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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Book of Kingdoms, Chapter 24

ΒΑΣΙΛΕΙΩΝ Β' ΚΔ'

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 census brings plague and mercy, and the threshing floor altar closes the book in judgment, sacrifice, and hope.

Translation & textual notes

The Greek text of 2 Kingdoms 24 (= 2 Samuel 24 MT) 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. This final chapter of 2 Kingdoms recounts the census of Israel and the plague that follows. The LXX, like the MT (and unlike the parallel at 1 Chr 21:1, which names Σατάν), attributes the incitement directly to the LORD: ὀργή κυρίου ... ἐπέσεισεν τὸν Δαυιδ (v. 1), 'the anger of the LORD ... stirred up David.' The opening verb προσέθετο ('added [to be kindled]') is a Hebraism rendering ἵνα, marking renewed divine wrath after the famine narrative of ch. 21. Joab's protest invokes a

hundredfold blessing (ἐκατονταπλασίονα, v. 3), and the census figures (ὀκτακόσiai χιλιάδες for Israel, πεντακόσiai χιλιάδες for Judah, v. 9) differ from the Chronicles parallel. David's conscience 'strikes' him (ἐπάταξεν καρδία Δαυιδ αὐτόν, v. 10), and through the prophet Gad (Γαδ τὸν ὀρῶντα, 'the seer') the LORD offers three judgments (v. 13); David chooses the three-day θάνατος ('pestilence'), declaring ἐμπεσοῦμαι δὴ ἐν χειρὶ κυρίου ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ (v. 14). Seventy thousand fall (ἐβδομήκοντα χιλιάδες, v. 15). The destroying angel (ὁ ἄγγελος ... ὁ διαφθείρων) is stayed at the threshing floor of Ορνα (Arauna) the Jebusite (v. 16); the LORD is 'comforted' over the evil (παρεκλήθη κύριος ἐπὶ τῇ κακίᾳ). David confesses as the shepherd whose sheep are innocent (ἐγὼ εἶμι ὁ ποιμὴν ἐκακοποίησα ... οὔτοι τὰ πρόβατα τί ἐποίησαν, v. 17). At Gad's word David buys the threshing floor and oxen, refusing a free offering — οὐκ ἀνοίσω τῷ κυρίῳ θεῷ μου ὀλοκαύτωμα δωρεάν (v. 24, 'I will not offer to the LORD my God burnt offerings that cost me nothing') — for fifty silver shekels, builds an altar, offers burnt and peace offerings, and the plague is stayed (συνεσχέθη ἡ θραῦσις ἐπάνωθεν Ἰσραηλ, v. 25). The verse adds an editorial note that Solomon later enlarged the altar — the site is the future temple mount. So 2 Kingdoms closes on a sacrificial act of atonement that anchors the central sanctuary of Israel.

Discourse structure of the chapter

A · 24:1–9

The census: divine incitement, Joab's protest, and the count of Israel and Judah

The renewed anger of the LORD incites David to number Israel and Judah (v. 1). David commissions Joab, commander of the army, to traverse the tribes from Dan to Beersheba and muster the people (v. 2). Joab protests, wishing the people increased a hundredfold and questioning the king's purpose (v. 3), but the king's word prevails (v. 4). The commanders make a wide circuit — across the Jordan, through Gilead and Tyre and the Canaanite cities, to Beersheba — and return after nine months and twenty days (vv. 5–8). Joab delivers the count: eight hundred thousand men of valor in Israel, five hundred thousand in Judah (v. 9).

B · 24:10–14

David's confession and the choice of three judgments

David's heart strikes him after the numbering; he confesses to the LORD, ἥμαρτον σφόδρα ('I have sinned greatly'), and begs that the iniquity of his servant be removed (v. 10). The word of the LORD comes through Gad the seer (vv. 11–12): three options are set before David. Gad presents them — three years of famine, three months of flight before enemies, or three days of pestilence (v. 13). David, hemmed in on every side, chooses to fall into the hand of the LORD rather than of men, trusting the greatness of divine mercy (v. 14).

C · 24:15–17

The plague, the staying of the destroying angel, and David's intercession

The LORD sends pestilence in Israel from morning to noon; seventy thousand die from Dan to Beersheba (v. 15). As the angel stretches out his hand to destroy Jerusalem, the LORD relents over the calamity and commands the destroying angel to stay his hand; the angel is at the threshing floor of Arauna the Jebusite (v. 16). Seeing the angel striking the people, David intercedes as the guilty shepherd, pleading that the LORD's hand fall on him and his father's house rather than the innocent flock (v. 17).

D · 24:18–25

The threshing floor of Arauna: the altar, the costly offering, and the plague stayed

Gad instructs David to raise an altar at the threshing floor of Arauna (v. 18); David obeys (v. 19). Arauna sees the king approaching, prostrates himself, and offers everything freely — the threshing floor, the oxen for a burnt offering, the implements for wood (vv. 20–23). But David refuses to offer what costs him nothing (οὐκ ἀνοίσω ... ὀλοκαύτωμα δωρεάν, v. 24) and buys the floor and oxen for fifty silver shekels. He builds an altar there, offers burnt and peace offerings, and the LORD heeds the land; the plague is stayed from Israel — closing the book of 2 Kingdoms at the site of the future temple (v. 25).

1 καὶ προσέθετο ὀργὴ κυρίου ἐκκαῆναι ἐν Ἰσραὴλ καὶ ἐπέσεισεν τὸν Δαυὶδ ἐν αὐτοῖς λέγων βάδιζε ἀρίθμησον τὸν Ἰσραὴλ καὶ τὸν Ἰουδὰ

And the anger of the LORD was kindled again against Israel, and he stirred up David against them, saying, 'Go, number Israel and Judah.'

New narrative unit (the census episode that closes the book)

καὶ προσέθετο

The chapter opens with the Hebraizing idiom προσέθετο ... ἐκκαῆναι (lit. 'added to be kindled' = 'was kindled again'), rendering הוֹסֵף; the renewed divine anger links this episode to the earlier wrath (cf. ch. 21). Strikingly, the LXX (with the MT) names the LORD himself as the one who ἐπέσεισεν ('incited') David, where the Chronicles parallel (1 Chr 21:1) substitutes Σατάν.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

προσέθετο

added / again

Aor Mid Indic 3 Sg · προστίθῃμι

main verb (with complementary infinitive ἐκκαῆναι)

→ ingressive aorist (renewed onset of wrath)

προστίθῃμι (mid.): 'add / put to'; the construction προσέθετο + infinitive is a Hebraism rendering ἤνθ' ('he added to do' = 'he did again'); here 'the anger of the LORD was kindled again,' connecting this wrath to prior divine displeasure in the narrative.

ὀργή

anger

Nominative

subject of προσέθετο

→ participant prominence

ὀργή: 'wrath / anger'; renders ὀργή; the divine ὀργή is the engine of the whole episode — the census, the plague, and the atoning altar all flow from this kindled anger.

κυρίου

of the LORD

Genitive

genitive of source (subjective: the LORD's anger)

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the genitive marks the anger as belonging to YHWH himself, setting the theological tone for the chapter.

ἐκκαῆναι

to be kindled

Aor Pass Inf · ἐκκαίω

complementary infinitive (with προσέθετο)

→ verbal action or state

ἐκκαίω: 'kindle / set ablaze'; the aorist passive infinitive renders the Hebrew imagery of anger 'burning' (הָלַח); the fire-metaphor for wrath is standard in the LXX (cf. Deut 32:22).

ἐν

against

preposition + dative (Hebraizing: 'against Israel')

→ spatial or relational framing

ἐν + dative: here a Hebraism (rendering כַּן) expressing hostile direction, 'against Israel,' rather than simple location.

Ισραηλ

Israel

dative object of ἐν (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the people as the object of divine wrath.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἐπέσεισεν

he stirred up / incited

Aor Act Indic 3 Sg · ἐπισειώ

main verb (the LORD as incitor)

→ constative aorist (single decisive incitement)

ἐπισειώ: 'shake at / incite / set on'; renders עָרָא (Hiphil, 'incite'); the implicit subject is the LORD (continuing from ὀργή κυρίου), making YHWH the direct mover of David's census — a theological crux the Chronicler recasts with Σατάν (1 Chr 21:1).

τὸν

the

Accusative

article (with the indeclinable Δαυιδ)

→ noun-phrase marking

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

Δαυιδ

David

direct object of ἐπέσεισεν (indeclinable proper noun with article)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּאָוִד; indeclinable in Rahlfs' LXX, with grammatical case marked by the accompanying article (here τὸν Δαυιδ, accusative).

ἐν

against

preposition + dative (Hebraizing: 'against them')

→ spatial or relational framing

ἐν: meaning 'against'; here it marks the relation signaled by preposition + dative (Hebraizing: 'against them').

αὐτοῖς

them

Dative

dative object of ἐν (Israel as those against whom David is incited)

→ participant reference or interest

αὐτός: the pronoun refers to Israel; the phrase 'he incited David against them' frames the census itself as the instrument of judgment upon the people.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle introducing direct speech (Hebraizing מְדַבֵּר)

→ verbal action or state

λέγω (pres. ptcp.): the participle λέγων introducing quoted speech is the LXX's stock rendering of the Hebrew infinitive מְדַבֵּר; it marks the transition to the divine command.

βάδιζε

go

Pres Act Impv 2 Sg · βαδίζω

main verb of command (imperative)

→ durative present imperative (set out and proceed)

βαδίζω: 'walk / go / proceed'; renders הֵלֵךְ; the present imperative urges David to set the census process in motion.

ἀρίθμησον

number

Aor Act Impv 2 Sg · ἀριθμέω

main verb of command (imperative)

→ ingressive aorist imperative (carry out the count)

ἀριθμέω: 'count / number'; renders / הָנֹךְ; the census of fighting men is the fateful act; counting the people was theologically fraught (cf. Exod 30:12, where a census requires a ransom to avert plague).

τὸν

the

Accusative

article (with indeclinable Ἰσραήλ)

→ noun-phrase marking

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

Ἰσραήλ

Israel

direct object of ἀρίθμησον (indeclinable, with article)

→ participant identification

Ἰσραήλ: transliterated proper name rendered in Greek letters; here it functions as direct object of ἀρίθμησον (indeclinable, with article).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with indeclinable Ἰουδα)

→ noun-phrase marking

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

Ἰουδα

Judah

direct object of ἀρίθμησον (indeclinable, with article)

→ participant identification

Ἰουδα: transliteration of Hebrew יְהוּדָה; indeclinable in the LXX; the pairing 'Israel and Judah' reflects the divided census tradition and anticipates the separate totals at v. 9.

2 καὶ εἶπεν ὁ βασιλεὺς πρὸς Ἰωαβ ἄρχοντα τῆς ἰσχύος τὸν μετ' αὐτοῦ διέλθε δὴ πάσας φυλὰς Ἰσραὴλ ἀπὸ Δαν καὶ ἕως Βηρσαβее καὶ ἐπίσκεψαι τὸν λαόν καὶ γνῶσομαι τὸν ἀριθμὸν τοῦ λαοῦ

And the king said to Joab, commander of the army who was with him, 'Go through now all the tribes of Israel from Dan and as far as Beersheba, and muster the people, and I will know the number of the people.'

Royal command delegating the census to Joab

καὶ εἶπεν ὁ βασιλεὺς

David relays the divine impulse as a royal order to Joab, identified by his standing title ἄρχων τῆς ἰσχύος ('commander of the army'). The geographic merism ἀπὸ Δαν ... ἕως Βηρσαβее ('from Dan to Beersheba') is the stock LXX idiom for the full extent of the land. The final clause γνῶσομαι τὸν ἀριθμὸν exposes the king's motive — knowledge of his military strength.

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: the aorist εἶπεν introduces the royal command; the speaker is David, designated by title (ὁ βασιλεὺς) rather than name.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: 'king'; renders *מלך*; David is repeatedly designated ὁ βασιλεὺς in this chapter, foregrounding the royal-judicial weight of his act.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ἰωαβ

Joab

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ἰωαβ: transliteration of Hebrew *יואב*; indeclinable in the LXX; David's nephew and army commander, who here voices the only protest against the census.

ἄρχοντα

commander

Accusative

accusative in apposition to Ἰωαβ

→ object specification

ἄρχων: 'ruler / commander / officer'; renders *רש*; ἄρχων τῆς ἰσχύος ('commander of the force/army') is Joab's standing designation.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἰσχύος

army / force

Genitive

genitive (defining ἄρχοντα: 'of the army')

→ relational specification

ἰσχύς: 'strength / might'; here by metonymy 'the (armed) force / army,' rendering לָחֶצֶן; the same term recurs at vv. 4, 9 for the fighting men counted.

τὸν

the (who was)

Accusative

article (substantizing the following phrase, in apposition to Ἰωάβ)

→ noun-phrase marking

The articular phrase τὸν μετ' αὐτοῦ ('the one with him') functions adjectivally, describing Joab as the commander attending the king.

μετ'

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετὰ (David)

→ relational specification

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

διέλθε

go through

Aor Act Impv 2 Sg · διέρχομαι

main verb of command (imperative)

→ ingressive aorist imperative (traverse the land)

διέρχομαι: 'go through / traverse'; renders דָּבַר; the command to pass through all the tribes describes the census-circuit recounted in vv. 5–8.

δὴ

now / pray

emphatic particle (with imperative)

→ discourse linkage or contrast

δὴ: enclitic particle of urgency reinforcing the imperative; renders נָּ; 'go through, now / pray.'

πάσας

all

Accusative

attributive adjective (modifying φυλάς)

→ object specification

πᾶς: 'all / every'; the feminine accusative plural agrees with φυλάς; the totality of tribes is to be covered.

φυλάς

tribes

Accusative

direct object of διέλθε

→ object specification

φυλή: 'tribe'; renders שִׁבְטֵי; the twelve tribes constitute the administrative units of the census.

Ἰσραηλ

of Israel

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

→ participant identification

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

ἀπὸ

from

preposition + genitive (starting point of merism)

→ spatial or relational framing

ἀπό: the ἀπό ... ἕως construction forms the geographic merism 'from Dan to Beersheba,' the conventional north-to-south span of the land.

Δαν

Dan

genitive object of ἀπὸ (indeclinable place-name)

→ participant identification

Δαν: transliteration of Hebrew דָּן; indeclinable; the northernmost city, the conventional northern limit of Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἕως

as far as

preposition + genitive (end-point of merism)

→ spatial or relational framing

ἕως: 'until / as far as'; completes the merism with Βηρσαβε.

Βηρσαβε

Beersheba

genitive object of ἕως (indeclinable place-name)

→ participant identification

Βηρσαβε: transliteration of Hebrew בְּרֶשֶׁת
נָחַשׁ; indeclinable; the southernmost city,
marking the southern limit; 'from Dan to
Beersheba' = the whole land.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπίσκεψαι

muster

Aor Mid Impv 2 Sg · ἐπισκέπτομαι

main verb of command (imperative)

→ ingressive aorist imperative (conduct the muster)

ἐπισκέπτομαι: 'inspect / visit / muster';
renders תִּבְדֹּק; the technical term for a
military census-muster (cf. Num 1:3); the
cognate noun ἐπίσκεψις ('mustering')
appears at v. 9.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

direct object of ἐπίσκεψαι

→ object specification

λαός: 'people'; renders דָּוָד; the covenant
people counted as a fighting force.

καὶ

and

coordinate conjunction (result/purpose)

→ discourse linkage or contrast

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

γνώσομαι

I will know

Fut Mid Indic 1 Sg · γινώσκω

main verb (purpose/result of the muster)

→ predictive future (the king's stated aim)

γινώσκω: 'know / ascertain'; renders יָדַע;
David's stated motive — to know the
military strength of his realm — exposes
the prideful self-reliance the narrative
censures.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἀριθμόν

number

Accusative

direct object of γινώσομαι

→ object specification

ἀριθμός: 'number / count'; renders מִסְפָּר;
cognate with ἀρίθμησον (v. 1); the object of
David's fatal curiosity.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (defining ἀριθμόν: 'number of the people')

→ relational specification

λαοῦ: meaning 'people'; it serves as
genitive (defining ἀριθμόν: 'number of the
people').

3 καὶ εἶπεν Ἰωαβ πρὸς τὸν βασιλέα καὶ προσθεῖη κύριος ὁ θεός σου πρὸς τὸν λαὸν ὥσπερ αὐτοὺς καὶ ὥσπερ αὐτοὺς ἑκατονταπλασίονα καὶ ὀφθαλμοὶ τοῦ κυρίου μου τοῦ βασιλέως ὁρῶντες καὶ ὁ κύριός μου ὁ βασιλεὺς ἵνα τί βούλεται ἐν τῷ λόγῳ τούτῳ

And Joab said to the king, 'May the LORD your God add to the people a hundredfold as many as they are, while the eyes of my lord the king are seeing; but my lord the king — why does he desire this matter?'

Joab's protest against the royal command καὶ εἶπεν Ἰωαβ

Joab's reply pairs a benediction (may YHWH multiply the people a hundredfold) with a pointed objection (why does my lord desire this?). The honorific ὁ κύριός μου ὁ βασιλεὺς ('my lord the king') addressed to David is human deferential address, not the divine title κύριος. The wish ἑκατονταπλασίονα ('a hundredfold') ironically underscores that the LORD, not a census, is the source of Israel's increase.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Joab's protest, the narrative's voice of dissent against the census.

