name + gentile + clan) Αβιεζερ ὁ Αναθωθίτης

v. 27 lists Abiezer the Anathothite (from Anathoth, later home of Jeremiah), further specified as 'of the sons of the Asothite' (a clan-affiliation; the parallel reads 'Mebunnai/Sibbecai the Hushathite').

Αβιεζερ Abiezer <i>name in the list (indeclinable proper noun)</i> → participant identification Αβιεζερ: transliteration of Hebrew אֲבִיעֶזֶר (Abiezer); indeclinable; a warrior of the Thirty.	ὁ the Nominative <i>article (with the gentile Αναθωθίτης)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	Αναθωθίτης the Anathothite Nominative <i>gentile adjective in apposition (declined: 'the Anathothite')</i> → participant prominence Αναθωθίτης: gentile corresponding to Hebrew אֲנָתוֹתִי ('the Anathothite', from Anathoth in Benjamin, later the home of Jeremiah); declined as a Greek adjective, hence given a case.	ἐκ of / from <i>preposition + genitive (origin: 'of the sons of')</i> → spatial or relational framing ἐκ + genitive: partitive 'of / from among'; ἐκ τῶν υἱῶν ('of the sons of') marks clan-descent.
---	--	--	--

τῶν the Genitive <i>article (with νῑῶν)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	νῑῶν sons Genitive <i>genitive object of ἐκ ('of the sons of the Asothite')</i> → relational specification νῑός (gen. pl. νῑῶν): 'sons'; here 'the sons of' = the clan/descendants of the Asothite.	τοῦ of the Genitive <i>article (with the gentile Ασωθῑτου)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	Ασωθῑτου of the Asothite Genitive <i>gentile adjective (declined genitive: 'of the Asothite/Hushathite')</i> → relational specification Ασωθῑτης (gen. Ασωθῑτου): gentile corresponding to Hebrew מְחַשְׁתִּי ('the Hushathite'); declined as a Greek adjective, hence given a case; the clan to which Abiezer is reckoned.
--	--	---	--

28 Σελμων ὁ Αωῑτης Μοορε ὁ Νετωφαθῑτης

Selmon the Aoite; Moore the Netophathite;

Continuation of the roll (name + gentile pairs) **Σελμων ὁ Αωῑτης**

v. 28 lists two more: Selmon the Ahohite (Aoite) and Moore the Netophathite (from Netophah near Bethlehem). The terse name + gentile pattern continues.

Σελμων Selmon <i>name in the list (indeclinable proper noun)</i> → participant identification Σελμων: transliteration of Hebrew זלמון (Zalmon); indeclinable; a warrior of the Thirty.	ὁ the Nominative <i>article (with the gentile Αωῑτης)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	Αωῑτης the Aoite / Ahohite Nominative <i>gentile adjective in apposition (declined: 'the Ahohite')</i> → participant prominence Αωῑτης: gentile corresponding to Hebrew מְאֹחִי ('the Ahohite'); declined as a Greek adjective, hence given a case.	Μοορε Moore <i>name in the list (indeclinable proper noun)</i> → participant identification Μοορε: transliteration of Hebrew מְהַרַי (Maharai); indeclinable; a warrior of the Thirty from Netophah.
--	--	--	--

ὁ

the

Nominative

article (with the gentilic *Νετωφαθίτης*)

→ noun-phrase marking

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

Νετωφαθίτης

the Netophathite

Nominative

gentilic adjective in apposition (declined: 'the Netophathite')

→ participant prominence

Νετωφαθίτης: gentilic corresponding to Hebrew *נְתוֹפָאֵת* ('the Netophathite', from Netophah near Bethlehem); declined as a Greek adjective, hence given a case.

29 Ελα υἱὸς Βαανα ὁ Νετωφαθίτης Εθθι υἱὸς Ρίβα ἐκ Γαβαεθ υἱὸς Βενιαμιν

Ela son of Baana the Netophathite; Eththi son of Riba, of Gabaeth of the sons of Benjamin;

Continuation of the roll (name + patronymic + gentilic / origin) Ελα υἱὸς Βαανα

v. 29 lists Ela (Heled) son of Baanah the Netophathite, and Ithai (Eththi) son of Ribai from Gibeath of the Benjamites. The notice combines patronymic, gentilic, and tribal origin.

