

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Second Book of Kingdoms, Chapter 6

ΒΑΣΙΛΕΙΩΝ Β' Ζ'

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

The ark comes to the city of David through judgment, rejoicing, and the clash between holy fear and royal joy.

## Translation & textual notes

The Greek text of 2 Kingdoms 6 (= 2 Samuel 6) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates the transfer of the ark (ἡ κιβωτός) to the city of David in two movements broken by a death. David assembles 'seventy thousand' chosen men (v. 1) and sets the ark of God — over which the name κυρίου τῶν δυνάμεων ('the LORD of hosts/powers') is invoked, the One enthroned upon the cherubim (καθημένου ἐπὶ τῶν Χερουβιν, v. 2) — on a new cart (ἄμαξαν καινὴν, v. 3) drawn from the house of Aminadab by Oza and his brothers, the sons of

Aminadab, while David and all Israel 'play' (παίζοντες) before the LORD with a sevenfold instrumentarium (vv. 3–5). At the threshing-floor of Nodab, Oza reaches out to steady the ark when the ox 'jolted' it (περιέσπασεν αὐτήν, v. 6); YHWH's wrath flares (ἐθυμώθη κύριος) and God strikes him dead beside the ark (v. 7). David is grieved and afraid, names the place διακοπή Οζα ('the breach of Oza', v. 8), and diverts the ark to the house of Abeddara the Gittite, where it rests three months and YHWH blesses the household (vv. 9–11). On report of this blessing David brings the ark up ἐν εὐφροσύνῃ ('with rejoicing', v. 12) with sacrifice (vv. 13–15), David dancing (ὀρχούμενον) and girded — in the parallel tradition with a linen ephod — before the LORD; Melchol the daughter of Saul watches from the window and despises him in her heart (v. 16). The ark is set in the tent David pitched, whole burnt offerings (όλοκαυτώματα) and peace offerings (εἰρηνικάς) are made, and David blesses the people in the name κυρίου τῶν δυνάμεων and distributes bread to all Israel from Dan to Bersabee (vv. 17–19). The chapter ends with Melchol's sarcastic rebuke about David's self-exposure before slave-girls, David's vindicating reply (YHWH chose him over Saul's house; he will be yet more abased, v. 22), and the narrator's verdict that Melchol bore no child to the day of her death (v. 23).

## Discourse structure of the chapter

A · 6:1–5

### David musters Israel and sets the ark on a new cart; rejoicing before the LORD

David gathers 'seventy thousand' chosen men (v. 1) and goes up with all the people to bring back the ark of God — over which the name κυρίου τῶν δυνάμεων is invoked, enthroned on the cherubim (v. 2). The ark is mounted on a new cart and led from the house of Aminadab by Oza and his brothers (vv. 3–4), while David and all Israel 'play' before the LORD with a sevenfold ensemble of instruments and song (v. 5). The mood is festal and the procession seemingly pious — yet the new cart (rather than Levitical bearers) sets up the catastrophe of v. 6.

B · 6:6–11

### Oza struck dead at the threshing-floor; David's fear and the ark with Abeddara

At the threshing-floor of Nodab the ox jolts the ark, Oza reaches out to steady it, and YHWH's anger blazes: God strikes him dead beside the ark (vv. 6–7). David is grieved at the breach (διακοπή) and names the place διακοπή Οζα (v. 8); fear of the LORD overtakes him — 'how shall the ark of the LORD come to me?' (v. 9). He diverts it to the house of Abeddara the Gittite, where it rests three months and YHWH blesses the whole household and all that is his (vv. 10–11). Holiness here is dangerous and uncontainable; the blessing on Abeddara becomes the catalyst for the second, corrected procession.