Ἰωαβ
Joab

subject (indeclinable proper noun)

→ participant identification

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

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of *πρός*

→ object specification

βασιλεύς (acc. βασιλέα): David, addressed in his royal office.

καὶ

and / now

discourse conjunction (opening the quoted benediction)

→ discourse linkage or contrast

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

προσθεῖη

may he add

Aor Act Opt 3 Sg · προστίθημι

main verb (optative of wish)

→ volitive optative (benediction / prayer-wish)

προστίθημι (aor. opt.): 'add / increase'; the optative προσθεῖη expresses a wish ('may the LORD add'); renders the Hebrew jussive *הוֹסִיף*; Joab invokes divine multiplication of the people — implicitly arguing the census is needless.

κύριος

LORD

Nominative

subject of *προσθεῖη*

→ participant prominence

κύριος: rendering of the Tetragrammaton *יהוה*; in *κύριος ὁ θεός σου* ('the LORD your God') the divine title is unambiguous — it is YHWH, not David, who can multiply the people.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to *κύριος*

→ participant prominence

θεός: 'God'; renders *יְהוָה*; the phrase *κύριος ὁ θεός σου* is covenantal address, reminding David whose people these are.

σου

your

Genitive

genitive of possession (modifying *θεός*)

→ relational specification

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

πρὸς

to

preposition + accusative (addition: 'to the people')

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαὸν

people

Accusative

accusative object of *πρός* (the people to be increased)

→ object specification

λαὸν: meaning 'people'; it serves as accusative object of *πρός* (the people to be increased).

ὥσπερ

as / just as

comparative particle

→ discourse linkage or contrast

ὥσπερ: 'just as'; introduces the comparison 'as many as they are'; the doubled *ὥσπερ αὐτούς ... ὥσπερ αὐτούς* is an emphatic Hebraizing intensification.

αὐτοὺς

them

Accusative

accusative of comparison (the present number of the people)

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative of comparison (the present number of the people).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὥσπερ

as

comparative particle (repeated for emphasis)

→ discourse linkage or contrast

ὥσπερ: meaning 'as'; conjunction or particle linking this unit with the surrounding discourse.

αὐτοὺς

them

Accusative

accusative of comparison (repeated)

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative of comparison (repeated).

ἑκατονταπλάσιονα

a hundredfold

Accusative

adjective (extent of the increase wished)

→ object specification

ἑκατονταπλάσιων: 'hundredfold'; renders מֵאָה פְּעֻמִּים; Joab's hyperbolic blessing implies the people are already more than enough — the census is superfluous and dangerous.

καὶ

and / while

coordinate conjunction (circumstantial: 'and the eyes ... seeing')

→ discourse linkage or contrast

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

ὀφθαλμοὶ

eyes

Nominative

subject (of the circumstantial clause)

→ participant prominence

ὀφθαλμός: 'eye'; the idiom 'the eyes of my lord the king seeing it' renders the Hebrew wish that David live to witness the increase himself.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

κυρίου

lord

Genitive

genitive of possession ('of my lord')

→ relational specification

κύριος: here a HUMAN honorific, 'my lord' — Joab's deferential address to David the king (ὁ κύριός μου ὁ βασιλεὺς), NOT the divine title; the context (a subject speaking to his sovereign) is decisive.

μου

my

Genitive

genitive of possession

→ relational specification

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

τοῦ

the

Genitive

article (in apposition: 'the king')

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive in apposition to κυρίου μου

→ relational specification

βασιλεὺς (gen. βασιλέως): 'king'; the appositional 'my lord the king' is the courtly formula of address to David throughout the chapter.

ὁρῶντες

seeing

Pres Act Ptcp Nom Pl Masc · ὁράω

participle (predicative, with ὀφθαλμοί: 'the eyes ... seeing it')

→ durative present participle (ongoing witnessing)

ὁράω (pres. ptcp.): 'see / behold'; the participle ὁρῶντες agrees with ὀφθαλμοί; the wish is that David himself live to see the people multiplied.

καὶ

but / and

conjunction (adversative turn to the objection)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

κύριος

lord

Nominative

nominative (pendent: 'my lord the king — why...')

→ participant prominence

κύριος: again the HUMAN honorific for David ('my lord the king'); the nominativus pendens fronts the addressee before the rhetorical question that follows.

μου

my

Genitive

genitive of possession

→ relational specification

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

ὁ

the

Nominative

article (in apposition)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

nominative in apposition to κύριός μου

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as nominative in apposition to κύριός μου.

ἵνα

why

interrogative (with τί: ἵνα τί = 'why / to what end')

→ clausal contribution

ἵνα τί: idiom 'why? / to what purpose?'; renders ἡρῶ; introduces Joab's pointed challenge to the king's intent.

τί

why

interrogative pronoun (with ἵνα)

→ participant reference

τίς / τί: interrogative; in ἵνα τί it functions adverbially, 'to what end / why'

βούλεται

does he desire

Pres Mid Indic 3 Sg · βούλομαι

main verb of the rhetorical question

→ durative present (the king's settled wish)

βούλομαι: 'wish / will / desire'; the third-person form (referring to David in deferential indirection) sharpens Joab's protest: why does my lord want this thing at all?

ἐν

in

preposition + dative (reference: 'in / with this matter')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (reference: 'in / with this matter').

τῷ

the

Dative

article

→ noun-phrase marking

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

λόγῳ

matter / thing

Dative

dative object of ἐν (reference)

→ sphere or reference

λόγος: 'word / matter / affair'; here the Hebraizing sense 'this matter / thing' (rendering דָּבָר), i.e., the census itself.

τούτῳ

this

Dative

demonstrative (modifying λόγῳ)

→ participant reference or interest

οὗτος: 'this'; deictic reference to the census-command Joab opposes.

4 καὶ ὑπερίσχυσεν ὁ λόγος τοῦ βασιλέως πρὸς Ἰωαβ καὶ εἰς τοὺς ἄρχοντας τῆς δυνάμεως καὶ ἐξῆλθεν Ἰωαβ καὶ οἱ ἄρχοντες τῆς ἰσχύος ἐνώπιον τοῦ βασιλέως ἐπισκέψασθαι τὸν λαὸν Ἰσραηλ

But the word of the king prevailed against Joab and against the commanders of the army; and Joab went out, and the commanders of the army, from before the king to muster the people of Israel.

Resolution: the king's word overrides the protest καὶ ὑπερίσχυσεν

The protest fails: ὁ λόγος τοῦ βασιλέως ὑπερίσχυσεν ('the king's word prevailed'). The compound verb ὑπερίσχύω ('overpower') makes royal authority decisive over Joab's counsel, and the commanders depart ἐνώπιον τοῦ βασιλέως ('from before the king') to carry out the census — the action the rest of unit A narrates.

καὶ

but / and

narrative conjunction (adversative-resultative)

→ discourse linkage or contrast

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

ὑπερίσχυσεν

prevailed

Aor Act Indic 3 Sg · ὑπερίσχύω

main verb (royal word overpowering protest)

→ constative aorist (decisive outcome)

ὑπερίσχύω: 'be superior in strength / prevail over'; the compound ὑπερ- intensifies; renders דָּבַר ('be strong / prevail'); the king's command overrides Joab's objection.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λόγος

word

Nominative

subject of ὑπερίσχυσεν

→ participant prominence

λόγος: 'word / command'; the king's command (rendering דְּבַר הַמֶּלֶךְ) is personified as the agent that prevails.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of source (the king's word)

→ relational specification

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

πρός

against

preposition + accusative ('prevailed against')

→ spatial or relational framing

πρός + accusative: here in the sense 'against / over' the resisting party.

Ιωαβ

Joab

accusative object of πρὸς (indeclinable)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς

against

preposition + accusative (parallel to πρὸς: 'against')

→ spatial or relational framing

εἰς: here in a directional-adversative sense, parallel to πρὸς, 'against the commanders.'

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄρχοντας

commanders

Accusative

accusative object of εἰς

→ object specification

ἄρχων (acc. pl. ἄρχοντας): 'commanders / officers'; Joab's subordinate officers who shared his reluctance.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

δυνάμεως

army / force

Genitive

genitive (defining ἄρχοντας: 'of the army')

→ relational specification

δύναμις: 'power / force / army'; here a synonym for ἰσχύς, rendering לְיָד; 'commanders of the army.'

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (departure to begin census)

→ constative aorist

ἐξέρχομαι: 'go out / depart'; the singular verb with compound subject (Joab + commanders) is normal Greek/Hebraizing concord with the first-named subject.

Ιωαβ

Joab

subject (indeclinable)

→ participant identification

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

καὶ

and

coordinate conjunction (compound subject)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄρχοντες

commanders

Nominative

subject (coordinate with Ιωαβ)

→ participant prominence

ἄρχων (nom. pl. ἄρχοντες): the army officers accompanying Joab on the census-circuit.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἰσχύος

army / force

Genitive

genitive (defining ἄρχοντες)

→ relational specification

ἰσχύς: 'army / force' (see v. 2); the variation ἰσχύος / δυνάμεως within this verse is stylistic.

ἐνώπιον

from before

preposition + genitive (departure from the royal presence)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders יְהִי מִלְּפָנַי ('from before'); they depart from the king's presence to execute his order.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive object of ἐνώπιον

→ relational specification

βασιλέως: meaning 'king'; it serves as genitive object of ἐνώπιον.

ἐπισκέψασθαι

to muster

Aor Mid Inf · ἐπισκέπτομαι

infinitive of purpose

→ verbal action or state

ἐπισκέπτομαι (aor. inf.): 'muster / number'; the purpose infinitive echoes the command of v. 2 (ἐπίσκεψαι); the technical census-term (תַּבַּח).

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαὸν

people

Accusative

direct object of ἐπισκέψασθαι

→ object specification

λαὸν: meaning 'people'; it serves as direct object of ἐπισκέψασθαι.

Ισραηλ

of Israel

genitive of relationship (indeclinable: 'the people of Israel')

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'the people of Israel').

5 καὶ διέβησαν τὸν Ιορδάνην καὶ παρενέβαλον ἐν Αροηρ ἐκ δεξιῶν τῆς πόλεως τῆς ἐν μέσῳ τῆς φάραγγος Γαδ καὶ Ελιεζερ

And they crossed the Jordan and encamped at Aroer, on the right of the city that is in the middle of the ravine, toward Gad and Eliezer.

Itinerary of the census-circuit (begins) καὶ διέβησαν

The census-route opens at the Transjordan: crossing the Jordan and camping at Aroer in the Arnon gorge. The string of transliterated toponyms (Αροηρ, Γαδ, Ελιεζερ) follows the Hebrew geography of the eastern tribes; the LXX preserves the place-names by transliteration, several of them textually difficult.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διέβησαν

they crossed

Aor Act Indic 3 Pl · διαβαίνω

main verb (start of the census-circuit)

→ constative aorist

διαβαίνω: 'cross over / pass through'; renders בָּרַח ; the circuit begins by crossing the Jordan into the Transjordanian territories.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ιορδάνην

Jordan

Accusative

direct object of διέβησαν

→ object specification

Ιορδάνης (acc. Ιορδάνην): the Jordan river; declined as a first-declension noun in the LXX (rendering יַרְדֵּן); the eastern boundary crossed at the circuit's start.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρενέβαλον

they encamped

Aor Act Indic 3 Pl · παρεμβάλλω

main verb (military encampment)

→ constative aorist

παρεμβάλλω: 'encamp / pitch camp'; renders נָחַן; the census party operates as a military detachment, camping as it proceeds.

ἐν

at / in

preposition + dative (location)

→ spatial or relational framing

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

Αροὴρ

Aroer

dative object of ἐν (indeclinable place-name)

→ participant identification

Αροὴρ: transliteration of Hebrew אֲרֹנָה; indeclinable; a town on the rim of the Arnon gorge marking the southern edge of Transjordanian Israel.

ἐκ

on / from

preposition + genitive (idiom: 'on the right of')

→ spatial or relational framing

ἐκ δεξιῶν: idiom 'on the right (side) of'; renders יְמִינִי; specifies the camp's position relative to the city in the ravine.

δεξιῶν

right

Genitive

genitive (in idiom ἐκ δεξιῶν: 'on the right')

→ relational specification

δεξιός: 'right (hand/side)'; the substantival plural in ἐκ δεξιῶν denotes the right side / south.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive (object of the idiom ἐκ δεξιῶν)

→ relational specification

πόλις: 'city'; renders יָגִי; the city situated within the ravine, used as a geographic reference point.

τῆς

that

Genitive

article (attributive, with following ἐν μέσῳ phrase)

→ noun-phrase marking

The articular phrase τῆς ἐν μέσῳ τῆς φάραγγος ('the one in the middle of the ravine') modifies πόλεως.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

μέσῳ

middle

Dative

dative (ἐν μέσῳ: 'in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ τῆς φάραγγος = 'in the middle of the ravine,' locating the reference city in the Arnon valley.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

φάραγος

ravine / valley

Genitive

genitive (with ἐν μέσῳ: 'of the ravine')

→ relational specification

φάραγξ: 'ravine / wadi / gorge'; renders 𐤓𐤓𐤕; the deep Arnon gorge that bounded the territory.

Γαδ

Gad

indeclinable place/tribal name (directional reference)

→ participant identification

Γαδ: transliteration of Hebrew גָּד; indeclinable; here a geographic reference (the territory of Gad) along the census-route.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ελιεζερ

Eliezer

indeclinable place-name (directional reference)

→ participant identification

Ελιεζερ: transliteration of a Hebrew name (corresponding to 𐤀𐤋𐤅𐤁𐤏 / Jazer in the MT geography); indeclinable; a Transjordanian locale on the route.

6 καὶ ἦλθον εἰς τὴν Γαλααδ καὶ εἰς γῆν Θαβασων ἣ ἐστὶν Αἰδασαὶ καὶ παρεγένοντο εἰς Δανιδαν καὶ Οὐδαν καὶ ἐκύκλωσαν εἰς Σιδῶνα

And they came to Gilead and to the land of Thabason, which is Adasai, and they arrived at Dan-idan and Udan, and they circled around to Sidon.

Itinerary continues (north through Transjordan and toward Sidon)

καὶ ἦλθον

The route proceeds northward through Gilead, past several textually obscure toponyms, and curves westward toward Sidon. The verb ἐκύκλωσαν ('they circled around') captures the looping northern arc of the circuit before the turn southward in v. 7.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (itinerary motion)

→ constative aorist

ἔρχομαι: 'come / go'; renders 𐤀𐤋𐤁; the verb of progress through the census-route.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with indeclinable Γαλααδ)

→ noun-phrase marking

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

Γαλααδ

Gilead

object of *εἰς* (indeclinable place-name, with article)

→ participant identification

Γαλααδ: transliteration of Hebrew גִּלְעָד; indeclinable; the highland region of the eastern tribes.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

γῆν

land

Accusative

accusative object of *εἰς*

→ object specification

γῆ: 'land / region'; the territory designated by the following name.

Θαβασων

Thabason

indeclinable place-name (defining γῆν)

→ participant identification

Θαβασων: transliteration of an obscure Hebrew toponym (the MT here is textually difficult, '... to the land of Tahtim-hodshi'); indeclinable.

ἣ

which

Nominative

relative pronoun (subject of *ἐστίν*)

→ participant reference

ὅς, ἣ, ὅ: relative pronoun; introduces the explanatory gloss identifying the land with Adasai.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (identification)

→ stative present

εἰμί: 'be'; the equative copula linking the place-name to its alternate designation Adasai.

Αδασαῖ

Adasai

predicate (indeclinable place-name)

→ participant identification

Αδασαῖ: transliteration of an obscure Hebrew place-name; indeclinable; an alternate identification of the land just named.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρεγένοντο

they arrived

Aor Mid Indic 3 Pl · παραγίνομαι

main verb (arrival)

→ constative aorist

παραγίνομαι: 'arrive / come to'; renders נָגַד; marks reaching the next stage of the route.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Δανιδαν

Dan-idan

object of *εἰς* (indeclinable place-name)

→ participant identification

Δανιδαν: transliteration corresponding to Dan-jaan / Dan (Hebrew דָּן יְדָן); indeclinable; the LXX has run together what the MT separates.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Ουδαν Udan <i>object of εἰς (indeclinable place-name)</i> → participant identification Ουδαν: transliteration of an obscure Hebrew toponym; indeclinable; another stop on the northern circuit.	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐκύκλωσαν they circled around Aor Act Indic 3 Pl · κυκλόω <i>main verb (looping route)</i> → constative aorist κυκλόω: 'encircle / go around'; renders כּוּלַּס; the verb captures the circuitous arc of the route as it bends toward the coast.
εἰς to <i>preposition + accusative (direction)</i> → spatial or relational framing εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).	Σιδῶνα Sidon Accusative <i>accusative object of εἰς</i> → object specification Σιδῶν (acc. Σιδῶνα): the Phoenician coastal city; declined as a third-declension noun (rendering שִׁדְיָא); marks the northwestern extent of the circuit.		