Ελα

Ela

name in the list (indeclinable proper noun)

→ participant identification

Ελα: transliteration of Hebrew *הֶלֶד* (Heled / Heleb); indeclinable; a warrior of the Thirty.

υἱὸς

son

Nominative

apposition to Ελα ('son of Baana')

→ participant prominence

υἱός: 'son'; patronymic.

Βαανα

of Baana

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

→ participant identification

Βαανα: transliteration of Hebrew *בְּנֵינָה* (Baanah); indeclinable; Ela's father.

ὁ

the

Nominative

article (with the gentilic *Νετωφαθίτης*)

→ noun-phrase marking

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

Νετωφαθίτης the Netophathite Nominative <i>gentilic adjective in apposition (declined: 'the Netophathite')</i> → participant prominence Νετωφαθίτης: gentilic corresponding to Hebrew נְטוֹפָאֲחִי (‘the Netophathite’); declined as a Greek adjective, hence given a case.	Εθθι Eththi <i>name in the list (indeclinable proper noun)</i> → participant identification Εθθι: transliteration of Hebrew יִתָּי (Ittai); indeclinable; a warrior of the Thirty from Gibeah of Benjamin.	υῖος son Nominative <i>apposition to Εθθι ('son of Riba')</i> → participant prominence υῖος: ‘son’; patronymic for Ittai.	Ριβα of Riba <i>genitive of relationship (indeclinable: ‘son of Riba’)</i> → participant identification Ριβα: transliteration of Hebrew רִיבִי (Ribai); indeclinable; Ittai’s father.
ἐκ of / from <i>preposition + genitive (origin: ‘from Gabaeth’)</i> → spatial or relational framing ἐκ + genitive: ‘from’; marks Ittai’s hometown.	Γαβαεθ Gabaeth <i>place name (indeclinable: Ittai’s hometown)</i> → participant identification Γαβαεθ: transliteration of Hebrew גִּבְעָה (Gibeah); indeclinable; Gibeah of Benjamin, Saul’s hometown, here Ittai’s origin.	υῖος son / of the sons Nominative <i>apposition (tribal affiliation: ‘of [the sons of] Benjamin’)</i> → participant prominence υῖος: ‘son’; here in the idiom υῖος Βενιαμιν (‘a Benjamite / of the sons of Benjamin’), marking Ittai’s tribe (Gibeah being a Benjamite town).	Βενιαμιν of Benjamin <i>genitive of relationship (indeclinable: ‘of Benjamin’)</i> → participant identification Βενιαμιν: transliteration of Hebrew בְּנֵימִן (Benjamin); indeclinable; the tribe to which Ittai’s town Gibeah belonged.

30 Βαναιας ὁ Φαραθωνίτης Ουρι ἐκ Ναχαλιγαιας

Banaiaś the Pirathonite; Ouri of Nachaligaia;

Continuation of the roll (name + gentilic / origin) **Βαναιας ὁ Φαραθωνίτης**

v. 30 lists Benaiah the Pirathonite (a different Benaiah from the hero of vv. 20–23) and Hiddai/Hurai (Ouri) from the brooks of Gaash (Nachaligaia transliterates שַׁגִּי נַחֲלִיגַיָּה).

Βαναιας

Banaias

Nominative

name in the list (declined proper noun)

→ participant prominence

Βαναιας: transliteration of Hebrew בְּנֵיָא (Benaiah); declined as a Greek first-declension noun, hence given a case; here a Pirathonite, distinct from Benaiah son of Jehoiada (vv. 20–23).

ὁ

the

Nominative

article (with the gentilic Φαραθωνίτης)

→ noun-phrase marking

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

Φαραθωνίτης

the Pirathonite

Nominative

gentilic adjective in apposition (declined: 'the Pirathonite')

→ participant prominence

Φαραθωνίτης: gentilic corresponding to Hebrew פִּרְתֹּן עֵפְרַיִם ('the Pirathonite', from Pirathon in Ephraim); declined as a Greek adjective, hence given a case.

Ουρι

Ouri

name in the list (indeclinable proper noun)

→ participant identification

Ουρι: transliteration of Hebrew הִדַּי / חֲרַי (Hiddai / Hurai); indeclinable; a warrior of the Thirty from the brooks of Gaash.

ἐκ

of / from

preposition + genitive (origin: 'from Nachaligaia')

→ spatial or relational framing

ἐκ + genitive: 'from'; marks his place of origin.