C · 6:12–19

### David brings the ark up with sacrifice and dancing; offerings, blessing, and distribution

Hearing that YHWH has blessed Abeddara on account of the ark, David brings it up to the city of David ἐν εὐφροσύνῃ (v. 12), with sacrifice every few paces (v. 13). David dances and plays before the LORD (v. 14) as all the house of Israel brings up the ark with shouting and trumpet-blast (v. 15); Melchol, watching from the window, despises him in her heart (v. 16). The ark is installed in the tent, whole burnt offerings and peace offerings are made, David blesses the people in the name of the LORD of hosts and distributes bread to every Israelite from Dan to Bersabee (vv. 17–19) — kingship exercised as worship and largesse.

D · 6:20–23

### Melchol's contempt and rebuke; David's reply; her childlessness

Returning to bless his own house, David is met by Melchol's sarcasm: how 'glorified' the king of Israel was, exposing himself before the slave-girls of his servants (v. 20). David answers that he danced before the LORD who chose him over Saul's house to be ruler over Israel, and will yet be more abased and held cheap in his own eyes — but honored before those same slave-girls (vv. 21–22). The narrator seals the conflict with a terse verdict: Melchol bore no child to the day of her death (v. 23), the dynastic dead-end of Saul's line set against David's chosen kingship.

## 1 καὶ συνήγαγεν ἔτι Δαυιδ πάντα νεανίαν ἐξ Ἰσραηλ ὥς ἑβδομήκοντα χιλιάδας

And David again gathered every young man out of Israel, about seventy thousand.

Opening narrative action (new episode) καὶ συνήγαγεν

The chapter opens with paratactic καί + aorist, the standard LXX narrative seam. The adverb ἔτι ('again / further') links the muster to David's prior military gatherings (cf. ch. 5), framing the ark-procession as a national assembly. The round figure ὥς ἑβδομήκοντα χιλιάδας ('about seventy thousand') marks the scale of the festal escort.

καὶ

and

*narrative conjunction (Hebraizing καί-parataxis)*

→ discourse linkage or contrast

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

συνήγαγεν

gathered together

Aor Act Indic 3 Sg · συνάγω

*main verb (opening narrative action)*

→ constative aorist (single completed muster)

συνάγω: 'gather / assemble'; renders ἡσῴϛ; the standard LXX verb for convening the people for war, worship, or assembly; here David convenes a national escort for the ark.

ἔτι

again / further

*temporal adverb (modifying συνήγαγεν)*

→ clausal contribution

ἔτι: 'still / yet / again'; renders ἔτι; signals a renewed or further mustering, linking this assembly to David's earlier gatherings in the preceding chapters.

Δαυιδ

David

*subject (indeclinable proper noun)*

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; subject of the muster and the protagonist of the whole ark narrative.

πάντα

every

Accusative

*attributive adjective (modifying νεανίαν: 'every young man')*

→ object specification

πᾶς: 'all / every'; the singular πάντα νεανίαν is a distributive collective ('every young man' = all the choice men), rendering the Hebrew idiom of total muster.

νεανίαν

young man

Accusative

*direct object of συνήγαγεν (collective: the choice men)*

→ object specification

νεανίας: 'young man / youth'; here the able-bodied chosen warriors (rendering ἡἰκῶ, 'chosen / young man'); the LXX's singular collective with πάντα stresses the comprehensiveness of the levy.

ἐξ

out of

*preposition + genitive (source / partitive)*

→ spatial or relational framing

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

Ισραηλ

Israel

*genitive object of ἐξ (indeclinable: 'out of Israel')*

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the nation as the source of the levy.

ὥς

about

*adverb of approximation (with the numeral)*

→ clausal contribution

ὥς: 'as / about / approximately'; here marks the following figure as a round estimate (rendering Hebrew כִּשְׁלֹשָׁה).

ἐβδομήκοντα

seventy

*numeral (modifying χιλιάδας: 'seventy thousand')*

→ measure or count

ἐβδομήκοντα: 'seventy'; indeclinable cardinal numeral; with χιλιάδας gives the scale of the assembled escort.