7 καὶ ἦλθαν εἰς Μαψαρ Τύρου καὶ πάσας τὰς πόλεις τοῦ Εὐαίου καὶ τοῦ Χαναναίου καὶ ἦλθαν κατὰ νότον Ἰουδα εἰς Βηρσαβεε

And they came to the stronghold of Tyre and all the cities of the Hivite and of the Canaanite, and they went out to the south of Judah, to Beersheba.

Itinerary continues (coast and southward to Beersheba)

καὶ ἦλθαν

The route reaches the fortress of Tyre and the Hivite and Canaanite cities, then turns south through Judah to Beersheba — completing the north-to-south sweep first named in v. 2 (Dan to Beersheba). The aorist ἦλθαν (with the later -αν ending) is repeated to bracket the final leg.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθαν
they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (itinerary motion)

→ constative aorist

ἔρχομαι: the Koine aorist form ἦλθαν (with -αν for classical -ον) is common in the LXX and NT; continues the itinerary.

εἰς
to

preposition + accusative (direction)

→ spatial or relational framing

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

Μαψαρ
stronghold

object of εἰς (transliterated term: 'fortress of Tyre')

→ participant identification

Μαψαρ: transliteration of Hebrew מִבְצָר ('fortress / stronghold'); the LXX treats the common noun as a proper name; 'the stronghold of Tyre.'

Τύρου
of Tyre

Genitive

genitive (defining Μαψαρ: 'fortress of Tyre')

→ relational specification

Τύρος (gen. Τύρου): the Phoenician city of Tyre; declined as a second-declension noun (rendering ܬܝܪ).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πάσας
all

Accusative

attributive adjective (modifying πόλεις)

→ object specification

πᾶς: 'all'; the feminine accusative plural agrees with πόλεις.

τὰς
the

Accusative

article

→ noun-phrase marking

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

πόλεις
cities

Accusative

accusative object (motion implied: 'to all the cities')

→ object specification

πόλις (acc. pl. πόλεις): the cities of the indigenous peoples included in the census-circuit.

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

Ευαίου
Hivite

Genitive

genitive of possession ('cities of the Hivite')

→ relational specification

Ευαῖος: 'Hivite'; gentilic used substantively; renders ִיִּזְרְיֵאל; one of the pre-Israelite peoples of Canaan, here named collectively.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

Χαναναίου

Canaanite

Genitive

genitive of possession ('cities of the Canaanite')

→ relational specification

Χαναναῖος: 'Canaanite'; gentilic used substantively; renders יְכָנְנִי; the indigenous population of the land.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθαν

they went

Aor Act Indic 3 Pl · ἔρχομαι

main verb (turn southward)

→ constative aorist

ἔρχομαι (ἦλθαν): the repeated verb marks the final, southward leg toward Beersheba.

κατὰ

toward

preposition + accusative (direction: 'toward the south')

→ spatial or relational framing

κατά + accusative: directional, 'down toward / in the direction of'; κατὰ νότον = 'toward the south.'

νότον

south

Accusative

accusative object of κατά (direction)

→ object specification

νότος: 'south / south wind'; renders נָגֶג; the southern region (Negev) of Judah.

Ιουδα

of Judah

genitive of relationship (indeclinable: 'south of Judah')

→ participant identification

Ιουδα: indeclinable; here the southern region belonging to Judah.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Βηρσαβее

Beersheba

object of εἰς (indeclinable place-name)

→ participant identification

Βηρσαβее: the southern terminus; reaching it completes the 'Dan to Beersheba' span commanded in v. 2.

8 καὶ περιώδουσιν ἐν πάσῃ τῇ γῇ καὶ παρεγένοντο ἀπὸ τέλους ἐννέα μηνῶν καὶ εἴκοσι ἡμερῶν εἰς Ἱερουσαλὴμ

And they traveled around through all the land, and arrived at Jerusalem at the end of nine months and twenty days.

Conclusion of the circuit (return to Jerusalem) καὶ περιώδουσιν

The circuit closes: a complete traversal (περιώδουσιν ἐν πάσῃ τῇ γῇ) and a return to Jerusalem after nine months and twenty days. The precise duration underscores the scale and labor of the census — and heightens the irony that so vast an effort issues in plague.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

περιώδουσιν
they traveled around

Aor Act Indic 3 Pl · περιοδεύω

main verb (completion of the circuit)

→ constative aorist (whole completed traversal)

περιοδεύω: 'go around / make a circuit'; the compound περι- emphasizes the comprehensive sweep through the whole land; renders ὁρᾷ ('rove / traverse').

ἐν
in / through

preposition + dative (extent of travel)

→ spatial or relational framing

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

πάσῃ
all

Dative

attributive adjective (modifying γῇ)

→ sphere or reference

πᾶς: 'all / whole'; the totality of the land was covered.

τῇ
the

Dative

article

→ noun-phrase marking

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

γῇ
land

Dative

dative of place (extent: 'through all the land')

→ sphere or reference

γῇ: 'land / country'; the whole territory of Israel and Judah.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

παρεγένοντο
they arrived

Aor Mid Indic 3 Pl · παραγίνομαι

main verb (return)

→ constative aorist

παραγίνομαι: 'arrive'; marks the completion of the census-journey at Jerusalem.

9 καὶ ἔδωκεν Ἰωαβ τὸν ἀριθμὸν τῆς ἐπισκέψεως τοῦ λαοῦ πρὸς τὸν βασιλέα καὶ ἐγένετο Ἰσραηλ ὀκτακόσiai χιλιάδες ἀνδρῶν δυνάμεως σπωμένων ῥομφαίαν καὶ ἀνὴρ Ἰουδα πεντακόσiai χιλιάδες ἀνδρῶν μαχητῶν

And Joab gave the number of the mustering of the people to the king; and Israel was eight hundred thousand men of valor who drew the sword, and the men of Judah five hundred thousand fighting men.

Report of the census figures (climax of unit A)

καὶ ἔδωκεν Ἰωαβ

Joab delivers the tally. The figures — 800,000 in Israel and 500,000 in Judah — differ from the Chronicles parallel (1 Chr 21:5: 1,100,000 and 470,000). The participial phrase σπωμένων ῥομφαίαν ('drawing the sword') marks these as combat-ready men, exposing the census's military character — the very self-reliance the narrative condemns.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (delivery of the report)

→ constative aorist

δίδωμι: 'give / hand over'; renders ἰδϋ;
Joab formally delivers the census-result to the king.

Ἰωαβ

Joab

subject (indeclinable)

→ participant identification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἀριθμὸν

number

Accusative

direct object of ἔδωκεν

→ object specification

ἀριθμός: 'number / count' (cf. v. 2); the object David sought to know is now reported.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἐπισκέψεως

mustering

Genitive

genitive (defining ἀριθμὸν: 'number of the mustering')

→ relational specification

ἐπίσκεψις: 'mustering / numbering'; the cognate noun of ἐπισκέπτομαι (vv. 2, 4); renders the technical sense of חֲזָקָה — a military census-count.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (defining ἐπισκέψεως)

→ relational specification

λαοῦ: meaning 'people'; it serves as genitive (defining ἐπισκέψεως).

πρὸς

to

preposition + accusative (recipient)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς (David)

→ object specification

βασιλέα: meaning 'king'; it serves as accusative object of πρὸς (David).

καὶ

and

narrative conjunction (introducing the figures)

→ discourse linkage or contrast

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

ἐγένετο

was / amounted to

Aor Mid Indic 3 Sg · γίνομαι

main verb (equative: the total of Israel)

→ constative aorist

γίνομαι: 'become / amount to'; here the tally-verb introducing the totals; the singular agrees with the collective Ἰσραηλ.

Ἰσραηλ

Israel

subject (indeclinable: the northern tribes)

→ participant identification

Ἰσραηλ: here the ten northern tribes, counted separately from Judah.

ὀκτακόσiai

eight hundred

Nominative

numeral (modifying χιλιάδες)

→ participant prominence

ὀκτακόσiai: 'eight hundred'; feminine plural agreeing with χιλιάδες; '800 thousands' = 800,000; differs from 1 Chr 21:5 (1,100,000).

χιλιάδες

thousands

Nominative

predicate nominative (the total)

→ participant prominence

χιλιάς: 'a thousand / unit of a thousand'; renders חֲזָרִים; the census tabulates fighting men in thousands.

ἀνδρῶν

of men

Genitive

genitive (defining χιλιάδες: 'thousands of men')

→ relational specification

ἀνὴρ (gen. pl. ἀνδρῶν): 'man / male'; renders שָׂרֵי; specifically adult fighting males.

δυνάμεως

of valor

Genitive

genitive of quality (ἀνδρῶν δυνάμεως: 'men of valor / soldiers')

→ relational specification

δύναμις: 'strength / valor / military force'; ἀνὴρ δυνάμεως renders יָדָא שִׁי ('valiant man / warrior').

σπωμένων

drawing

Pres Mid Ptcp Gen Pl Masc · σπάω

attributive participle (modifying ἀνδρῶν: 'who drew the sword')

→ durative present participle (characteristic capacity)

σπάω: 'draw / pull (a weapon)'; the middle σπωμένων ῥομφαίαν renders בָּרְחָה שֶׁל ('drawing the sword'), the stock idiom for combat-ready soldiers (cf. Judg 8:10).

ῥομφαίαν

sword

Accusative

direct object of σπωμένων

→ object specification

ῥομφαία: 'sword / broadsword'; renders בָּרְחָה; the weapon of the mustered men, emphasizing their martial readiness.

καὶ

and

coordinate conjunction (introducing Judah's total)

→ discourse linkage or contrast

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

ἀνὴρ

the men / man

Nominative

subject (collective: 'the men of Judah')

→ participant prominence

ἀνὴρ: here collective singular, 'the men(folk) of Judah,' rendering the Hebrew collective הָרַחֲבִי שִׂי.

Ιουδα

of Judah

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

→ participant identification

Ιουδα: indeclinable; the southern tribe counted separately.

πεντακόσiai

five hundred

Nominative

numeral (modifying χιλιάδες)

→ participant prominence

πεντακόσιοι: 'five hundred'; feminine plural with χιλιάδες; '500 thousands' = 500,000; cf. 1 Chr 21:5 (470,000).

χιλιάδες

thousands

Nominative

predicate nominative (Judah's total)

→ participant prominence

χιλιάδες: meaning 'thousands'; it serves as predicate nominative (Judah's total).

ἀνδρῶν

of men

Genitive

genitive (defining χιλιάδες)

→ relational specification

ἀνδρῶν: meaning 'of men'; it serves as genitive (defining χιλιάδες).

μαχητῶν

fighting / warriors

Genitive

genitive of quality (ἀνδρῶν μαχητῶν: 'fighting men')

→ relational specification

μαχητής: 'fighter / warrior'; renders שָׂרֵי חַיָּל / the warrior class; characterizes Judah's count as combat troops.

10 καὶ ἐπάταξεν καρδία Δαυιδ αὐτὸν μετὰ τὸ ἀριθμῆσαι τὸν λαόν καὶ εἶπεν Δαυιδ πρὸς κύριον ἡμαρτον σφόδρα ὃ ἐποίησα νῦν κύριε παραβίβασον δὴ τὴν ἀνομίαν τοῦ δούλου σου ὅτι ἐμωράνθην σφόδρα

And David's heart struck him after he had numbered the people, and David said to the LORD, 'I have sinned greatly in what I have done; now, O LORD, take away, I pray, the iniquity of your servant, for I have acted very foolishly.'

Turning point: David's conscience and confession (opens unit B)

καὶ ἐπάταξεν καρδία Δαυιδ

The striking idiom ἐπάταξεν καρδία Δαυιδ αὐτόν ('David's heart struck him') renders the Hebrew וַיִּכּוּ — conscience personified as smiting. David's confession ἡμαρτον σφόδρα ('I have sinned greatly') and his plea for the removal of ἀνομία ('iniquity') anticipate the divine response through Gad. The address κύριε is to YHWH, the Tetragrammaton in the vocative.

καὶ

and

narrative conjunction (turning point)

→ discourse linkage or contrast

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

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

main verb (conscience smiting David)

→ ingressive aorist (onset of remorse)

πατάσσω: 'strike / smite'; renders וַיִּכּוּ ; the idiom ἐπάταξεν καρδία ... αὐτόν personifies the conscience as striking — a vivid Hebraism for sudden remorse; the same verb will describe the angel 'striking' the people (v. 17).

καρδία

heart

Nominative

subject of ἐπάταξεν

→ participant prominence

καρδία: 'heart'; renders וּלְבָב ; the seat of conscience and will; here the agent of self-conviction.

Δαυιδ

of David

genitive of possession (indeclinable: 'David's heart')

→ participant identification

Δαυιδ: indeclinable; the genitive relation ('David's heart') is shown by context, the name lacking inflection.

αὐτόν

him

Accusative

direct object of ἐπάταξεν (David himself)

→ participant reference

αὐτός: the reflexive sense ('his heart struck him') heightens the inwardness of the conviction.

μετὰ

after

preposition + accusative (temporal, with articular infinitive)

→ spatial or relational framing

μετὰ τό + infinitive: temporal construction, 'after (doing).'

τὸ

the

Accusative

article (with articular infinitive)

→ noun-phrase marking

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

ἀριθμῆσαι

to number / numbering

Aor Act Inf · ἀριθμέω

articular infinitive (temporal: 'after numbering')

→ verbal action or state

ἀριθμέω (aor. inf.): 'count / number' (cf. v. 1); the articular infinitive μετὰ τὸ ἀριθμῆσαι marks the moment after the census when remorse strikes.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

direct object of ἀριθμῆσαι

→ object specification

λαόν: meaning 'people'; it serves as direct object of ἀριθμῆσαι.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's confession to YHWH.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

κύριον

LORD

Accusative

accusative object of πρὸς (addressee of the prayer)

→ object specification

κύριος (acc. κύριον): rendering of the Tetragrammaton יהוה; David confesses directly to YHWH, the divine title here unambiguous.

ἥμαρτον

I have sinned

Aor Act Indic 1 Sg · ἁμαρτάνω

main verb (confession)

→ constative aorist (acknowledged completed sin)

ἁμαρτάνω: 'sin / miss the mark'; renders ἁμαρτία; ἥμαρτον is David's stock confession (cf. 2 Kgdms 12:13 to Nathan); here the census is owned as sin.

σφόδρα

greatly

adverb of degree (intensifying ἡμαρτον)

→ clausal contribution

σφόδρα: 'exceedingly / greatly'; renders טַחַל ; intensifies the confession; repeated at the verse's end with ἐμωράνθην.

ὃ

in what

Accusative

relative pronoun (accusative of respect: 'in that which')

→ participant reference

ὃς: relative pronoun; the neuter ὃ ('in what I did') specifies the sphere of the sin — the census itself.

ἐποίησα

I did

Aor Act Indic 1 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do / make'; renders הַשָּׁע ; refers to the completed act of numbering the people.

νῦν

now

temporal adverb (transition to petition)

→ adverbial qualification

νῦν: 'now'; renders הַעַתָּה ; marks the turn from confession to plea.

κύριε

O LORD

Vocative

vocative of address (to YHWH)

→ direct address

κύριος (voc. κύριε): the Tetragrammaton in direct address; David invokes YHWH by name as he pleads for forgiveness.

παραβίβασον

take away

Aor Act Impv 2 Sg · παραβιβάζω

main verb of petition (imperative)

→ ingressive aorist imperative (decisive removal)

παραβιβάζω: 'cause to pass by / remove / set aside'; renders הַעֲבִירָה ('cause to pass away'); David begs YHWH to make his guilt 'pass away' — the same root used of pardon at 2 Kgdms 12:13.

δὴ

I pray / now

emphatic particle (with imperative)

→ discourse linkage or contrast

δὴ: particle of entreaty reinforcing the imperative; renders נָא ('please / I pray').

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἀνομίαν

iniquity

Accusative

direct object of παραβίβασον

→ object specification

ἀνομία: 'lawlessness / iniquity / guilt'; renders וְעוֹן ; here both the sin and its incurred guilt that David begs to have removed.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

δούλου

servant

Genitive

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

→ relational specification

δούλος: 'servant / slave'; renders עַבְדִּי ; David's self-designation before YHWH as 'your servant,' a posture of humility.

σου

your

Genitive

genitive of possession (modifying δούλου)

→ relational specification

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

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the ground of the plea — David's folly.

ἐμωράνθην

I have acted foolishly

Aor Pass Indic 1 Sg · μωραίνω

verb of causal clause

→ constative aorist

μωραίνω (aor. pass.): 'make/become foolish'; the passive ἐμωράνθην = 'I became foolish / acted foolishly'; renders יַתְּכַחֵשׁ (לְכַחֵשׁ, 'be foolish'); David names his sin as folly, not malice.

σφόδρα

greatly

adverb of degree (intensifying ἐμωράνθην)

→ clausal contribution

σφόδρα: repeated from earlier in the verse, bracketing the confession with intensifiers ('sinned greatly ... acted very foolishly').