Ναχαλιγαιας

Nachaligaia / the brooks of Gaash

place name (indeclinable: 'the brooks of Gaash')

→ participant identification

Ναχαλιγαιας: transliteration of Hebrew שְׁעָרֵי הַבְּרִקִּים ('the brooks/wadis of Gaash'), taken as a single place-name; treated as indeclinable, hence no case.

31 Αβιηλ υἱὸς τοῦ Αραβωθίτου Αζμωθ ὁ Βαρσαμίτης

Abiel son of the Arabothite; Azmoth the Barsamite;

Continuation of the roll (name + clan-gentilic)

Αβιηλ υἱὸς τοῦ Αραβωθίτου

v. 31 lists Abi-albon the Arbathite (Abiel son of the Arabothite) and Azmaveth the Barhumite (Azmoth the Barsamite). The first is identified by clan-gentilic rather than personal patronymic.

Αβιηλ Abiel <i>name in the list (indeclinable proper noun)</i> → participant identification Αβιηλ: transliteration of Hebrew אֲבִי־עֲלֹבֹן (Abi-albon); indeclinable; a warrior of the Thirty, the Arbathite.	υἱὸς son Nominative <i>apposition to Αβιηλ ('son of the Arabothite')</i> → participant prominence υἱός: 'son'; here introducing a clan-gentilic ('son of the Arabothite') rather than a personal father's name.	τοῦ of the Genitive <i>article (with the gentilic Αραβωθίτου)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	Αραβωθίτου of the Arabothite Genitive <i>gentilic adjective (declined genitive: 'son of the Arabathite')</i> → relational specification Αραβωθίτης (gen. Αραβωθίτου): gentilic corresponding to Hebrew יְתִבְרָה ('the Arbathite', from Beth-arabah); declined as a Greek adjective, hence given a case.
Αζμωθ Azmoth <i>name in the list (indeclinable proper noun)</i> → participant identification Αζμωθ: transliteration of Hebrew אֲזַמְוֶת (Azmaveth); indeclinable; a warrior of the Thirty.	ὁ the Nominative <i>article (with the gentilic Βαρσαμίτης)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	Βαρσαμίτης the Barsamite Nominative <i>gentilic adjective in apposition (declined: 'the Barhumite')</i> → participant prominence Βαρσαμίτης: gentilic corresponding to Hebrew מִבְּהַרְיִם ('the Barhumite' / Baharumite, from Bahurim); declined as a Greek adjective, hence given a case.	

32 Ελιασου ὁ Σαλαβωνίτης υἱοὶ Ιασαν Ιωναθαν

Eliasou the Salabonite; the sons of Iasan; Jonathan;

Continuation of the roll (name + gentilic; clan group) Ελιασου ὁ Σαλαβωνίτης

v. 32 lists Eliahba the Shaalbonite (Eliasou the Salabonite), then 'the sons of Jashen' (a clan-group) and Jonathan. The textual tradition of this verse is unstable, and the LXX preserves the awkward sequence of its Vorlage.

Ελιασου Eliasou <i>name in the list (indeclinable proper noun)</i> → participant identification Ελιασου: transliteration of Hebrew אֶלִיָּאָבָא (Eliabba); indeclinable; a warrior of the Thirty, the Shaalbonite.	ὁ the Nominative <i>article (with the gentilic Σαλαβωνίτης)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	Σαλαβωνίτης the Salabonite Nominative <i>gentilic adjective in apposition (declined: 'the Shaalbonite')</i> → participant prominence Σαλαβωνίτης: gentilic corresponding to Hebrew שַׁאֲלֹבִימִי ('the Shaalbonite', from Shaalbim); declined as a Greek adjective, hence given a case.	υἱοὶ sons Nominative <i>subject/heading (clan-group: 'the sons of Iasan')</i> → participant prominence υἱός (nom. pl. υἱοί): 'sons'; here 'the sons of Jashen' designates a clan-group rather than a single warrior, rendering Hebrew בְּנֵי יָשֶׁן.
Ιασαν of Iasan <i>genitive of relationship (indeclinable: 'sons of Iasan')</i> → participant identification Ιασαν: transliteration of Hebrew יָשֶׁן (Jashen); indeclinable; the clan-ancestor of 'the sons of Jashen.'	Ιωναθαν Jonathan <i>name in the list (indeclinable proper noun)</i> → participant identification Ιωναθαν: transliteration of Hebrew יְהוֹנָתָן (Jonathan); indeclinable; a warrior of the Thirty, listed with the sons of Jashen.		