χιλιάδας

thousands

Accusative

*accusative in apposition / object (the counted total)*

→ object specification

χιλιάς: 'a thousand / group of a thousand'; renders ἑξήκοντα; the round seventy thousand marks the festal-military magnitude of the procession.

2 καὶ ἀνέστη καὶ ἐπορεύθη Δαυὶδ καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ ἀπὸ τῶν ἀρχόντων Ιουδα ἐν ἀναβάσει τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ θεοῦ ἐφ' ἣν ἐπεκλήθη τὸ ὄνομα κυρίου τῶν δυνάμεων καθημένου ἐπὶ τῶν Χερουβιν ἐπ' αὐτῆς

And David arose and went, he and all the people who were with him, from the rulers of Judah on the ascent, to bring up from there the ark of God, over which was invoked the name of the LORD of hosts who is enthroned upon the cherubim on it.

Sequential narrative: the procession sets out καὶ ἀνέστη καὶ ἐπορεύθη

The paired aorists ἀνέστη ... ἐπορεύθη ('arose ... went') form a Hebraic hendiadys for the inception of a journey (ךָלַךְ + ׀קוּ). The articular infinitive of purpose τοῦ ἀναγαγεῖν states the goal: to bring up the ark. The relative clause ἐφ' ἣν ἐπεκλήθη τὸ ὄνομα κυρίου and the participle καθημένου ἐπὶ τῶν Χερουβιν supply the theological identification of the ark as the throne-seat of the LORD of hosts.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

*main verb (inception of journey)*

→ ingressive aorist (setting out)

ἀνίστημι: 'rise / stand up / set out'; renders ׀קוּ; in narrative the pairing ἀνέστη ... ἐπορεύθη is a Hebraic idiom marking the start of a purposeful movement.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass(Dep) Indic 3 Sg · πορεύομαι

*main verb (coordinate with ἀνέστη)*

→ constative aorist (the journey undertaken)

πορεύομαι: 'go / proceed / journey'; renders ׀לַךְ; deponent passive form; together with ἀνέστη completes the 'arose and went' idiom of departure.

Δαυιδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

καὶ

and

*coordinate conjunction (joining the people to David)*

→ discourse linkage or contrast

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

πᾶς

all

Nominative

*attributive adjective (modifying ὁ λαός)*

→ participant prominence

πᾶς: 'all / whole'; the comprehensive πᾶς ὁ λαός marks the entire assembled escort as accompanying David.

ὁ

the

Nominative

*article (with λαός)*

→ noun-phrase marking

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

λαός

people

Nominative

*subject (coordinate with Δαυιδ)*

→ participant prominence

λαός: 'people'; standard LXX term for the covenant nation (rendering  $\text{עָם}$ ); here the assembled host accompanying the king.

ὁ

the (who)

Nominative

*article in attributive position (with μετ' αὐτοῦ: 'the [people] with him')*

→ noun-phrase marking

ὁ: the article repeated to govern the prepositional phrase μετ' αὐτοῦ as an attributive ('the people, the one with him').

μετ'

with

*preposition + genitive (accompaniment; elided before vowel)*

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

*genitive object of μετὰ (the people with David)*

→ relational specification

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

ἀπὸ

from

*preposition + genitive (source / origin of the company)*

→ spatial or relational framing

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

τῶν

the

Genitive

*article (with ἀρχόντων)*

→ noun-phrase marking

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

ἀρχόντων

rulers

Genitive

*genitive object of ἀπὸ ('from the rulers of Judah')*

→ relational specification

ἀρχων: 'ruler / chief / leader'; renders / שָׂר / מַלְכִּי; the phrase ἀπὸ τῶν ἀρχόντων Ἰουδα reflects a difficult Hebrew Vorlage (cf. 'Baale-Judah'), here rendered as the leaders of Judah who form the company.

Ἰουδα

Judah

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

→ participant identification

Ἰουδα: transliteration of Hebrew יְהוּדָה; indeclinable in the LXX; the tribal-territorial designation from which the leaders come.