11 καὶ ἀνέστη Δαυιδ τὸ πρωὶ καὶ λόγος κυρίου ἐγένετο πρὸς Γαδ τὸν προφήτην τὸν ὁρῶντα Δαυιδ λέγων

And David rose in the morning, and the word of the LORD came to Gad the prophet, the seer of David, saying:

Transition: the prophetic word comes to Gad

καὶ ἀνέστη Δαυιδ

The divine response arrives through the prophetic-word formula λόγος κυρίου ἐγένετο πρὸς ('the word of the LORD came to'), the standard LXX rendering of אֶל הַיְּהוָה הַיָּהוּדִי. Gad is doubly titled ὁ προφήτης and ὁ ὁρῶν ('the seer') — the latter the archaic Hebrew אֶרֶב — and is identified as David's court-seer.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

rose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (David rises)

→ constative aorist

ἀνίστημι (intrans. aor.): 'rise / get up'; renders קוּם; David rises at dawn, ready to receive whatever the LORD decrees.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

τὸ

the

Accusative

article (adverbial accusative of time)

→ noun-phrase marking

The article τό with πρωὶ forms an adverbial accusative of time, 'in the morning.'

πρωί
morning

adverb of time (substantized with article: 'in the morning')

→ clausal contribution

πρωί: 'early / in the morning'; indeclinable adverb; renders בִּבְרֹךְ; the same word frames the plague's start at v. 15 (ἀπὸ πρωΐθεν).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

λόγος
word

Nominative

subject (prophetic-word formula)

→ participant prominence

λόγος: 'word'; λόγος κυρίου ἐγένετο πρὸς is the stock prophetic-revelation formula (rendering לִּדְבַר יְהוָה הָיָה הַמִּלְוָה, here delivering the divine response to David's sin.

κυρίου
of the LORD

Genitive

genitive of source (the LORD's word)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the word originates with YHWH, marking this as authentic prophetic revelation.

ἐγένετο
came

Aor Mid Indic 3 Sg · γίνομαι

main verb (prophetic-word formula)

→ constative aorist

γίνομαι: 'come to be / happen'; in the formula λόγος ... ἐγένετο πρὸς = 'the word came to,' rendering הָיָה in the revelation idiom.

πρὸς
to

preposition + accusative (recipient of revelation)

→ spatial or relational framing

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

Γαδ
Gad

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Γαδ: transliteration of Hebrew גָּד; indeclinable; David's court prophet (cf. 1 Kgdms 22:5), the mediator of the three-fold judgment-offer.

τὸν
the

Accusative

article

→ noun-phrase marking

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

προφήτην
prophet

Accusative

accusative in apposition to Γαδ

→ object specification

προφήτης: 'prophet'; renders נָבִיא; Gad's office as bearer of the divine word.

τὸν
the

Accusative

article (with substantival participle ὁρῶντα)

→ noun-phrase marking

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

ὁρῶντα
seer

Pres Act Ptcp Acc Sg Masc · ὁράω

substantival participle (in apposition: 'the seer')

→ verbal action or state

ὁράω (pres. ptcp.): 'see'; the substantival ὁ ὁρῶν ('the seer') renders the archaic Hebrew title רֹאֵה (cf. 1 Kgdms 9:9); Gad is David's personal court-seer.

Δαυιδ
of David

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

→ participant identification

Δαυιδ: indeclinable; here in genitive relation, 'the seer of David.'

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

*participle introducing direct speech (Hebraizing
גמל)*

→ verbal action or state

λέγω (pres. ptcp.): the speech-introducing
λέγων (rendering גמל) opens the divine
word that Gad is to relay (v. 12).

12 πορεύθητι καὶ λάλησον πρὸς Δαυιδ λέγων τάδε λέγει κύριος τρία ἐγὼ εἰμι αἴρω ἐπὶ σέ καὶ ἔκλεξαι σεαυτῷ ἓν ἐξ αὐτῶν καὶ ποιήσω σοι

'Go and speak to David, saying, Thus says the LORD: Three things I am holding over you; choose for yourself one of them, and I will do it to you.'

Divine commission to Gad (content of the word)

πορεύθητι

The divine word commissions Gad with paired imperatives (πορεύθητι ... λάλησον) and the messenger-formula τάδε λέγει κύριος. The Hebraizing periphrasis ἐγὼ εἰμι αἴρω ('I am holding/lifting up over you', rendering לָחַץ) presents three judgments held in suspense over David, who must choose one (ἔκλεξαι σεαυτῷ ἓν ἐξ αὐτῶν).

πορεύθητι

go

Aor Pass Impv 2 Sg · πορεύομαι

main verb of command (deponent imperative)

→ ingressive aorist imperative

πορεύομαι: 'go / proceed'; the aorist
(passive-form deponent) imperative
πορεύθητι renders לָחַץ; commissions Gad to
carry the word to David.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λάλησον

speak

Aor Act Impv 2 Sg · λαλέω

main verb of command (imperative)

→ ingressive aorist imperative

λαλέω: 'speak'; renders לָחַץ; the paired
πορεύθητι ... λάλησον is a stock prophetic
commissioning sequence.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of *πρός* (indeclinable)

→ participant identification

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

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle introducing direct speech (Hebraizing *לֵאמֹר*)

→ verbal action or state

λέγω (pres. ptcp.): introduces the oracle proper, which Gad is to repeat verbatim.

τάδε

thus / these things

Accusative

demonstrative (object of *λέγει*: the messenger-formula)

→ object specification

ὁδε, ἦδε, τόδε: 'this'; *τάδε λέγει κύριος* is the prophetic messenger-formula rendering *כֹּה אָמַר יְהוָה* ('thus says the LORD').

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (present)

→ gnomic/quotative present (authoritative divine word)

λέγω (pres.): the present *λέγει* in *τάδε λέγει κύριος* presents the divine word as currently spoken and binding.

κύριος

LORD

Nominative

subject of *λέγει* (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton *יהוה*; YHWH is the speaker of the three-fold judgment-offer.

τρία

three things

Accusative

direct object (fronted: 'three things [I hold over you]')

→ measure or count

τρεις, τρία: 'three'; the neuter plural *τρία* ('three things') fronts the count of the judgment-options, building suspense before they are named (v. 13).

ἐγώ

I

Nominative

subject (emphatic, in periphrastic *ἐγώ εἰμι αἴρω*)

→ participant reference

ἐγώ: emphatic personal pronoun; part of the Hebraizing *ἐγώ εἰμι* + finite verb construction stressing YHWH's personal agency.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (in periphrasis with *αἴρω*)

→ stative present (divine self-attestation)

εἰμί: 'be'; in *ἐγώ εἰμι αἴρω* the copula plus finite verb is a Hebraism rendering the Hebrew pronoun + participle (*אֲנִי וְאֵנִי*), here flattened into a periphrastic construction.

αἴρω

I hold / lift up

Pres Act Indic 1 Sg · αἴρω

main verb (the judgments held over David)

→ durative present (the options suspended over him)

αἴρω: 'lift / take up / hold up'; renders *לָחַץ* ('lift / impose'); 'I am holding three things over you' — the judgments hang poised, awaiting David's choice.

ἐπὶ

upon / over

preposition + accusative (the options 'over you')

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of *ἐπί* (David)

→ participant reference

σύ (acc. *σέ*): 'you'; David, over whom the three judgments are held.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκλεξαι

choose

Aor Mid Impv 2 Sg · ἐκλέγομαι

main verb of command (imperative)

→ ingressive aorist imperative (make the choice)

ἐκλέγομαι: 'choose / select'; renders עָרַב; the middle voice ('choose for yourself') throws the burden of decision onto David — a terrible mercy.

σεαυτῷ

for yourself

Dative

dative of advantage (reflexive)

→ sphere or reference

σεαυτοῦ: reflexive pronoun, 'yourself'; the dative σεαυτῷ underscores that David must own the choice.

ἐν

one

Accusative

direct object of ἐκλεξαι (numeral substantive)

→ measure or count

εἷς, μία, ἓν: 'one'; the neuter ἐν ('one [thing]') agrees with the implied 'thing'; one of the three options is to be selected.

ἐξ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

ἐκ (ἐξ before vowel): partitive, 'one of them.'

αὐτῶν

them

Genitive

genitive (partitive: 'of them' = the three options)

→ relational specification

αὐτός: the three judgment-options as the set from which one is to be drawn.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb (divine execution of the chosen option)

→ predictive future (certain divine response)

ποιέω: 'do / make'; renders יַשֶּׁע; YHWH binds himself to enact whichever judgment David selects.

σοι

to you

Dative

dative of disadvantage (recipient of the judgment)

→ participant reference or interest

σύ (dat. σοι): 'to you'; David as the one to whom the chosen judgment will be done.

13 καὶ εἰσῆλθεν Γαδ πρὸς Δαυιδ καὶ ἀνήγγειλεν αὐτῷ καὶ εἶπεν αὐτῷ ἔκλεξαι σεαυτῷ γενέσθαι εἰ ἔλθῃ σοι τρία ἔτη λιμὸς ἐν τῇ γῇ σου ἢ τρεῖς μῆνας φεύγειν σε ἔμπροσθεν τῶν ἐχθρῶν σου καὶ ἔσονται διώκοντές σε ἢ γενέσθαι τρεῖς ἡμέρας θάνατον ἐν τῇ γῇ σου νῦν οὖν γνῶθι καὶ ἰδὲ τί ἀποκριθῶ τῷ ἀποστείλαντί με ῥῆμα

And Gad came to David and reported to him and said to him, 'Choose for yourself what shall befall: whether there should come to you three years of famine in your land, or that you flee three months before your enemies while they pursue you, or that there be three days of pestilence in your land. Now therefore consider and see what answer I shall return to him who sent me.'

Gad presents the three options to David καὶ εἰσῆλθεν Γαδ

Gad relays the three judgments, structured by the ἢ ... ἢ ('or ... or') disjunction: three years' famine, three months' flight, or three days' pestilence (θάνατος). The descending time-scale (years/months/days) is inverse to severity. The closing γνῶθι καὶ ἰδέ ('consider and see') demands David's immediate decision so Gad may report back to YHWH (τῷ ἀποστείλαντί με).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσερχομαι

main verb (Gad's arrival)

→ constative aorist

εἰσερχομαι: 'enter / come in'; renders נָבַד; Gad comes to David to deliver the oracle.

Γαδ

Gad

subject (indeclinable)

→ participant identification

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

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of πρὸς (indeclinable)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνήγγειλεν

reported

Aor Act Indic 3 Sg · ἀναγγέλλω

main verb (announcement)

→ constative aorist

ἀναγγέλλω: 'announce / report / declare'; renders ἤλθῃ (Hiphil); Gad formally delivers the divine message.

αὐτῷ

to him

Dative

indirect object (David)

→ participant reference or interest

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the direct presentation of the three options.

αὐτῷ

to him

Dative

indirect object (David)

→ participant reference or interest

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

ἐκλεξαι

choose

Aor Mid Impv 2 Sg · ἐκλέγομαι

main verb of command (imperative)

→ ingressive aorist imperative

ἐκλέγομαι: 'choose for oneself' (cf. v. 12); Gad reiterates the demand for David's decision.

σεαυτῷ

for yourself

Dative

dative of advantage (reflexive)

→ sphere or reference

σεαυτοῦ: reflexive pronoun; David must own the choice (cf. v. 12).

γενέσθαι

to befall / come to be

Aor Mid Inf · γίνομαι

complementary infinitive (the thing to be chosen)

→ verbal action or state

γίνομαι (aor. inf.): 'happen / come to pass'; the infinitive introduces the content of the choice — which of the judgments is to 'befall'.

εἰ

whether

interrogative-conditional particle (introducing first option)

→ discourse linkage or contrast

εἰ: 'if / whether'; here introducing the first of the three deliberative options.

ἔλθῃ

should come

Aor Act Subj 3 Sg · ἔρχομαι

verb of conditional clause (subjunctive)

→ potential subjunctive (hypothetical option)

ἔρχομαι (aor. subj.): 'come'; the subjunctive ἔλθῃ presents the famine as a possible, chosen outcome.

σοι

to you

Dative

dative of disadvantage (David)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (David).

τρία

three

Nominative

numeral (modifying ἔτη)

→ measure or count

τρεις, τρία: 'three'; the neuter τρία agrees with ἔτη; the famine option spans three years (cf. MT 'seven years'; 1 Chr 21:12 'three years').

ἔτη

years

Nominative

subject of ἔλθῃ (period of famine)

→ participant prominence

ἔτος (pl. ἔτη): 'year'; renders נָשָׁא; the first option's duration.

לימֹדֶס

famine

Nominative

subject (in apposition / predicate with ἔτη)

→ participant prominence

לימֹדֶס: 'famine / hunger'; renders בָּצָר; the first of the three judgment-options.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: 'land'; David's realm, the locus of the famine.

σου

your

Genitive

genitive of possession (modifying γῇ)

→ relational specification

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

ἢ

or

disjunctive particle (second option)

→ discourse linkage or contrast

ἢ: 'or'; introduces the second of the three options; the ἢ ... ἢ structure sets the judgments in alternation.

τρεῖς

three

Accusative

numeral (modifying μῆνας)

→ measure or count

τρεῖς: 'three'; accusative agreeing with μῆνας; the flight option spans three months.

μῆνας

months

Accusative

accusative of duration ('for three months')

→ object specification

μῆν (acc. pl. μῆνας): 'month'; the duration of the second option, flight before enemies.

φεύγειν

to flee

Pres Act Inf · φεύγω

infinitive (the second option's content)

→ durative present infinitive (ongoing flight)

φεύγω: 'flee'; renders פָּנָה; the present infinitive depicts sustained flight before pursuing enemies.

σε

you

Accusative

accusative subject of φεύγειν (David)

→ participant reference

σύ (acc. σε): the accusative subject of the infinitive, 'that you flee.'

ἔμπροσθεν

before

preposition + genitive (in front of / before)

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; renders יְנִיחַ; David would flee 'before' (in the face of) his pursuing foes.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

genitive object of ἔμπροσθεν

→ relational specification

ἐχθρός: 'enemy / foe'; renders בְּיָדָם; the pursuers in the second option.

σου

your

Genitive

genitive of possession (modifying ἐχθρῶν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσονται

they will be

Fut Mid Indic 3 Pl · εἰμί

main verb (periphrastic with διώκοντες)

→ predictive future

εἰμί (fut. ἔσονται): in periphrasis with the participle διώκοντες ('they will be pursuing'), a Hebraizing construction stressing continuous pursuit.

διώκοντες

pursuing

Pres Act Ptcp Nom Pl Masc · διώκω

predicate participle (periphrastic with ἔσονται)

→ durative present participle (continuous pursuit)

διώκω: 'pursue / chase'; renders יָרַד; the periphrastic ἔσονται διώκοντες ('they will be pursuing') emphasizes relentless harrying of the fugitive king.

σε

you

Accusative

direct object of διώκοντες (David)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of διώκοντες (David).

ἢ

or

disjunctive particle (third option)

→ discourse linkage or contrast

ἢ: 'or'; introduces the third and final option, the pestilence.

γενέσθαι

that there be

Aor Mid Inf · γίνομαι

infinitive (the third option's content)

→ verbal action or state

γίνομαι (aor. inf.): 'come to be / happen'; the infinitive frames the third option, 'that there be three days of pestilence.'

τρεις

three

Accusative

numeral (modifying ἡμέρας)

→ measure or count

τρεις: 'three'; accusative agreeing with ἡμέρας; the pestilence option spans three days — shortest in time but it will prove devastating (v. 15).

ἡμέρας

days

Accusative

accusative of duration ('for three days')

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; the duration of the third option.

θάνατον

pestilence / death

Accusative

accusative subject of γενέσθαι (the third judgment)

→ object specification

θάνατος: 'death'; in the LXX θάνατος regularly renders רָצָח ('pestilence / plague'), especially in judgment contexts (cf. Jer 14:12); here the deadly pestilence David will choose (v. 14).

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: meaning 'land'; it serves as dative of place.

σου

your

Genitive

genitive of possession (modifying γῇ)

→ relational specification

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

νῦν

now

temporal adverb (transition to demand for decision)

→ adverbial qualification

νῦν: 'now'; with οὖν forms the transitional 'now therefore.'

οὖν

therefore

inferential particle

→ discourse linkage or contrast

οὖν: 'therefore'; draws the conclusion: a decision is required at once.

γινῶθι

consider / know

Aor Act Impv 2 Sg · γινώσκω

main verb of command (imperative)

→ ingressive aorist imperative (come to a decision)

γινώσκω (aor. impv.): 'know / understand / consider'; renders נָתַן; David is urged to deliberate decisively.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰδέ

see

Aor Act Impv 2 Sg · ὁράω

main verb of command (imperative)

→ ingressive aorist imperative

ὁράω (aor. impv. ἰδέ): 'see / look'; renders הִנֵּה; γινῶθι καὶ ἰδέ ('consider and see') is a doubled imperative pressing David to resolve.

τί

what

Accusative

interrogative pronoun (object of ἀποκριθῶ)

→ participant reference

τίς, τί: interrogative; introduces the indirect deliberative question, 'what answer I am to give.'

ἀποκριθῶ

I shall answer

Aor Pass Subj 1 Sg · ἀποκρίνομαι

*verb of indirect deliberative question
(subjunctive)*

→ deliberative subjunctive (what am I to answer?)