33 Σαμμα ὁ Αρωδίτης Αχίαν υἱὸς Σαραδ ὁ Αραουρίτης

Samma the Arodite; Achian son of Sarad the Araurite;

Continuation of the roll (name + gentilic / patronymic)

Σαμμα ὁ Αρωδίτης

v. 33 lists Shammah the Hararite (Samma the Arodite) and Ahiam son of Sharar/Sacar the Hararite (Achian son of Sarad the Araurite).

Σαμμα Samma <i>name in the list (indeclinable proper noun)</i> → participant identification Σαμμα: transliteration of Hebrew שַׁמָּה (Shammah); indeclinable; a warrior of the Thirty, the Hararite.	ὁ the Nominative <i>article (with the gentilic Αρωδίτης)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	Αρωδίτης the Arodite / Hararite Nominative <i>gentilic adjective in apposition (declined: 'the Hararite')</i> → participant prominence Αρωδίτης: gentilic corresponding to Hebrew אֲרֹדִית ('the Hararite'); declined as a Greek adjective, hence given a case.	Αχιαν Achian <i>name in the list (indeclinable proper noun)</i> → participant identification Αχιαν: transliteration of Hebrew אַחִיָּא (Ahiam); indeclinable; a warrior of the Thirty.
υῖος son Nominative <i>apposition to Αχιαν ('son of Sarad')</i> → participant prominence υῖος: 'son'; patronymic for Ahiam.	Σαραδ of Sarad <i>genitive of relationship (indeclinable: 'son of Sarad')</i> → participant identification Σαραδ: transliteration of Hebrew שָׂרָד (Sharar / Sacar); indeclinable; Ahiam's father.	ὁ the Nominative <i>article (with the gentilic Αραουρίτης)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	Αραουρίτης the Aaurite / Hararite Nominative <i>gentilic adjective in apposition (declined: 'the Hararite')</i> → participant prominence Αραουρίτης: gentilic corresponding to Hebrew אֲרֹרִית ('the Hararite'); declined as a Greek adjective, hence given a case.

34 Αλιφαλεθ υἱὸς τοῦ Ασβίτου υἱὸς τοῦ Μααχατι Ελιαβ υἱὸς Αχιτοφελ τοῦ Γελωνίτου

Aliphalet son of the Asbite, son of the Maacathite; Eliab son of Ahithophel the Gelonite;

Continuation of the roll (layered patronymic + gentilic) Αλιφαλεθ υἱὸς τοῦ Ασβίτου

v. 34 lists Eliphelet son of Ahasbai the Maacathite (Aliphalet son of the Asbite, son of the Maacathite) and Eliam son of Ahithophel the Gilonite — the latter notable as the son of David's counselor Ahithophel, who later sided with Absalom.

Αλιφαλεθ

Aliphaeth

name in the list (indeclinable proper noun)

→ participant identification

Αλιφαλεθ: transliteration of Hebrew עֲלִיפָהֶֿת (Eliphelet); indeclinable; a warrior of the Thirty.

υἱὸς

son

Nominative

apposition to Αλιφαλεθ ('son of the Asbite')

→ participant prominence

υἱός: 'son'; here introducing a clan-gentilic patronymic.

τοῦ

of the

Genitive

article (with the gentilic Ασβίτου)

→ noun-phrase marking

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

Ασβίτου

of the Asbite

Genitive

gentilic adjective (declined genitive: 'son of the Asbite')

→ relational specification

Ασβίτης (gen. Ασβίτου): gentilic corresponding to Hebrew אֲחַסְבַּי ('Ahasbai'); declined as a Greek adjective, hence given a case.

υἱὸς

son

Nominative

apposition (second patronymic: 'son of the Maacathite')

→ participant prominence

υἱός (repeated): 'son'; a second, layered patronymic — 'son of the Maacathite.'

τοῦ

of the

Genitive

article (with the gentilic Μααχατι)

→ noun-phrase marking

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

Μααχατι

of the Maacathite

gentilic in apposition (indeclinable transliteration: 'the Maacathite')

→ participant identification

Μααχατι: transliteration of Hebrew מַאֲחַתִּי ('the Maacathite', from Maacah); kept as an indeclinable transliterated form, hence kind 'x' with no case (the article τοῦ carries the case).