ἐν

on / in

*preposition + dative (locative)*

→ spatial or relational framing

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

ἀναβάσει

the ascent

Dative

*dative of place (locative: 'on the ascent / way up')*

→ sphere or reference

ἀνάβασις: 'going up / ascent / approach'; renders הַלְאָמַם; the term anticipates the verb ἀναγαγεῖν ('bring up') — the ark must be brought up to the heights of the city of David.

τοῦ

to / in order to

Genitive

*article governing the infinitive of purpose*

→ noun-phrase marking

τοῦ + infinitive: the articular genitive infinitive expresses purpose ('in order to bring up').

ἀναγαγεῖν

to bring up

Aor Act Inf · ἀνάγω

*infinitive of purpose (τοῦ ἀναγαγεῖν: 'to bring up')*

→ telic aorist infinitive (purpose of the procession)

ἀνάγω: 'lead up / bring up'; renders הַלְאָמַם (Hiphil of הַלָּאָמַם); the leitwort of the chapter — the ark is repeatedly 'brought up' (ἀνάγω) to the city of David, an upward, cultic movement.

ἐκεῖθεν

from there

*adverb of place (source: 'from there')*

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; deictic adverb pointing back to the resting-place of the ark (the house of Aminadab) from which it is to be removed.

τὴν

the

Accusative

*article (with κιβωτόν)*

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

*direct object of ἀναγαγεῖν*

→ object specification

κιβωτός: 'box / chest / ark'; renders אֲרוֹן; the central object of the chapter — the ark of the covenant as the locus of YHWH's enthroned presence; the same word renders Noah's 'ark' in Genesis.

τοῦ

of

Genitive

*article (with θεοῦ)*

→ noun-phrase marking

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

## θεοῦ

God

Genitive

*genitive of possession ('the ark of God')*

→ relational specification

θεός: 'God'; renders **יְהוָה**; the genitive identifies the ark as belonging to and representing God's presence.

## ἐφ'

over / upon

*preposition + accusative (relative; elided before rough breathing)*

→ spatial or relational framing

ἐπί + acc. with the relative ἥν: idiomatic in the name-invocation formula 'over which the name was called' (rendering **אֲשֶׁר נִקְרָא** '...').

## ἣν

which

Accusative

*relative pronoun (object of ἐφ'; antecedent κιβωτόν)*

→ participant reference

ὅς, ἥ, ὅ: relative pronoun; here introduces the clause naming the ark as the place over which YHWH's name is invoked.

## ἐπεκλήθη

was invoked / was called

Aor Pass Indic 3 Sg · ἐπικαλέω

*verb of relative clause (the name 'was called over' the ark)*

→ constative aorist passive (settled cultic designation)

ἐπικαλέω: 'call upon / name over'; the passive ἐπεκλήθη ... τὸ ὄνομα renders the Hebrew **נִקְרָא** ... **שְׁמִי** ('the name was called over'), an idiom of ownership and presence — the ark bears YHWH's name and thus his proprietary presence.

## τὸ

the

Nominative

*article (with ὄνομα)*

→ noun-phrase marking

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

## ὄνομα

name

Nominative

*subject of ἐπεκλήθη ('the name ... was invoked')*

→ participant prominence

ὄνομα: 'name'; renders **שֵׁם**; the divine Name invoked over the ark signifies the real, claiming presence of YHWH at the cult-object.

## κυρίου

of the LORD

Genitive

*genitive (the name belonging to the LORD)*

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton **יהוה**; the genitive κυρίου τῶν δυνάμεων = 'the LORD of hosts/powers,' the throne-name associated with the ark.

## τῶν

of the

Genitive

*article (with δυνάμεων)*

→ noun-phrase marking

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

## δυνάμεων

of hosts / powers

Genitive

*genitive (military-cosmic title: 'of hosts')*

→ relational specification

δύναμις (pl. δυνάμεις): 'power / host / army'; κύριος τῶν δυνάμεων renders יהוה יצאֵת ('LORD of hosts'), the warrior-throne title; the plural evokes the heavenly and earthly armies under YHWH's command.