ἀποκρίνομαι (aor. pass. dep. subj.): 'answer / reply'; renders שׁוּב דְּבָרַי ('return word'); Gad must carry David's decision back to YHWH.

τῷ

to the one

Dative

article (with substantival participle)

→ noun-phrase marking

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

ἀποστείλαντί

who sent

Aor Act Ptcp Dat Sg Masc · ἀποστέλλω

substantival participle (indirect object: 'to him who sent me')

→ verbal action or state

ἀποστέλλω (aor. ptcp.): 'send'; the substantival τῷ ἀποστείλαντί με ('to the one who sent me') is a reverent circumlocution for YHWH, who commissioned Gad.

με

me

Accusative

direct object of ἀποστείλαντι (Gad)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀποστείλαντι (Gad).

ῥῆμα

a word / message

Accusative

accusative (cognate / adverbial: 'as a reply')

→ object specification

ῥῆμα: 'word / matter / thing'; renders דְּבָרַי; here the report David's decision will furnish — the 'word' Gad must bring back to YHWH.

14 καὶ εἶπεν Δαυιδ πρὸς Γαδ στενά μοι πάντοθεν σφόδρα ἐστὶν ἐμπεσοῦμαι δὴ ἐν χειρὶ κυρίου ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα εἰς δὲ χεῖρας ἀνθρώπου οὐ μὴ ἐμπέσω καὶ ἐξελέξατο ἐαυτῷ Δαυιδ τὸν θάνατον

And David said to Gad, 'I am in great distress on every side; let me fall, I pray, into the hand of the LORD, for his mercies are very great; but into the hand of man let me not fall.' And David chose for himself the pestilence.

David's choice (climax of unit B)

καὶ εἶπεν Δαυιδ

David's reply is the theological heart of the chapter: hemmed in (στενά μοι πάντοθεν), he chooses to fall into YHWH's hand rather than man's, trusting that πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ ('his mercies are very great'). The emphatic οὐ μὴ ἐμπέσω ('I will certainly not fall') rejects human agency. The narrator confirms: David chose τὸν θάνατον (the pestilence).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's momentous reply.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Γαδ

Gad

accusative object of πρὸς (indeclinable)

→ participant identification

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

στενά

distress / straits

Nominative

predicate adjective (neuter plural: 'things are narrow')

→ participant prominence

στενός: 'narrow / confined'; the neuter plural στενά ('straits / distress') with ἐστὶν renders the Hebrew idiom יָצַרְתִּי ('I am in a tight place / distressed'); David feels boxed in by the dreadful choice.

μοι

to me / for me

Dative

dative of reference (David as the one in distress)

→ participant reference or interest

ἐγώ (dat. μοι): 'to me'; the dative of the one experiencing the straits, 'it is distressful to me.'

πάντοθεν

on every side

adverb of place (totality of pressure)

→ clausal contribution

πάντοθεν: 'from all sides / on every side'; intensifies the sense of being hemmed in by the three judgments.

σφόδρα

exceedingly

adverb of degree (intensifying στενά)

→ clausal contribution

σφόδρα: 'exceedingly'; renders טַחֲהֵ; heightens David's anguish.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (with στενά: 'it is distress')

→ stative present

εἰμί: 'be'; copula of the predicate-adjective construction στενά ... ἐστίν.

ἐμπεσοῦμαι

let me fall / I will fall

Fut Mid Indic 1 Sg · ἐμπίπτω

main verb (volitive future: David's decision)

→ volitive future (resolve / preference)

ἐμπίπτω: 'fall into'; renders בָּרַךְ; the future ἐμπεσοῦμαι functions volitively ('let me fall'); David elects to fall into YHWH's hand — the pestilence is direct divine chastening.

δὴ

I pray / now

emphatic particle (reinforcing the resolve)

→ discourse linkage or contrast

δὴ: particle of urgency/entreaty; renders נָא.

ἐν

into

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

→ spatial or relational framing

ἐν + dative: with ἐμπίπτω, a Hebraism (rendering טַחֲהֵ) meaning 'fall into the hand/power of'.

χειρὶ

hand

Dative

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

→ sphere or reference

χείρ: 'hand'; renders טַחֲהֵ; the 'hand' as metaphor for power and disposal; to fall into YHWH's hand is to be subject to his merciful chastening.

κυρίου

of the LORD

Genitive

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

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; David trusts the divine hand over the human.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; grounds David's choice in the character of YHWH.

πολλοὶ

many / great

Nominative

predicate adjective (with οἰκτιρμοί)

→ participant prominence

πολύς: 'many / great / abundant'; renders בָּרַךְ; 'his mercies are many/great' — the theological rationale for David's preference.

οἱ

the

Nominative

article

→ noun-phrase marking

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

οἰκτιρμοὶ

mercies / compassions

Nominative

subject (of the causal clause)

→ participant prominence

οἰκτιρμός: 'compassion / mercy / pity'; renders מִחֲמַדָּה; the plural denotes YHWH's abundant compassion — the ground of David's confidence (cf. Ps 50[51]:3 LXX).

αὐτοῦ

his

Genitive

genitive of possession (YHWH's mercies)

→ relational specification

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

σφόδρα
exceedingly

adverb of degree (intensifying πολλοί)

→ clausal contribution

σφόδρα: 'exceedingly'; 'his mercies are very great' — the intensifier crowns David's trust.

εἰς
into

preposition + accusative (fronted: 'but into the hands of man')

→ spatial or relational framing

εἰς: with ἐμπίπτω, 'fall into'; the fronting of εἰς ... χεῖρας ἀνθρώπου emphasizes the rejected alternative.

δὲ
but

adversative particle (post-positive)

→ discourse linkage or contrast

δὲ: 'but'; contrasts the human hand with the divine.

χεῖρας
hands

Accusative

accusative object of εἰς ('into the hands of man')

→ object specification

χεῖρ (acc. pl. χεῖρας): 'hand'; the human hand, from which David recoils — falling before enemies (option two) would mean human cruelty without mercy.

ἀνθρώπου
of man

Genitive

genitive of possession ('hands of man')

→ relational specification

ἄνθρωπος: 'man / human being'; renders ⲙⲁⲛ; human agency is set against divine — David trusts God's mercy over man's.

οὐ
not

negative particle (with μή: emphatic negation)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic double negative οὐ μή ('by no means').

μή
not

negative particle (with οὐ + subjunctive: strong denial)

→ discourse linkage or contrast

μή: in οὐ μή + aorist subjunctive, the strongest form of negation in Greek — 'I will absolutely not fall.'

ἐμπίσω
I fall

Aor Act Subj 1 Sg · ἐμπίπτω

main verb (with οὐ μή: emphatic refusal)

→ subjunctive of emphatic negation (resolute refusal)

ἐμπίπτω (aor. subj.): 'fall into'; with οὐ μή expresses David's absolute determination not to fall into human hands.

καὶ
and

narrative conjunction (narrator's summary)

→ discourse linkage or contrast

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

ἐξελέξατο

chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

main verb (narrator confirms the choice)

→ constative aorist (the decision made)

ἐκλέγομαι: 'choose'; the same root as the imperatives ἔκλεξαι (vv. 12–13); the narrator records that David made his choice — the pestilence.

ἐαυτῷ

for himself

Dative

dative of advantage (reflexive)

→ sphere or reference

ἐαυτοῦ: reflexive pronoun; echoes the σεαυτῷ of the command — David owns the decision.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

θάνατον

pestilence / death

Accusative

direct object of ἐξελέξατο (the chosen judgment)

→ object specification

θάνατος: 'death / pestilence' (rendering רָצָח; cf. v. 13); the three-day plague is David's choice — falling directly into the LORD's hand.

15 καὶ ἡμέραι θερισμοῦ πυρῶν καὶ ἔδωκεν κύριος ἐν Ἰσραὴλ θάνατον ἀπὸ πρωῒθεν ἕως ὥρας ἀρίστου καὶ ἥρξατο ἡ θραῦσις ἐν τῷ λαῷ καὶ ἀπέθανεν ἐκ τοῦ λαοῦ ἀπὸ Δαν καὶ ἕως Βηρσαβее ἐβδομήκοντα χιλιάδες ἀνδρῶν

And it was the days of wheat harvest; and the LORD sent pestilence in Israel from the morning until the hour of the midday meal, and the plague began among the people; and there died of the people, from Dan and as far as Beersheba, seventy thousand men.

Execution of the plague (opens unit C)

καὶ ἡμέραι θερισμοῦ

The pestilence falls. A circumstantial note sets the season — wheat harvest. The LORD 'gives' (ἔδωκεν) death in Israel; the θραῦσις ('plague / shattering') sweeps the same Dan-to-Beersheba span as the census (v. 2), turning the counted multitude into the slain. Seventy thousand fall (ἐβδομήκοντα χιλιάδες), the toll of David's sin upon the people.

καὶ

and

narrative conjunction (circumstantial note)

→ discourse linkage or contrast

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

ἡμέραι

days

Nominative

subject (nominal clause: 'it was the days of harvest')

→ participant prominence

ἡμέρα (nom. pl. ἡμέραι): 'day'; the verbless clause 'and (it was) the days of wheat harvest' supplies the seasonal setting of the plague.

θερισμοῦ

of harvest

Genitive

genitive (defining ἡμέραι: 'days of harvest')

→ relational specification

θερισμός: 'harvest / reaping'; renders תְּקָצִיר; the harvest season locates the plague in early summer.

πυρῶν

of wheat

Genitive

genitive (defining θερισμοῦ: 'wheat harvest')

→ relational specification

πυρός (gen. pl. πυρῶν): 'wheat'; renders דִּישָׁן; 'the days of wheat harvest' — a poignant note as death reaps the people at the time of agricultural ingathering.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

sent / gave

Aor Act Indic 3 Sg · δίδωμι

main verb (the LORD inflicts the plague)

→ constative aorist

δίδωμι: 'give'; here 'gave/sent' the pestilence (rendering נָתַן); YHWH is the direct agent of the chosen judgment, consistent with David's preference (v. 14).

κύριος

LORD

Nominative

subject of ἔδωκεν (divine agent)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH himself sends the pestilence — the hand David chose to fall into.

ἐν

in / among

preposition + dative (location)

→ spatial or relational framing

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

Ισραηλ

Israel

dative object of ἐν (indeclinable: among the people)

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as dative object of ἐν (indeclinable: among the people).

θάνατον

pestilence / death

Accusative

direct object of ἔδωκεν (the plague sent)

→ object specification

θάνατος: 'death / pestilence' (rendering מָוֶת); the very judgment David elected now falls on Israel.

ἀπὸ

from

preposition + genitive (temporal start)

→ spatial or relational framing

ἀπὸ ... ἕως: temporal span, 'from the morning until the hour of the midday meal.'

πρωῖθεν

the morning

adverb (temporal: 'from early morning')

→ clausal contribution

πρωῖθεν: 'from early / from the morning'; adverb; renders מִמָּוֶת; the plague's onset at dawn.

ἕως

until

preposition + genitive (temporal end)

→ spatial or relational framing

ἕως: 'until'; marks the end of the plague's stated span.

ῥα

hour

Genitive

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

→ relational specification

ῥα: 'hour / time'; the temporal terminus, the hour of the midday meal (ἄριστον).

ἄριστου

of the midday meal

Genitive

genitive (defining ῥα: 'hour of the meal')

→ relational specification

ἄριστον: 'breakfast / midday meal'; ῥα ἄριστου = 'time of the meal,' i.e. midday; the LXX renders the Hebrew 'appointed time' (תָּמִיד) by a concrete daily marker.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχω

main verb (onset of the plague)

→ ingressive aorist

ἄρχω (mid. 'begin'): renders לָחַץ / the inception of the plague; the θραύσις commences among the people.

ἡ

the

Nominative

article

→ noun-phrase marking

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

θραύσις

plague / shattering

Nominative

subject of ἤρξατο

→ participant prominence

θραύσις: 'breaking / shattering / plague-blow'; renders תַּבָּחַת ('plague / slaughter'); the key term for the pestilence in this chapter (recurs vv. 21, 25); literally a 'shattering' of the people.

ἐν

among

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῶ

people

Dative

dative of place (among the people)

→ sphere or reference

λαός: 'people'; the counted multitude now the victims of the plague.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

there died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (the death-toll; singular with following number-subject)

→ constative aorist

ἀποθνήσκω: 'die'; renders מָוַת; the singular verb precedes the numeral subject (χιλιάδες), normal Greek concord; the grim total follows.

ἐκ

of / from

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

→ spatial or relational framing

ἐκ: partitive, 'of the people' — those who died were drawn from the populace just numbered.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (partitive object of ἐκ)

→ relational specification

λαοῦ: meaning 'people'; it serves as genitive (partitive object of ἐκ).

ἀπό

from

preposition + genitive (start of geographic merism)

→ spatial or relational framing

ἀπό ... ἕως: the 'Dan to Beersheba' merism again (cf. v. 2), now measuring the reach of the plague rather than the census.

Δαν

Dan

genitive object of ἀπό (indeclinable place-name)

→ participant identification

Δαν: the northern limit; the plague spans the whole land just counted.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἕως

as far as

preposition + genitive (end of merism)

→ spatial or relational framing

ἕως: completes the merism with Βηρσαβε.

Βηρσαβε

Beersheba

genitive object of ἕως (indeclinable place-name)

→ participant identification

Βηρσαβε: the southern limit; the plague reaches the full extent of Israel and Judah.

ἐβδομήκοντα

seventy

indeclinable numeral (modifying χιλιάδες)

→ measure or count

ἐβδομήκοντα: 'seventy'; indeclinable cardinal numeral; '70 thousands' = 70,000 — the catastrophic toll of the plague.

χιλιάδες

thousands

Nominative

subject of ἀπέθανεν (the number who died)

→ participant prominence

χιλιάς: 'thousand'; the dead are reckoned in thousands, as the living were at v. 9 — the census tragically reversed.

ἀνδρῶν

of men

Genitive

genitive (defining χιλιάδες: 'thousands of men')

→ relational specification

άνήρ (gen. pl. άνδρῶν): 'man'; the seventy thousand dead are men of the people.

16 καὶ ἐξέτεινεν ὁ ἄγγελος τοῦ θεοῦ τὴν χεῖρα αὐτοῦ εἰς Ἱερουσαλημ τοῦ διαφθεῖραι αὐτήν καὶ παρεκλήθη κύριος ἐπὶ τῇ κακίᾳ καὶ εἶπεν τῷ ἀγγέλῳ τῷ διαφθεύοντι ἐν τῷ λαῷ πολὺ νῦν ἄνες τὴν χεῖρά σου καὶ ὁ ἄγγελος κυρίου ἦν παρὰ τῷ ἄλῳ Ορνα τοῦ Ιεβουσαίου

And the angel of God stretched out his hand against Jerusalem to destroy it; and the LORD relented over the calamity and said to the angel who was destroying among the people, 'It is enough now; stay your hand.' And the angel of the LORD was by the threshing floor of Arauna the Jebusite.

The angel stayed; the LORD relents καὶ ἐξέτεινεν ὁ ἄγγελος

At the threat to Jerusalem the LORD παρεκλήθη ('relented / was moved to compassion') ἐπὶ τῇ κακίᾳ ('over the calamity') and halts the destroying angel: ἄνες τὴν χεῖρά σου ('stay your hand'). The mention of the ἄλῳς ('threshing floor') of Ορνα (Arauna) the Jebusite fixes the location — the site that will become the altar and the future temple mount.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξέτεινεν

stretched out

Aor Act Indic 3 Sg · ἐκτείνω

main verb (the angel's hostile gesture)

→ constative aorist

ἐκτείνω: 'stretch out / extend'; renders (τῷ) πλψ ('put forth the hand'); the angel extends his hand to bring the plague upon Jerusalem itself.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄγγελος

angel

Nominative

subject of ἐξέτεινεν

→ participant prominence

ἄγγελος: 'messenger / angel'; renders מַלְאָכִי; the agent of the pestilence, called ὁ ἄγγελος τοῦ θεοῦ here and ὁ ἄγγελος κυρίου at the verse's end.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship ('the angel of God')

→ relational specification

θεός: 'God'; renders דִּי־הַלַּאֲלֵה ; 'the angel of God' executes the divine judgment.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐξέτεινεν

→ object specification

χεῖρ: 'hand'; the outstretched hand is the instrument of the plague's spread, echoing 'the hand of the LORD' David chose (v. 14).

αὐτοῦ

his

Genitive

genitive of possession (the angel's hand)

→ relational specification

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

εἰς

against

preposition + accusative (hostile direction)

→ spatial or relational framing

εἰς: here 'toward / against' Jerusalem, the threatened object.

Ιερουσαλημ

Jerusalem

object of εἰς (indeclinable place-name)

→ participant identification

Ιερουσαλημ: the royal city, now under direct threat — the crisis that prompts the LORD's relenting.

τοῦ

to

Genitive

article (with articular infinitive of purpose)

→ noun-phrase marking

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

διαφθεῖραι

to destroy

Aor Act Inf · διαφθείρω

articular infinitive of purpose (τοῦ + inf.)