Ελιαβ

Eliab

name in the list (indeclinable proper noun)

→ participant identification

Ελιαβ: transliteration of Hebrew עֲלִיָּאֵֿב (Eliam); indeclinable; a warrior of the Thirty, son of Ahithophel.

υἱὸς

son

Nominative

apposition to Ελιαβ ('son of Ahithophel')

→ participant prominence

υἱός: 'son'; patronymic for Eliam.

Αχιτοφελ

of Ahithophel

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

→ participant identification

Αχιτοφελ: transliteration of Hebrew אַחִיטוֹפֶֿל (Ahithophel); indeclinable; David's wise counselor who later joined Absalom's revolt (2 Kingdoms 15–17); his son served among the Thirty.

τοῦ

of the

Genitive

article (with the gentilic Γελωνίτου)

→ noun-phrase marking

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

Γελωνίτου

of the Gelonite

Genitive

gentilic adjective (declined genitive: 'the Gilonite')

→ relational specification

Γελωνίτης (gen. Γελωνίτου): gentilic corresponding to Hebrew גִּלְוֹנִי ('the Gilonite', from Giloh); declined as a Greek adjective, hence given a case; Ahithophel's town.

35 Ασαραϊ ὁ Καρμήλιος Φαραΐ ὁ Ερχι

Asarai the Carmelite; Pharai the Archite;

Continuation of the roll (name + gentilic pairs)

Ασαραϊ ὁ Καρμήλιος

v. 35 lists Hezro the Carmelite (Asarai the Carmelite, from Carmel of Judah) and Paarai the Arbite (Pharai the Archite).

Ασαραϊ

Asarai

name in the list (indeclinable proper noun)

→ participant identification

Ασαραϊ: transliteration of Hebrew / אֲשָׁרַי הַצִּרְיָה (Hezro); indeclinable; a warrior of the Thirty from Carmel.

ὁ

the

Nominative

article (with the gentilic Καρμήλιος)

→ noun-phrase marking

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

Καρμήλιος

the Carmelite

Nominative

gentilic adjective in apposition (declined: 'the Carmelite')

→ participant prominence

Καρμήλιος: gentilic corresponding to Hebrew הַכַּרְמֶלִי ('the Carmelite', from Carmel of Judah, not Mt. Carmel); declined as a Greek adjective, hence given a case.

Φαραΐ

Pharai

name in the list (indeclinable proper noun)

→ participant identification

Φαραΐ: transliteration of Hebrew פַּעְרֵי הַצִּרְיָה (Paarai); indeclinable; a warrior of the Thirty.

ὁ

the

Nominative

article (with the gentilic Ερχι)

→ noun-phrase marking

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

Ερχι

the Archite / Arbite

gentilic in apposition (indeclinable transliteration: 'the Arbite')

→ participant identification

Ερχι: transliteration of Hebrew אֲרָבִי ('the Arbite', from Arab in Judah); kept as an indeclinable transliterated form, hence kind 'x' with no case.

36 Ιγααλ υἱὸς Ναθαν ἀπὸ δυνάμεως υἱὸς Γαδδι

Igaal son of Nathan, from the army; a son of Gaddi;

Continuation of the roll (name + patronymic + origin) **Ιγααλ υἱὸς Ναθαν**

v. 36 lists Igal son of Nathan of Zobah (here 'from the army', ἀπὸ δυνάμεως, rendering the Hebrew **הצבא** / 'the army') and Bani the Gadite (a son of Gaddi). The geographic/clan notice is textually unstable.

Ιγααλ

Igaal

name in the list (indeclinable proper noun)

→ participant identification

Ιγααλ: transliteration of Hebrew **יגאל** (Igal); indeclinable; a warrior of the Thirty, son of Nathan.

υἱὸς

son

Nominative

apposition to Ιγααλ ('son of Nathan')

→ participant prominence

υἱός: 'son'; patronymic for Igal.

Ναθαν

of Nathan

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

→ participant identification

Ναθαν: transliteration of Hebrew **נתן** (Nathan); indeclinable; Igal's father (of Zobah).

ἀπὸ

from

preposition + genitive (origin: 'from the army')

→ spatial or relational framing

ἀπό + genitive: 'from'; here ἀπὸ δυνάμεως ('from the army/host'), the LXX's rendering of the Hebrew **הצבא** ('of Zobah'), apparently read as **הצבא** ('army').