## καθήμενου

who is enthroned / sitting

Pres Mid Part Gen Sg Masc · κάθημαι

*attributive participle (modifying κυρίου: 'the LORD who sits')*

→ descriptive present participle (settled enthronement)

κάθημαι: 'sit / be enthroned'; the participle καθήμενου ἐπὶ τῶν Χερουβιν renders וְשִׁיבֵי־הַכְּרֻבִּים ('enthroned upon the cherubim'), the classic ark-throne theology: the cherubim form the seat of the invisible enthroned LORD.

## ἐπὶ

upon

*preposition + genitive (position: 'upon the cherubim')*

→ spatial or relational framing

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

## τῶν

the

Genitive

*article (with Χερουβιν)*

→ noun-phrase marking

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

## Χερουβιν

cherubim

*genitive object of ἐπὶ (indeclinable transliteration)*

→ participant identification

Χερουβιν: transliteration of Hebrew כְּרֻבִּים ('cherubim'); indeclinable in the LXX; the winged throne-guardians atop the ark-cover whose outstretched wings form YHWH's seat.

## ἐπ'

upon

*preposition + genitive (resumptive; elided before vowel)*

→ spatial or relational framing

ἐπὶ + gen.: the resumptive ἐπ' αὐτῆς ('upon it') is a Hebraizing pleonasm reinforcing the locative phrase ('enthroned ... on the cherubim, upon it').

## αὐτῆς

it

Genitive

*genitive object of ἐπ' (resumptive: refers to the ark)*

→ relational specification

αὐτή (gen. αὐτῆς): the resumptive pronoun (referring to ἡ κιβωτός) reflects the Hebrew resumptive וְהָיָה, a Semitic redundancy preserved in the Greek calque.

### 3 καὶ ἐπεβίβασεν τὴν κιβωτὸν κυρίου ἐφ’ ἅμαξαν καινὴν καὶ ἤρεν αὐτὴν ἐξ οἴκου Αμιναδαβ τοῦ ἐν τῷ βουνῷ καὶ Οζα καὶ οἱ ἀδελφοὶ αὐτοῦ υἱοὶ Αμιναδαβ ἦγον τὴν ἅμαξαν

And they set the ark of the LORD upon a new cart and took it up from the house of Aminadab who was on the hill; and Oza and his brothers, the sons of Aminadab, were driving the cart.

Sequential narrative: the ark mounted and conveyed καὶ ἐπεβίβασεν

The chain of aorists ἐπεβίβασεν ... ἤρεν reports the loading and removal of the ark; the imperfect ἦγον ('were driving') shifts to durative aspect for the ongoing transport. The detail ἅμαξαν καινὴν ('a new cart') is theologically fraught: a Philistine-style conveyance (cf. 1 Kgdms 6) rather than the Levitical shoulder-carry prescribed in Torah, setting up the disaster of v. 6.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεβίβασεν

set upon / mounted

Aor Act Indic 3 Sg · ἐπιβιβάζω

main verb (loading the ark onto the cart)

→ constative aorist (single act of loading)

ἐπιβιβάζω: 'set / mount upon / cause to ride'; renders **בִּרְכַּב** (Hiphil of **רָכַב**); the verb of placing the ark on a vehicle — the very mode of transport that proves fatally improper.

τὴν

the

Accusative

article (with **κιβωτόν**)

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object of ἐπεβίβασεν

→ object specification

κιβωτός: 'ark' (see v. 2); here the object set upon the cart.

κυρίου

of the LORD

Genitive

genitive of possession ('the ark of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton **יהוה**; the ark belongs to YHWH — the genitive reasserts the sanctity that v. 7 will defend with lethal force.