→ verbal action or state

διαφθείρω (aor. inf.): 'destroy utterly / ruin'; the genitive articular infinitive τοῦ διαφθεῖραι expresses purpose ('to destroy it'); renders נִהַרֵּץ .

αὐτήν

it

Accusative

direct object of διαφθεῖραι (Jerusalem)

→ participant reference

αὐτός: refers to Jerusalem (feminine πόλις understood).

καὶ

and

narrative conjunction (the divine turn)

→ discourse linkage or contrast

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

παρεκλήθη

relented / was moved

Aor Pass Indic 3 Sg · παρακαλέω

main verb (the LORD's change of disposition)

→ constative aorist (decisive relenting)

παρακαλέω (aor. pass.): 'comfort / console / be moved to compassion'; the passive παρεκλήθη here renders נִחַם (Niphal, 'relent / be grieved'); YHWH is moved to compassion and halts the destruction (cf. the same idiom of divine relenting at Exod 32:14).

κύριος

LORD

Nominative

subject of παρεκλήθη

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the same LORD who sent the plague now relents — David's trust in the divine mercy (v. 14) is vindicated.

ἐπὶ

over / at

preposition + dative (occasion of relenting)

→ spatial or relational framing

ἐπὶ + dative: 'over / concerning'; the calamity is that over which YHWH relents.

τῇ

the

Dative

article

→ noun-phrase marking

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

κακία

calamity / evil

Dative

dative object of ἐπὶ (the disaster)

→ sphere or reference

κακία: 'evil / harm / calamity'; renders πλῆ; here the disaster/affliction of the plague, not moral evil — YHWH relents over the harm done to his people.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the LORD's command to the angel)

→ constative aorist

λέγω: introduces YHWH's order halting the angel.

τῷ

to the

Dative

article

→ noun-phrase marking

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

ἄγγέλῳ

angel

Dative

indirect object of εἶπεν

→ sphere or reference

ἄγγελος (dat. ἄγγέλῳ): the destroying angel addressed by YHWH.

τῷ

the (who was)

Dative

article (with attributive participle)

→ noun-phrase marking

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

διαφθείροντι

destroying

Pres Act Ptcp Dat Sg Masc · διαφθείρω

attributive participle (modifying ἄγγέλῳ: 'the one destroying')

→ durative present participle (ongoing destruction)

διαφθείρω (pres. ptcp.): 'destroy'; ὁ διαφθείρων ('the destroyer') is the angel mid-act; the present participle marks the destruction in progress when YHWH intervenes.

ἐν

among

preposition + dative (location of the destroying)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῶ

people

Dative

dative of place (among the people)

→ sphere or reference

λαῶ: meaning 'people'; it serves as dative of place (among the people).

πολύ

enough / much

Nominative

predicate (elliptical: 'it is much / enough')

→ participant prominence

πολύς: 'much / great'; the neuter πολύ here functions as the divine 'Enough!' (cf. Hebrew בָּרַךְ, 'it is much / enough'); YHWH judges the destruction sufficient and orders its cessation.

νῦν

now

temporal adverb (with the command)

→ adverbial qualification

νῦν: 'now'; presses the immediacy of the command to stay.

ἄνες

stay / relax

Aor Act Impv 2 Sg · ἀνίημι

main verb of command (imperative)

→ ingressive aorist imperative (halt now)

ἀνίημι (aor. impv. ἄνες): 'let go / relax / slacken'; renders הִרְךְ ('let drop / desist'); 'stay your hand' — the command that halts the plague.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρά

hand

Accusative

direct object of ἄνες

→ object specification

χεῖρ: 'hand'; the destroying hand (cf. earlier in the verse) is now to be lowered.

σου

your

Genitive

genitive of possession (the angel's hand)

→ relational specification

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

καὶ

and

narrative conjunction (locating note)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄγγελος

angel

Nominative

subject of ἦν

→ participant prominence

ἄγγελος: 'angel'; now titled ὁ ἄγγελος κυρίου ('the angel of the LORD'); his location fixes the site of the coming altar.

κυρίου

of the LORD

Genitive

genitive of relationship ('the angel of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; 'the angel of the LORD' (מַלְאֲכֵי יְהוָה), the divine emissary.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (locating the angel)

→ imperfect (durative state: was standing)

εἰμί (impf. ἦν): 'was'; the imperfect locates the angel as standing at the threshing floor — the scene of the next episode.

παρά

by / beside

preposition + dative (location)

→ spatial or relational framing

παρά + dative: 'beside / by'; locates the angel at the threshing floor.

τῷ

the

Dative

article

→ noun-phrase marking

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

ἄλω

threshing floor

Dative

dative object of παρά (location)

→ sphere or reference

ἄλως (dat. ἄλω): 'threshing floor'; renders יֶרֶךְ; the open, elevated threshing floor of Arauna — the site that becomes David's altar and, by tradition, the Temple Mount (cf. 2 Chr 3:1).

Ορνά

Arauna

genitive of possession (indeclinable: 'of Arauna')

→ participant identification

Ορνά: transliteration of Hebrew אֲרֻנָּה (Arauna/Ornan); indeclinable in the LXX; the Jebusite owner of the threshing floor.

τοῦ

the

Genitive

article (with gentilic)

→ noun-phrase marking

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

Ιεβουσαίου

Jebusite

Genitive

genitive in apposition to Ορνά ('the Jebusite')

→ relational specification

Ιεβουσαῖος: 'Jebusite'; gentilic, renders יְבוּסִי; Arauna is of the pre-Israelite people of Jerusalem (Jebus), underscoring that the future temple-site is acquired, not seized.

17 καὶ εἶπεν Δαυιδ πρὸς κύριον ἐν τῷ ἰδεῖν αὐτὸν τὸν ἄγγελον τύπτοντα ἐν τῷ λαῷ καὶ εἶπεν ἰδοὺ ἐγὼ εἰμι ἡδίκησα καὶ ἐγὼ εἰμι ὁ ποιμὴν ἐκακοποίησα καὶ οὗτοι τὰ πρόβατα τί ἐποίησαν γενέσθω δὴ ἡ χεὶρ σου ἐν ἔμοι καὶ ἐν τῷ οἴκῳ τοῦ πατρὸς μου

And David spoke to the LORD when he saw the angel striking among the people, and he said, 'Behold, it is I who have done wrong; and I am the shepherd who have done evil; but these, the sheep, what have they done? Let your hand, I pray, be against me and against the house of my father.'

David's intercession (close of unit C) καὶ εἶπεν Δαυιδ

David's intercession is the moral summit of the chapter: he claims full guilt (ἐγὼ εἰμι ἡδίκησα ... ἐγὼ εἰμι ὁ ποιμὴν ἐκακοποίησα) and pleads for the innocent flock (οὗτοι τὰ πρόβατα τί ἐποίησαν). The shepherd-sheep image casts David as Israel's pastor bearing responsibility for his people. He asks that the divine hand fall on himself and his father's house.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

spoke

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's plea to YHWH upon seeing the carnage.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

κύριον

LORD

Accusative

accusative object of πρὸς (addressee)

→ object specification

κύριος (acc. κύριον): rendering of the Tetragrammaton יהוה; David intercedes directly with YHWH.

ἐν

when / in

preposition + dative (temporal, with articular infinitive)

→ spatial or relational framing

ἐν τῷ + infinitive: temporal construction, 'when he saw' — a frequent LXX rendering of the Hebrew infinitive construct with אַ.

τῷ

the

Dative

article (with articular infinitive)

→ noun-phrase marking

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

ἰδεῖν

to see / seeing

Aor Act Inf · ὁράω

articular infinitive (temporal: 'when he saw')

→ constative aorist

ὁράω (aor. inf. ἰδεῖν): 'see'; the articular infinitive ἐν τῷ ἰδεῖν fixes the moment — David sees the angel striking and at once intercedes.

αὐτόν

he

Accusative

accusative subject of the infinitive (David)

→ participant reference

αὐτός: the accusative subject of the infinitive ('when he [David] saw').

τόν

the

Accusative

article

→ noun-phrase marking

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

ἄγγελον

angel

Accusative

direct object of ἰδεῖν

→ object specification

ἄγγελος (acc. ἄγγελον): the destroying angel David beholds at work.

τύπτοντα

striking

Pres Act Ptcp Acc Sg Masc · τύπτω

supplementary participle (with verb of perception ἰδεῖν)

→ durative present participle (ongoing striking)

τύπτω: 'strike / smite'; renders תִּכּוּ; the participle after a verb of perception ('saw the angel striking') depicts the action in progress.

ἐν

among

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῶ

people

Dative

dative of place (among the people)

→ sphere or reference

λαῶ: meaning 'people'; it serves as dative of place (among the people).

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 (introduces the direct plea)

→ constative aorist

λέγω: resumptive, introducing the words of intercession proper.

ἰδοὺ

behold

interjection (attention-marker)

→ clausal contribution

ἰδοὺ: 'behold / look'; renders תִּבְּרָה; a presentative particle fronting David's self-accusation.

ἐγώ

I

Nominative

subject (emphatic, in ἐγώ εἰμι)

→ participant reference

ἐγώ: emphatic personal pronoun; ἐγώ εἰμι ('it is I') throws the full weight of guilt on David himself.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (emphatic self-identification)

→ stative present

εἰμί: 'be'; ἐγώ εἰμι here renders the Hebrew emphatic אֲנִי הָיָה / אֲנִי, asserting 'it is I (who am guilty).'

ἡδίκησα

I have done wrong

Aor Act Indic 1 Sg · ἀδικέω

main verb (confession of guilt)

→ constative aorist (acknowledged offense)

ἀδικέω: 'do wrong / act unjustly'; renders יְהוֹנָדָב / הָעֶזְרָא; David owns the injustice of the census.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγώ

I

Nominative

subject (emphatic, repeated)

→ participant reference

ἐγώ: the repeated emphatic pronoun intensifies David's self-incrimination.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (with predicate ὁ ποιμήν)

→ stative present

εἰμί: 'be'; 'I am the shepherd' identifies David's pastoral office and culpability.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ποιμήν

shepherd

Nominative

predicate nominative (with ἐγώ εἰμι)

→ participant prominence

ποιμήν: 'shepherd'; renders הָרֹעֶה; the royal shepherd-image (cf. 2 Kgdms 5:2; Ps 77[78]:71–72) makes David responsible for his flock; here he interposes himself between the sheep and the plague.

ἐκακοποίησα

I have done evil

Aor Act Indic 1 Sg · κακοποιέω

main verb (further confession)

→ constative aorist

κακοποιέω: 'do evil / act wickedly'; renders (עָרַב) הָעֶזְרָא; David doubles his confession — the wrong is his alone.

καὶ

but / and

conjunction (adversative turn to the flock)

→ discourse linkage or contrast

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

οὗτοι

these

Nominative

subject (demonstrative: 'these ones')

→ participant prominence

οὗτος: 'this'; the masculine plural οὗτοι points to the people, set in apposition to τὰ πρόβατα ('the sheep').

τὰ

the

Nominative

article

→ noun-phrase marking

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

πρόβατα

sheep

Nominative

subject in apposition to οὗτοι ('these, the sheep')

→ participant prominence

πρόβατον: 'sheep'; renders הָאֲנָשִׁים; the flock-image for the innocent people, contrasted with the guilty shepherd.

τί

what

Accusative

interrogative pronoun (object of ἐποίησαν)

→ participant reference

τίς, τί: interrogative; 'what have they done?' — a rhetorical question protesting the innocence of the people.

ἐποίησαν

have they done

Aor Act Indic 3 Pl · ποιέω

main verb of the rhetorical question

→ constative aorist

ποιέω: 'do'; the rhetorical 'what have they done?' expects the answer 'nothing' — the people bear no guilt for the census.

γενέσθω

let it be

Aor Mid Impv 3 Sg · γίνομαι

main verb (third-person imperative of petition)

→ imperatival aorist (David's self-offering plea)

γίνομαι (aor. impv. 3 sg.): 'let (it) be / come to pass'; David begs that the divine hand 'be' upon himself instead of the people — a substitutionary intercession.

δὴ

I pray / now

emphatic particle (with imperative)

→ discourse linkage or contrast

δὴ: entreaty particle; renders נָא.

ἡ

the

Nominative

article

→ noun-phrase marking

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

χείρ

hand

Nominative

subject of γενέσθω

→ participant prominence

χείρ: 'hand'; the divine hand of judgment, which David asks to be turned upon himself.

σου

your

Genitive

genitive of possession (the LORD's hand)

→ relational specification

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

ἐν

against / on

preposition + dative (Hebraizing: 'upon me')

→ spatial or relational framing

ἐν + dative: with χεῖρ, the Hebraism 'be against / upon me' (rendering יָבָ).

ἐμοὶ

me

Dative

dative object of ἐν (David himself)

→ participant reference or interest

ἐγώ (dat. ἐμοί): David offers himself as the proper object of judgment.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

against / on

preposition + dative (Hebraizing: 'upon the house')

→ spatial or relational framing

ἐν: meaning 'against'; here it marks the relation signaled by preposition + dative (Hebraizing: 'upon the house').

τῷ

the

Dative

article

→ noun-phrase marking

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

οἴκῳ

house

Dative

dative object of ἐν (David's house)

→ sphere or reference

οἶκος: 'house / household'; renders בֵּית; David includes his own dynasty in the offer of judgment, sparing the people.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship ('house of my father')

→ relational specification

πατήρ (gen. πατρός): 'father'; renders דָָָָּ; 'the house of my father' = David's family line.

μου

my

Genitive

genitive of possession (modifying πατρός)

→ relational specification

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

18 καὶ ἦλθεν Γαδ πρὸς Δαυιδ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ εἶπεν αὐτῷ ἀνάβηθι καὶ στήσον τῷ κυρίῳ θυσιαστήριον ἐν τῷ ἄλῳνι Ορνα τοῦ Ιεβουσαίου

And Gad came to David on that day and said to him, 'Go up and set up an altar to the LORD at the threshing floor of Arauna the Jebusite.'

Gad's instruction to build an altar (opens unit D)

καὶ ἦλθεν Γαδ

The prophet returns with the remedy: build an altar (στήσον ... θυσιαστήριον) to the LORD at Arauna's threshing floor — the very spot where the angel was stayed (v. 16). The imperatives ἀνάβηθι ... στήσον set in motion the atoning act that will close the book.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (Gad's arrival)

→ constative aorist

ἔρχομαι: 'come'; Gad returns to David with the divine instruction.

Γαδ

Gad

subject (indeclinable)

→ participant identification

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

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of *πρός* (indeclinable)

→ participant identification

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

ἐν

on / in

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time ('on that day')

→ sphere or reference

ἡμέρα: 'day'; the day of the plague's staying, when the remedy is given.

ἐκεῖνη

that

Dative

demonstrative (modifying *ἡμέρα*)

→ sphere or reference

ἐκεῖνος: 'that'; deictic, 'on that (same) day'.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Gad's instruction.

αὐτῷ

to him

Dative

indirect object (David)

→ participant reference or interest

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

ἀνάβηθι

go up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb of command (imperative)

→ ingressive aorist imperative

ἀναβαίνω (aor. impv. ἀνάβηθι): 'go up'; renders *הלע*; David is to ascend to the elevated threshing floor.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

στήσον

set up / erect

Aor Act Impv 2 Sg · ἵστημι

main verb of command (imperative)

→ ingressive aorist imperative

ἵστημι (aor. impv. στήσον): 'set up / erect / establish'; renders *קִּבֵּץ*; the command to raise an altar — the atoning remedy for the plague.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ LORD Dative <i>dative of advantage (the altar's recipient)</i> → sphere or reference κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; the altar is raised 'to the LORD,' for his worship and propitiation.	θυσιαστήριον altar Accusative <i>direct object of στησον</i> → object specification θυσιαστήριον: 'altar'; renders תִּזְבֵּחַ; the LXX's standard term for the place of sacrifice; this altar marks the site of the future Temple.	ἐν at / in <i>preposition + dative (location)</i> → spatial or relational framing ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (location).	τῷ the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.
ἄλωνι threshing floor Dative <i>dative object of ἐν (location of the altar)</i> → sphere or reference ἄλων (dat. ἄλωνι): 'threshing floor'; a by-form of ἄλω (cf. v. 16, ἄλω); renders יָגֵל; the designated site for the altar.	Ορνα Arauna <i>genitive of possession (indeclinable: 'of Arauna')</i> → participant identification Ορνα: indeclinable transliteration of יְרֻנָּה; the Jebusite owner of the threshing floor.	τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	Ιεβουσαίου Jebusite Genitive <i>genitive in apposition to Ορνα</i> → relational specification Ιεβουσαῖος: 'Jebusite'; identifies Arauna as of the indigenous people of Jerusalem.

19 καὶ ἀνέβη Δαυιδ κατὰ τὸν λόγον Γαδ καθ' ὃν τρόπον ἐνετείλατο αὐτῷ κύριος

And David went up according to the word of Gad, in the manner that the LORD had commanded him.