δυνάμεως

army / host

Genitive

object of ἀπὸ ('from the army')

→ relational specification

δύναμις (gen. δυνάμεως): 'power / host / army'; renders **הצבא** ('army'); the LXX reads the place-name Zobah (**צבא**) as 'army', yielding 'from the army.'

υἱὸς

son

Nominative

apposition (next warrior: 'a son of Gaddi')

→ participant prominence

υἱός: 'son'; here introducing the next warrior, Bani the Gadite, as 'a son of Gaddi' (the Gadite clan).

Γαδδι

of Gaddi

genitive of relationship (indeclinable: 'son of Gaddi/the Gadite')

→ participant identification

Γαδδι: transliteration of Hebrew **גדי** ('the Gadite') / **גד**; indeclinable; the clan-affiliation of Bani, here rendered as a patronymic.

37 Ελιε ὁ Αμμανίτης Γελωραι ὁ Βηρωθαῖος αἴρων τὰ σκεύη Ἰωαβ υἱοῦ Σαρουιας

Elie the Ammonite; Gelorai the Berothite, armor-bearer of Joab son of Sarouia;

Continuation of the roll (name + gentilic; armor-bearer notice) **Ελιε ὁ Αμμανίτης**

v. 37 lists Zelek the Ammonite (Elie the Ammonite) and Naharai the Beerothite, who is further identified as the armor-bearer (αἴρων τὰ σκεύη, lit. 'the one carrying the weapons') of Joab. The inclusion of a non-Israelite (an Ammonite) among David's heroes is notable, as is Uriah the Hittite at v. 39.

Ελιε

Elie

name in the list (indeclinable proper noun)

→ participant identification

Ελιε: transliteration of Hebrew קֶזֶק (Zelek); indeclinable; a warrior of the Thirty, an Ammonite.

ὁ

the

Nominative

article (with the gentilic Αμμανίτης)

→ noun-phrase marking

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

Αμμανίτης

the Ammonite

Nominative

gentilic adjective in apposition (declined: 'the Ammonite')

→ participant prominence

Αμμανίτης: gentilic corresponding to Hebrew הַעַמּוֹנִי ('the Ammonite'); declined as a Greek adjective, hence given a case; a foreigner among David's elite.

Γελωραι

Gelorai

name in the list (indeclinable proper noun)

→ participant identification

Γελωραι: transliteration of Hebrew נַחֲרַי (Naharai); indeclinable; a warrior of the Thirty, Joab's armor-bearer.

ὁ

the

Nominative

article (with the gentilic Βηρωθαῖος)

→ noun-phrase marking

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

Βηρωθαῖος

the Berothite

Nominative

gentilic adjective in apposition (declined: 'the Beerothite')

→ participant prominence

Βηρωθαῖος: gentilic corresponding to Hebrew הַבְּרֹתִי ('the Beerothite', from Beeroth in Benjamin); declined as a Greek adjective, hence given a case.

αἴρων

armor-bearer / one who carries

Pres Act Ptcp Nom Sg Masc · αἴρω

substantival participle (apposition: 'the bearer of the weapons')

→ present participle (his standing role)

αἴρω (pres. ptcp. αἴρων): 'lift / carry / bear'; the substantival participle αἴρων τὰ σκεύη ('the one carrying the weapons') is the standard idiom for an armor-bearer (נִשְׂא כְלִים); Naharai served in this role for Joab.

τὰ

the

Accusative

article (with σκεύη)

→ noun-phrase marking

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

σκεύη

weapons / armor

Accusative

direct object of ἀΐρων ('the weapons')

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement / weapon'; renders כֶּלִי; here 'arms / armor', the gear an armor-bearer carried for his commander.

Ιωαβ

of Joab

genitive of possession (indeclinable: 'armor-bearer of Joab')

→ participant identification

Ιωαβ: transliteration of Hebrew יוֹאָב (Joab); indeclinable; David's commander, whose armor-bearer Naharai was.

υἱοῦ

son

Genitive

apposition to Ιωαβ (genitive: 'son of Sarouia')

→ relational specification

υἱός (gen. υἱοῦ): 'son'; the genitive agrees with Ιωαβ — 'Joab, son of Sarouia.'

Σαρουίας

of Sarouia

Genitive

genitive of relationship (declined: 'son of Sarouia')

→ relational specification

Σαρουία (gen. Σαρουίας): transliteration of Hebrew זְרוּיָהּ (Zeruiah), David's sister, mother of Joab; declined as a Greek first-declension noun, hence given a case.

38 Ιρας ὁ Ιεθιραῖος Γαρηβ ὁ Ιεθιραῖος

Iras the Ithrite; Gareb the Ithrite;

Continuation of the roll (name + gentilic pairs)

Ιρας ὁ Ιεθιραῖος

v. 38 lists Ira and Gareb, both Ithrites (from the clan of Jattir/Ithra). The penultimate verse of the catalogue before the climactic naming of Uriah.

Ιρας

Iras

name in the list (indeclinable proper noun)

→ participant identification

Ιρας: transliteration of Hebrew אִירָא (Ira); indeclinable; a warrior of the Thirty, the Ithrite (distinct from Ira son of Ikesh, v. 26).

ὁ

the

Nominative

article (with the gentilic Ιεθιραῖος)

→ noun-phrase marking

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

Ιεθιραῖος

the Ithrite

Nominative

gentilic adjective in apposition (declined: 'the Ithrite')

→ participant prominence

Ιεθιραῖος: gentilic corresponding to Hebrew הַיְתִירִי ('the Ithrite', from Jattir/Ithra); declined as a Greek adjective, hence given a case.

Γαρηβ

Gareb

name in the list (indeclinable proper noun)

→ participant identification

Γαρηβ: transliteration of Hebrew גָּרֵב (Gareb); indeclinable; a warrior of the Thirty, also an Ithrite.

ὁ

the

Nominative

article (with the gentilic Ἰεθιραῖος)

→ noun-phrase marking

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

Ἰεθιραῖος

the Ithrite

Nominative

gentilic adjective in apposition (declined: 'the Ithrite')

→ participant prominence

Ἰεθιραῖος (repeated): gentilic 'the Ithrite'; the same clan-designation applied to both Ira and Gareb.

39 Ουρίας ὁ Χετταῖος πάντες τριάκοντα καὶ ἑπτὰ

Uriah the Hittite — thirty-seven in all.

Final name and summary tally (climactic close of the catalogue) Ουρίας ὁ Χετταῖος

v. 39 closes the catalogue — and the chapter — with Uriah the Hittite, the husband of Bathsheba whose loyalty David betrayed and whose murder he engineered (2 Kingdoms 11). His name as the last of the loyal Thirty silently and devastatingly recalls David's gravest sin. The summary tally πάντες τριάκοντα καὶ ἑπτὰ ('thirty-seven in all') closes the roll, the number reckoning the whole company of named heroes.

Ουρίας

Uriah

Nominative

name in the list (declined proper noun: the final hero)

→ participant prominence

Ουρίας; transliteration of Hebrew יְרִיָּא (Uriah); declined as a Greek first-declension noun (gen. Ουρίου), hence given a case; the Hittite husband of Bathsheba whom David had killed (2 Kingdoms 11) — his name as the last of the Thirty is a silent, damning reminder of David's sin.

ὁ

the

Nominative

article (with the gentilic Χετταῖος)

→ noun-phrase marking

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

Χετταῖος

the Hittite

Nominative

gentilic adjective in apposition (declined: 'the Hittite')

→ participant prominence

Χετταῖος; gentilic corresponding to Hebrew חֵתִי ('the Hittite'); declined as a Greek adjective, hence given a case; Uriah, a foreigner, served David loyally — heightening the tragedy of his betrayal.

πάντες

all / in all

Nominative

subject of verbless summary clause ('all [were]')

→ participant prominence

πᾶς (masc. pl. πάντες): 'all'; the summary πάντες τριάκοντα καὶ ἑπτὰ ('all together thirty-seven') tallies the whole company of David's heroes named in the chapter.

τριάκοντα

thirty

numeral (indeclinable: 'thirty')

→ measure or count

τριάκοντα: 'thirty'; indeclinable; the base of the summary tally — the total reckoning of the elite warriors as thirty-seven.

καὶ

and

coordinate conjunction (in the compound numeral)

→ discourse linkage or contrast

καί: 'and'; joins the elements of the compound number 'thirty-seven.'

ἐπτά

seven

numeral (indeclinable: 'seven')

→ measure or count

ἐπτά: 'seven'; indeclinable; with τριάκοντα yields 'thirty-seven', the total of David's mighty men, closing the chapter.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.