David's obedience to the prophetic word καὶ ἀνέβη Δαυιδ

David's prompt obedience is stressed by the doubled conformity-formula κατὰ τὸν λόγον Γαδ ... καθ' ὃν τρόπον ἐνετείλατο ... κύριος ('according to Gad's word ... as the LORD commanded'), aligning the prophet's instruction with the divine will.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (David's obedience)

→ constative aorist

ἀναβαίνω: 'go up'; renders הָלַךְ; David ascends to the threshing floor in obedience to the command of v. 18.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

κατὰ

according to

preposition + accusative (conformity)

→ spatial or relational framing

κατὰ + accusative: 'according to / in conformity with'; renders כִּי; David acts in accord with the prophetic word.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λόγον

word

Accusative

accusative object of κατὰ

→ object specification

λόγος: 'word / command'; renders דְּבַר; Gad's instruction, which David follows exactly.

Γαδ

of Gad

genitive of relationship (indeclinable: 'word of Gad')

→ participant identification

Γαδ: indeclinable; the prophet whose word David obeys.

καθ̑

according to

preposition + accusative (conformity, elided before relative)

→ spatial or relational framing

κατὰ (elided καθ̑): in the idiom καθ̑ ὃν τρόπον ('in the manner that / just as'), a stock LXX conformity-formula.

ὃν

which

Accusative

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

→ participant reference

ὃς: relative pronoun; in καθ̑ ὃν τρόπον introduces the manner-clause of conformity.

τρόπον

manner

Accusative

accusative (in idiom καθ̑ ὃν τρόπον: 'in which manner')

→ object specification

τρόπος: 'manner / way'; the idiom καθ̑ ὃν τρόπον = 'just as / in the way that.'

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of the manner-clause

→ constative aorist

ἐντέλλομαι: 'command / order / charge'; renders צִוָּה; the LORD's command, mediated through Gad, is what David fulfills.

αὐτῷ

him

Dative

indirect object (David)

→ participant reference or interest

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

κύριος

LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: rendering of the Tetragrammaton
יהוה; the ultimate commander behind
Gad's word — prophet and LORD speak as
one.

20 καὶ διέκυψεν Ορνα καὶ εἶδεν τὸν βασιλέα καὶ τοὺς παῖδας αὐτοῦ παραπορευομένους ἐπάνω αὐτοῦ καὶ
ἐξῆλθεν Ορνα καὶ προσεκύνησεν τῷ βασιλεῖ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν

And Arauna looked out and saw the king and his servants passing over toward him; and Arauna went
out and did obeisance to the king with his face to the ground.

Arauna receives the king

καὶ διέκυψεν Ορνα

The narrative shifts to Arauna's perspective: he looks out (διέκυψεν), sees the royal party, goes out,
and prostrates himself (προσεκύνησεν ... ἐπὶ πρόσωπον ... ἐπὶ τὴν γῆν), the gesture of submission
before David. His reverence sets up the dialogue over the purchase (vv. 21–24).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διέκυψεν

looked out

Aor Act Indic 3 Sg · διακύπτω

main verb (Arauna's perception)

→ constative aorist

διακύπτω: 'stoop and look / peer out';
renders ἡρᾷ; Arauna looks out (from the
threshing floor) and notices the
approaching king.

Ορνα

Arauna

subject (indeclinable)

→ participant identification

Ορνα: indeclinable; now the focal character
as the scene shifts to his threshing floor.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (perception)

→ constative aorist

ὁράω (aor. εἶδεν): 'see'; Arauna perceives the king and his retinue.

τὸν

the

Accusative

article

→ noun-phrase marking

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

βασιλέα

king

Accusative

direct object of εἶδεν

→ object specification

βασιλεύς (acc. βασιλέα): David, seen approaching by Arauna.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

παῖδας

servants

Accusative

direct object of εἶδεν (coordinate with βασιλέα)

→ object specification

παῖς (acc. pl. παῖδας): 'servant / attendant'; renders טַבָּעִים; the king's retinue accompanying him.

αὐτοῦ

his

Genitive

genitive of possession (the king's servants)

→ relational specification

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

παραπορευομένους

passing over

Pres Mid Ptcp Acc Pl Masc · παραπορεύομαι

supplementary participle (with εἶδεν: 'saw them passing')

→ durative present participle (ongoing approach)

παραπορεύομαι: 'pass by / pass along'; renders טָבַע; the participle after the verb of perception depicts the royal party in motion toward Arauna.

ἐπ'αὐν

toward / over

preposition + genitive (direction: 'over/toward him')

→ spatial or relational framing

ἐπ'αὐν: 'above / over'; here 'passing toward / over to him,' rendering the directional sense; the party moves up onto the threshing floor.

αὐτοῦ

him

Genitive

genitive object of ἐπ'αὐν (Arauna)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Arauna goes to meet the king)

→ constative aorist

ἐξέρχομαι: 'go out'; Arauna comes out to receive his sovereign.

Ορνά

Arauna

subject (indeclinable)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσεκύνησεν

did obeisance

Aor Act Indic 3 Sg · προσκυνέω

main verb (act of homage)

→ constative aorist

προσκυνέω: 'bow down / do obeisance / worship'; renders ἡντιψή; here homage to the king, not worship; Arauna prostrates himself before David.

τῷ

to the

Dative

article

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative object of προσεκύνησεν (object of homage)

→ sphere or reference

βασιλεύς (dat. βασιλεῖ): David, before whom Arauna bows.

ἐπὶ

upon

preposition + accusative (manner of prostration)

→ spatial or relational framing

ἐπὶ + accusative: 'on / upon'; in the prostration idiom ἐπὶ πρόσωπον ... ἐπὶ τὴν γῆν ('on the face to the ground').

πρόσωπον

face

Accusative

accusative (manner: 'on his face')

→ object specification

πρόσωπον: 'face'; renders ׀ִפְּנֵי; the full prostration 'on the face to the ground' (הַפְּנֵי ׀ִפְּנֵי) is the deepest gesture of submission.

αὐτοῦ

his

Genitive

genitive of possession (Arauna's face)

→ relational specification

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

ἐπὶ

to / on

preposition + accusative (direction of prostration)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground

Accusative

accusative object of ἐπὶ (direction: 'to the ground')

→ object specification

γῆ: 'earth / ground'; the prostration reaches the ground, the posture of total deference.

21 καὶ εἶπεν Ορνα τί ὅτι ἦλθεν ὁ κύριός μου ὁ βασιλεὺς πρὸς τὸν δοῦλον αὐτοῦ καὶ εἶπεν Δαυιδ κτήσασθαι παρὰ σοῦ τὸν ἄλωνα τοῦ οἰκοδομῆσαι θυσιαστήριον τῷ κυρίῳ καὶ συσχεθῇ ἡ θραῦσις ἐπάνω τοῦ λαοῦ

And Arauna said, 'Why is it that my lord the king has come to his servant?' And David said, 'To buy from you the threshing floor, to build an altar to the LORD, that the plague may be stayed from over the people.'

Dialogue: Arauna's question and David's request καὶ εἶπεν Ορνα

Arauna's deferential question (τί ὅτι ἦλθεν ὁ κύριός μου ὁ βασιλεύς, 'my lord the king' — human honorific) draws out David's purpose: to buy the threshing floor and build an altar τῷ κυρίῳ (to YHWH) so that the plague (θραῦσις) may be stayed. The purpose-chain (τοῦ οἰκοδομῆσαι ... καὶ συσχεθῇ) ties the purchase directly to the cessation of the plague.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Arauna's deferential question.

Ορνα

Arauna

subject (indeclinable)

→ participant identification

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

τί

why

Accusative

interrogative pronoun (with ὅτι: 'why is it that')

→ participant reference

τίς, τί: interrogative; τί ὅτι ('why is it that') renders the Hebrew לָמָּה ; a deferential way of asking the king's purpose.

ὅτι

that

conjunction (in idiom τί ὅτι: 'why is it that')

→ discourse linkage or contrast

ὅτι: 'that'; in the idiom τί ὅτι, completes the courteous interrogative.

ἦλθεν

has come

Aor Act Indic 3 Sg · ἔρχομαι

main verb of the question

→ constative aorist

ἔρχομαι: 'come'; the king's arrival at a subject's threshing floor is unusual, prompting Arauna's question.

ὁ

the

Nominative

article

→ noun-phrase marking

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

κύριός

lord

Nominative

subject (honorific: 'my lord the king')

→ participant prominence

κύριος: here the HUMAN honorific, 'my lord' — Arauna's deferential address to David, NOT the divine title; the context (a Jebusite subject addressing the king) is decisive.

μου

my

Genitive

genitive of possession

→ relational specification

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

ὁ

the

Nominative

article (in apposition)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

nominative in apposition to κύριός μου

→ participant prominence

βασιλεὺς: 'king'; 'my lord the king' is the courtly formula of address to David.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

δοῦλον

servant

Accusative

accusative object of πρὸς (Arauna of himself)

→ object specification

δοῦλος: 'servant / slave'; renders דָּבָר; Arauna's self-effacing self-designation before the king.

αὐτοῦ

his

Genitive

genitive of possession (the king's servant)

→ relational specification

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

καί

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (David's reply)

→ constative aorist

λέγω: introduces David's statement of purpose.

Δαβιδ

David

subject (indeclinable)

→ participant identification

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

κτήσασθαι

to buy

Aor Mid Inf · κτάομαι

infinitive (purpose of the visit: 'I have come to buy')

→ telic aorist infinitive (purpose of the expenditure)

κτάομαι: 'acquire / buy / purchase'; renders קָנָה; the infinitive states David's purpose — to purchase, not seize, the site (cf. v. 24).

παρὰ

from

preposition + genitive (source of purchase)

→ spatial or relational framing

παρά + genitive: 'from'; the seller, Arauna.

σοῦ

you

Genitive

genitive object of παρὰ (Arauna)

→ relational specification

σύ (gen. σοῦ): 'you'; Arauna, from whom the floor is to be bought.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄλωνα

threshing floor

Accusative

direct object of κτήσασθαι

→ object specification

ἄλων (acc. ἄλωνα): 'threshing floor'; the site to be purchased for the altar (cf. v. 18).

τοῦ

to

Genitive

article (with articular infinitive of purpose)

→ noun-phrase marking

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

οἰκοδομῆσαι

to build

Aor Act Inf · οἰκοδομέω

articular infinitive of purpose (τοῦ + inf.)

→ verbal action or state

οἰκοδομέω (aor. inf.): 'build'; renders בָּנֶה; the genitive articular infinitive τοῦ οἰκοδομῆσαι expresses the purpose of the purchase — to erect an altar.

θυσιαστήριον

altar

Accusative

direct object of οἰκοδομῆσαι

→ object specification

θυσιαστήριον: 'altar' (cf. v. 18); the place of the propitiatory sacrifice.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of advantage (the altar's recipient)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; the altar is for YHWH's worship and the staying of his wrath.

καὶ

that / and

conjunction (purpose-result: 'that the plague be stayed')

→ discourse linkage or contrast

καί: here introducing a purpose-result clause with the subjunctive συσχεθῇ ('so that ... may be stayed').

συσχεθῇ

may be stayed

Aor Pass Subj 3 Sg · συνέχω

verb of purpose-result clause (subjunctive)

→ purpose subjunctive (intended cessation)

συνέχω (aor. pass. subj.): 'hold together / restrain / check'; the passive συσχεθῇ = 'be restrained / held back'; renders נָצַע ('be stopped'); the goal of the altar is that the plague be stayed (cf. συνεσχέθη, v. 25).

ἡ

the

Nominative

article

→ noun-phrase marking

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

θραῦσις

plague

Nominative

subject of συσχεθῇ

→ participant prominence

θραῦσις: 'plague / shattering' (cf. v. 15); the pestilence to be halted by the sacrifice.

ἐπάνω

from over

preposition + genitive ('from over the people')

→ spatial or relational framing

ἐπάνω: 'over / above'; here 'from over the people,' the plague hanging over them like the angel's hand (cf. ἐπάνωθεν, v. 25).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of ἐπάνω

→ relational specification

λαός: 'people'; those over whom the plague hangs and from whom it is to be lifted.

22 καὶ εἶπεν Ορνα πρὸς Δαυιδ λαβέτω καὶ ἀνενεγκέτω ὁ κύριός μου ὁ βασιλεὺς τῷ κυρίῳ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ ἰδοὺ οἱ βόες εἰς ὀλοκαύτωμα καὶ οἱ τροχοὶ καὶ τὰ σκεύη τῶν βοῶν εἰς ξύλα

And Arauna said to David, 'Let my lord the king take and offer up to the LORD what is good in his eyes; behold, the oxen for a burnt offering, and the threshing-sledges and the implements of the oxen for wood.'

Arauna's free offer of all the materials καὶ εἶπεν Ορνα πρὸς Δαυιδ

Arauna offers everything gratis: the oxen for the burnt offering (εἰς ὀλοκαύτωμα), the threshing-sledges and oxen-gear for firewood (εἰς ξύλα). The third-person imperatives (λαβέτω ... ἀνενεγκέτω) and the deferential 'my lord the king' (human honorific) frame the offer as a subject's generosity — which David will nonetheless decline (v. 24).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Arauna's generous offer.

Ορνα

Arauna

subject (indeclinable)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Δαυιδ

David

accusative object of πρὸς (indeclinable)

→ participant identification

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

λαβέτω

let him take

Aor Act Impv 3 Sg · λαμβάνω

main verb (third-person imperative of offer)

→ ingressive aorist imperative

λαμβάνω (aor. impv. 3 sg.): 'take / receive'; renders תִּקַּח; the deferential third-person imperative ('let my lord take') offers the materials freely.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνενεγκέτω

let him offer up

Aor Act Impv 3 Sg · ἀναφέρω

main verb (third-person imperative of offer)

→ ingressive aorist imperative

ἀναφέρω (aor. impv. 3 sg.): 'bring up / offer (sacrifice)'; renders הִעֲלֶה; the technical term for offering a sacrifice 'up' on the altar.

ὁ

the

Nominative

article

→ noun-phrase marking

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

κύριος

lord

Nominative

subject (honorific: 'my lord the king')

→ participant prominence

κύριος: again the HUMAN honorific for David ('my lord the king'), NOT the divine title; Arauna's deferential address.

μου

my

Genitive

genitive of possession

→ relational specification

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

ὁ

the

Nominative

article (in apposition)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

nominative in apposition to κύριός μου

→ participant prominence

βασιλεύς: 'king'; David, the subject of the offer.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of advantage (recipient of the offering)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; the sacrifice is offered 'to the LORD' — here unambiguously the divine title, in contrast to ὁ κύριός μου ('my lord' = David) earlier in the verse.

τὸ

the

Accusative

article (substantizing ἀγαθόν)

→ noun-phrase marking

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

ἀγαθὸν

what is good

Accusative

direct object of ἀνενεγκέτω (substantival: 'the good')

→ object specification

ἀγαθός: 'good'; the substantival τὸ ἀγαθόν ('what is good') with ἐν ὀφθαλμοῖς αὐτοῦ renders the Hebrew idiom יְיָ בְּעֵינָיו ('what is good in his eyes').

ἐν

in

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

→ spatial or relational framing

ἐν ὀφθαλμοῖς: Hebraism, 'in the eyes of' = 'in the judgment of' (יְיָ בְּעֵינָיו).

ὀφθαλμοῖς

eyes

Dative

dative object of ἐν (idiomatic)

→ sphere or reference

ὀφθαλμός: 'eye'; in the idiom 'in his eyes' = according to David's own discernment.

αὐτοῦ

his

Genitive

genitive of possession (David's eyes)

→ relational specification

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

ἰδοὺ

behold

interjection (presentative)

→ clausal contribution

ἰδοὺ: 'behold'; renders הִנֵּה; presents the items Arauna freely offers.

οἱ

the

Nominative

article

→ noun-phrase marking

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

βόες

oxen

Nominative

subject (nominal clause: 'the oxen [are] for a burnt offering')

→ participant prominence

βοῦς (nom. pl. βόες): 'ox / cattle'; renders רֶקֶב; the oxen used for threshing now offered as sacrificial victims.

εἰς

for

preposition + accusative (purpose: 'for a burnt offering')

→ spatial or relational framing

εἰς: 'for / as'; expressing purpose/destination.

ὅλοκαύτωμα

burnt offering

Accusative

accusative object of εἰς (purpose)

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; renders הֶלֶךְ; the sacrifice wholly consumed by fire — the offering David will make for atonement.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

τροχοὶ

threshing-sledges / wheels

Nominative

subject (coordinate: 'the sledges [are] for wood')

→ participant prominence

τροχός: 'wheel'; here the threshing-sledge / threshing-wheel (rendering גִּלְגָּל / the threshing implements); their wood would fuel the altar fire.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τὰ the Nominative <i>article</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	σκεύη implements Nominative <i>subject (coordinate: 'the implements [are] for wood')</i> → participant prominence σκεῦος (nom. pl. σκεύη): 'vessel / implement / gear'; renders יָצָו; the wooden harness and tackle of the oxen, offered as fuel.	τῶν of the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.
βοῶν of the oxen Genitive <i>genitive of possession ('implements of the oxen')</i> → relational specification βοῶς (gen. pl. βοῶν): 'ox'; the yokes and gear belonging to the oxen.	εἰς for <i>preposition + accusative (purpose: 'for wood')</i> → spatial or relational framing εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose: 'for wood').	ξύλα wood Accusative <i>accusative object of εἰς (purpose)</i> → object specification ξύλον (pl. ξύλα): 'wood / timber'; renders קִיָּוֹת; the fuel for the burnt offering; Arauna offers even the firewood.	

23 τὰ πάντα ἔδωκεν Ορνα τῷ βασιλεῖ καὶ εἶπεν Ορνα πρὸς τὸν βασιλέα κύριος ὁ θεός σου εὐλογήσαι σε

All these things Arauna gave to the king; and Arauna said to the king, 'May the LORD your God bless you.'

Arauna's gift and blessing τὰ πάντα ἔδωκεν Ορνα

Arauna gives everything to the king and pronounces a benediction (κύριος ὁ θεός σου εὐλογήσαι σε, 'may the LORD your God bless you'), the optative εὐλογήσαι expressing the wish. The fronted τὰ πάντα ('all these things') stresses the totality of his free gift — heightening the contrast with David's insistence on paying (v. 24).

τὰ

the / all

Accusative

article (with πάντα)

→ noun-phrase marking

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

πάντα

all things

Accusative

direct object of ἔδωκεν (fronted: 'all these things')

→ object specification

πᾶς: 'all / everything'; the substantival τὰ πάντα fronts the totality of Arauna's gift — floor, oxen, and gear all together.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (Arauna's gift)

→ constative aorist

δίδωμι: 'give'; renders ἰΠῃ; Arauna freely makes over everything to the king.

Ορνά

Arauna

subject (indeclinable)

→ participant identification

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

τῷ

to the

Dative

article

→ noun-phrase marking

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

βασιλεῖ

king

Dative

indirect object of ἔδωκεν (David)

→ sphere or reference

βασιλεύς (dat. βασιλεῖ): David, recipient of the gift.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Arauna's blessing.

Ορνά

Arauna

subject (indeclinable)

→ participant identification

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

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς (David)

→ object specification

βασιλέα: meaning 'king'; it serves as accusative object of πρὸς (David).

κύριος

LORD

Nominative

subject of εὐλογῆσαι

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; in κύριος ὁ θεός σου ('the LORD your God') the divine title is unambiguous — Arauna, the Jebusite, invokes Israel's God to bless the king.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; renders יהוה; 'the LORD your God' — Arauna acknowledges David's God as the source of blessing.

σου

your

Genitive

genitive of possession (modifying θεός)

→ relational specification

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

εὐλογῆσαι

may he bless

Aor Act Opt 3 Sg · εὐλογέω

main verb (optative of blessing)

→ volitive optative (benediction)

εὐλογέω (aor. opt.): 'bless / speak well of'; the optative εὐλογῆσαι expresses a wish ('may he bless'); renders the Hebrew jussive בִּרְךָ; Arauna's parting benediction on the king.

σε

you

Accusative

direct object of εὐλογῆσαι (David)

→ participant reference

σύ (acc. σε): 'you'; David, the object of Arauna's blessing.

24 καὶ εἶπεν ὁ βασιλεὺς πρὸς Ορνα οὐχὶ ὅτι ἀλλὰ κτώμενος κτήσομαι παρὰ σοῦ ἐν ἀλλάγματι καὶ οὐκ ἀνοίσω τῷ κυρίῳ θεῷ μου ὀλοκαύτωμα δωρεάν καὶ ἐκτήσατο Δαυιδ τὸν ἄλωνα καὶ τοὺς βόας ἐν ἀργυρίῳ σίκλων πεντήκοντα

And the king said to Arauna, 'No, but I will surely buy it from you for a price; I will not offer to the LORD my God burnt offerings that cost me nothing.' And David bought the threshing floor and the oxen for fifty silver shekels.

David's refusal of a free offering and the purchase

καὶ εἶπεν ὁ βασιλεὺς

David refuses the gift in the chapter's most quoted line: κτώμενος κτήσομαι ('I will surely buy', a cognate-construction rendering the Hebrew infinitive absolute) and οὐκ ἀνοίσω ... ὀλοκαύτωμα δωρεάν ('I will not offer ... burnt offerings that cost nothing'). True worship must cost the worshiper. The narrator records the price: fifty silver shekels for floor and oxen.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces David's refusal.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: David, who insists on paying.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ορνα

Arauna

accusative object of πρὸς (indeclinable)

→ participant identification

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

οὐχί

no

emphatic negative (refusal)

→ clausal contribution

οὐχί: emphatic 'no / not at all'; renders כִּי; David's firm refusal of the free gift.

ὅτι

for / but

conjunction (asseverative, with ἀλλά)

→ discourse linkage or contrast

ὅτι: here in the asseverative construction οὐχὶ ὅτι ἀλλά ('no, but rather'), strengthening the contrast that follows.

ἀλλὰ

but

adversative conjunction (strong contrast)

→ discourse linkage or contrast

ἀλλά: 'but / rather'; introduces the positive counter-assertion — I will pay.

κτώμενος

buying

Pres Mid Ptcp Nom Sg Masc · κτάομαι

participle (cognate intensive with κτήσομαι: Hebraism)

→ verbal action or state

κτάομαι (pres. ptcp.): 'buy / acquire'; the participle + cognate finite verb κτώμενος κτήσομαι ('buying I will buy' = 'I will surely buy') renders the Hebrew emphatic infinitive absolute הִתְקַן יִנְקֵה, expressing certainty and resolve.

κτήσομαι

I will buy

Fut Mid Indic 1 Sg · κτάομαι

main verb (with cognate participle: 'I will surely buy')

→ predictive future (firm resolve)

κτάομαι (fut.): 'acquire / purchase'; the future κτήσομαι, with the preceding participle, forms the emphatic 'I will surely buy'; David is resolved to pay for the site.

παρὰ

from

preposition + genitive (source of purchase)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of παρὰ (Arauna)

→ relational specification

σύ (gen. σοῦ): 'you'; the seller.

ἐν

for / at

preposition + dative (price: 'for a price')

→ spatial or relational framing

ἐν + dative: of price/exchange, 'for / at (a price)'; renders הַ of value.

ἀλλάγματι

a price / exchange

Dative

dative of price (object of ἐν)

→ sphere or reference

ἀλλάγμα: 'price / exchange / equivalent'; renders יְהִיָּה; David insists on paying the full market value.

καὶ

and

coordinate conjunction (giving the reason)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἀνοίσω)

→ discourse linkage or contrast

οὐ: 'not'; negates the future ἀνοίσω.

ἀνοίσω

I will offer up

Fut Act Indic 1 Sg · ἀναφέρω

main verb (David's principle of costly worship)

→ predictive future (settled refusal)

ἀναφέρω (fut. ἀνοίσω): 'bring up / offer (sacrifice)'; renders הִלְעֵה; οὐκ ἀνοίσω ... δωρεάν — David refuses to make a costless offering, the chapter's theological climax.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of advantage (recipient of the offering)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; the God to whom David will sacrifice — and whom he will not honor with a costless gift.

θεῶ

God

Dative

dative in apposition to κυρίῳ ('the LORD my God')

→ sphere or reference

θεός (dat. θεῶ): 'God'; 'the LORD my God' (κυρίῳ θεῶ μου) — David's personal covenant claim on YHWH.

μου

my

Genitive

genitive of possession (modifying θεῶ)

→ relational specification

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

όλοκαύτωμα

burnt offering

Accusative

direct object of ἀνοίσω

→ object specification

όλοκαύτωμα: 'whole burnt offering' (cf. v. 22); the sacrifice David insists on paying for.

δωρεάν

for nothing / freely

Accusative

adverbial accusative ('without cost / gratis')

→ object specification

δωρεάν: 'as a gift / freely / without cost'; the accusative of δωρεά used adverbially; renders Πᾶσι; the pivotal word — David will not worship 'for free,' i.e. at no cost to himself.

καὶ

and

narrative conjunction (the transaction)

→ discourse linkage or contrast

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

ἐκτήσατο

bought

Aor Mid Indic 3 Sg · κτάομαι

main verb (the completed purchase)

→ constative aorist

κτάομαι (aor. ἐκτήσατο): 'acquire / buy'; the narrator records the completed purchase — David pays, as he insisted.

Δαυιδ

David

subject (indeclinable)

→ participant identification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄλωνα

threshing floor

Accusative

direct object of ἐκτήσατο

→ object specification

ἄλων (acc. ἄλωνα): 'threshing floor'; the site purchased — the future Temple Mount.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

βόας

oxen

Accusative

direct object of ἐκτήσατο (coordinate with ἄλωνα)

→ object specification

βοῦς (acc. pl. βόας): 'ox'; the oxen bought for the sacrifice.

ἐν

for

preposition + dative (price)

→ spatial or relational framing

ἐν + dative: of price, 'for (silver).'

ἀργυρίῳ

silver

Dative

dative of price (object of ἐν)

→ sphere or reference

ἀργύριον: 'silver / money'; renders ἡδῶ; the medium of the purchase.

σίκλων

of shekels

Genitive

genitive of measure ('shekels of silver')

→ relational specification

σίκλος: 'shekel'; transliteration/rendering of שֶׁקֶל; the standard weight-unit of silver; the LXX/MT here gives fifty shekels (cf. 1 Chr 21:25, six hundred gold shekels for the wider site).

πεντήκοντα

fifty

indeclinable numeral (modifying σίκλων)

→ measure or count

πεντήκοντα: 'fifty'; indeclinable cardinal numeral; the price David paid — fifty silver shekels for the threshing floor and oxen.

25 καὶ ὠκοδόμησεν ἐκεῖ Δαυὶδ θυσιαστήριον κυρίῳ καὶ ἀνήνεγκεν ὀλοκαυτώσεις καὶ εἰρηνικάς καὶ προσέθηκεν Σαλωμων ἐπὶ τὸ θυσιαστήριον ἐπ' ἐσχάτῳ ὅτι μικρὸν ἦν ἐν πρώτοις καὶ ἐπήκουσεν κύριος τῇ γῇ καὶ συνεσχέθη ἡ θραῦσις ἐπάνωθεν Ἰσραὴλ

And David built there an altar to the LORD and offered up whole burnt offerings and peace offerings; and Solomon afterward added to the altar, because it was small at the first. And the LORD heeded the land, and the plague was stayed from over Israel.

Resolution and close of the book: altar, sacrifice, and the plague stayed καὶ ὠκοδόμησεν ἐκεῖ Δαυὶδ

The book of 2 Kingdoms ends in atonement: David builds the altar, offers ὀλοκαυτώσεις καὶ εἰρηνικάς ('burnt and peace offerings'), the LORD ἐπήκουσεν ('heeds') the land, and the θραῦσις is stayed (συνεσχέθη ... ἐπάνωθεν Ἰσραὴλ). An editorial note that Σαλωμων later enlarged the altar identifies this threshing floor as the site of the future Temple (cf. 2 Chr 3:1) — so the narrative of David's sin closes by anchoring Israel's central sanctuary.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (David builds the altar)

→ constative aorist

οἰκοδομέω: 'build'; renders הָבַח; David fulfills Gad's command (v. 18), erecting the altar on the purchased ground.

ἐκεῖ

there

adverb of place (at the threshing floor)

→ adverbial qualification

ἐκεῖ: 'there'; renders דָּשׁ; 'there' = the threshing floor of Arauna, the consecrated spot.

Δαυיד

David

subject (indeclinable)

→ participant identification

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

θυσιαστήριον

altar

Accusative

direct object of ὠκοδόμησεν

→ object specification

θυσιαστήριον: 'altar'; the structure built for the propitiatory sacrifice — the nucleus of the future Temple.

κυρίῳ

to the LORD

Dative

dative of advantage (the altar's recipient)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; the altar is dedicated to YHWH.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνήνεγκεν

offered up

Aor Act Indic 3 Sg · ἀναφέρω

main verb (David offers the sacrifices)

→ constative aorist

ἀναφέρω (aor. ἀνήνεγκεν): 'bring up / offer (sacrifice)'; renders הָעֹלָה; David offers up the very burnt offerings he insisted on paying for (v. 24).

ὅλοκαυτώσεις

whole burnt offerings

Accusative

direct object of ἀνήνεγκεν

→ object specification

ὅλοκαύτως: 'whole burnt offering'; a near-synonym of ὅλοκαύτωμα (vv. 22, 24); renders תּוֹלַעַ; sacrifices wholly consumed by fire, offered for atonement.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰρηνικάς

peace offerings

Accusative

direct object of ἀνήνεγκεν (coordinate with ὅλοκαυτώσεις)

→ object specification

εἰρηνικός: 'pertaining to peace'; the feminine plural εἰρηνικάς (with θυσίας understood) renders שְׁלָמִים ('peace / fellowship offerings'); shared sacrificial meals expressing restored communion with God — fitting as the plague ends.

καὶ

and

narrative conjunction (editorial note)

→ discourse linkage or contrast

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

προσέθηκεν

added

Aor Act Indic 3 Sg · προστίθῃμι

main verb (later editorial note about Solomon)

→ constative aorist

προστίθῃμι: 'add / put to'; renders יָסַף; this parenthetical (absent from the MT) notes that Solomon later enlarged the altar — connecting David's altar to the Temple Solomon would build on this site.

Σαλωμων

Solomon

Nominative

subject of προσέθηκεν

→ participant prominence

Σαλωμων: 'Solomon'; renders שְׁלֹמֹן; declinable in Kingdoms (gen. Σαλωμωντος); David's son and Temple-builder; the note looks ahead to the Temple that will rise on this threshing floor (cf. 2 Chr 3:1).

ἐπὶ

to / upon

preposition + accusative (the object enlarged)

→ spatial or relational framing

ἐπί + accusative: 'to / onto'; Solomon's additions made 'to the altar.'

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ (what Solomon added to)

→ object specification

θυσιαστήριον: 'altar'; David's altar, which Solomon later enlarged.

ἐπ'

at / afterward

preposition + dative (temporal: 'at the last / afterward')

→ spatial or relational framing

ἐπί + dative: in the idiom ἐπ' ἐσχάτῳ ('at the last / afterward'), marking the later time of Solomon's work.

ἐσχάτῳ

the last / afterward

Dative

dative (in idiom ἐπ' ἐσχάτῳ: 'at last / afterward')

→ sphere or reference

ἐσχάτος: 'last / final'; the substantival ἐπ' ἐσχάτῳ = 'afterward / in the end,' locating Solomon's addition later than David's altar.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; explains why Solomon enlarged the altar.

μικρόν

small

Nominative

predicate adjective (with ἦν: 'it was small')

→ participant prominence

μικρός: 'small / little'; renders קָטָן; David's original altar was modest, prompting Solomon's later enlargement.

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

copula (with μικρόν)

→ imperfect (past state)

εἰμί (impf. ἦν): 'was'; the imperfect describes the altar's original small state.

ἐν

at

preposition + dative (temporal: 'at first')

→ spatial or relational framing

ἐν πρώτοις: idiom 'at first / in the beginning.'

πρώτοις

first

Dative

dative (in idiom ἐν πρώτοις: 'at the first')

→ sphere or reference

πρῶτος: 'first'; the substantival ἐν πρώτοις = 'at first / originally,' contrasted with ἐπ' ἐσχάτῳ ('afterward').

καὶ

and

narrative conjunction (resumes main line)

→ discourse linkage or contrast

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

ἐπήκουσεν

heeded

Aor Act Indic 3 Sg · ἐπακούω

main verb (the LORD's favorable response)

→ constative aorist

ἐπακούω: 'hear / hearken / heed favorably'; renders עָנָה (Niphal, 'be entreated / respond'); YHWH answers the sacrifice by relenting toward the land.

κύριος

LORD

Nominative

subject of ἐπήκουσεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH heeds the land — the atoning sacrifice is accepted, vindicating David's costly worship.

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative object of ἐπήκουσεν ('heeded the land')

→ sphere or reference

γῇ: 'land'; renders γῆ; the land (and its people) for whose sake David interceded and sacrificed.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

συνεσχέθη

was stayed

Aor Pass Indic 3 Sg · συνέχω

main verb (the plague halted — closing the book)

→ constative aorist (decisive cessation)

συνέχω (aor. pass. συνεσχέθη): 'hold together / restrain / check'; the passive 'was restrained / stayed'; renders ἔσχετο; fulfills the purpose of v. 21 (συσχεθῇ) — the plague is finally halted, and the book of 2 Kingdoms ends in restored peace.

ἡ

the

Nominative

article

→ noun-phrase marking

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

θραῦσις

plague

Nominative

subject of συνεσχέθη

→ participant prominence

θραῦσις: 'plague / shattering' (cf. vv. 15, 21); the pestilence, now stayed — the last word of the narrative crisis.

ἐπάνωθεν

from over

preposition + genitive ('from over Israel')

→ spatial or relational framing

ἐπάνωθεν: 'from above / from over'; renders מֵעַל; the plague is lifted 'from over Israel,' echoing ἐπάνω τοῦ λαοῦ (v. 21) — the threat that hung over the people is removed.

Ισραηλ

Israel

genitive object of ἐπάνωθεν (indeclinable: 'from over Israel')

→ participant identification

Ισραηλ: indeclinable; the final word of 2 Kingdoms — the people, delivered from the plague, stand under restored divine favor as the book closes.

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.