ἐφ’

upon

preposition + accusative (placement; elided before rough breathing)

→ spatial or relational framing

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

ἅμαξαν

cart / wagon

Accusative

accusative object of ἐφ’ (the conveyance)

→ object specification

ἅμαξα: 'wagon / cart'; renders **הָאֵלֶּכֶת**; an ox-drawn vehicle; using a cart rather than Levitical bearers (Num 4:15; 7:9) is the procedural error underlying Oza's death.

καινὴν

new

Accusative

attributive adjective (modifying ἅμαξαν)

→ object specification

καινός: 'new / fresh'; renders **חֲדָשָׁה**; the 'new' cart echoes the Philistines' handling of the ark in 1 Kgdms 6:7 — an irony, since Israel imitates pagan procedure rather than Torah.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἤρεν

took up / lifted

Aor Act Indic 3 Sg · αἶρω

*main verb (removing the ark from the house)*

→ constative aorist (act of removal)

αἶρω: 'lift / take up / carry away'; renders נָשָׂא; here the removal of the ark from Aminadab's house to begin the procession.

αὐτήν

it

Accusative

*direct object of ἤρεν (refers to the ark)*

→ participant reference

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

ἐξ

out of

*preposition + genitive (source)*

→ spatial or relational framing

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

οἴκου

house

Genitive

*genitive object of ἐξ ('out of the house')*

→ relational specification

οἶκος: 'house / household'; renders בֵּית; the dwelling of Aminadab where the ark had rested since 1 Kgdms 7:1.

Αμιναδαβ

Aminadab

*genitive of possession (indeclinable: 'of Aminadab')*

→ participant identification

Αμιναδαβ: transliteration of Hebrew אֲמִינָדָב (Aminadab); indeclinable in the LXX; the man in whose house at Gibeah the ark had been kept.

τοῦ

the (who)

Genitive

*article governing the locative phrase (attributive: 'the one on the hill')*

→ noun-phrase marking

τοῦ ἐν τῷ βουνῷ: the article + prepositional phrase functions attributively, identifying Aminadab's house as the one situated on the hill (Gibeah).

ἐν

on / in

*preposition + dative (locative)*

→ spatial or relational framing

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

τῷ

the

Dative

*article (with βουνῷ)*

→ noun-phrase marking

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

βουνῷ

hill

Dative

*dative of place (locative: 'on the hill')*

→ sphere or reference

βουνός: 'hill / mound'; renders הַגְּבֵאָה; here likely the place-name Gibeah (so understood as 'the hill'), where Aminadab's house stood.

καὶ

and

*coordinate conjunction (introducing the drivers)*

→ discourse linkage or contrast

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

Οζα

Oza

*subject (indeclinable proper noun)*

→ participant identification

Οζα: transliteration of Hebrew אוּזָאָה (Uzzah); indeclinable in the LXX; one of the sons of Aminadab driving the cart — the man who will die at v. 7.

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 (with ἀδελφοί)*

→ noun-phrase marking

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

ἀδελφοὶ  
brothers

Nominative

*subject (coordinate with Οἷα)*

→ participant prominence

ἀδελφός: 'brother'; renders Πῆ; Oza's brothers (in the parallel, Ahio) share the driving of the cart.

αὐτοῦ  
his

Genitive

*genitive of possession (Oza's brothers)*

→ relational specification

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

υἱοὶ  
sons

Nominative

*nominative in apposition ('the sons of Aminadab')*

→ participant prominence

υἱός: 'son'; renders יָדָ; the appositional 'sons of Aminadab' identifies the cart-drivers' lineage.

Αμιναδαβ  
Aminadab

*genitive of relationship (indeclinable: 'of Aminadab')*

→ participant identification

Αμιναδαβ: see above; here as father of the cart-drivers.

ἤγον  
were driving / leading

Impf Act Indic 3 Pl · ἄγω

*main verb (durative: 'were driving')*

→ descriptive imperfect (ongoing conveyance)

ἄγω: 'lead / drive / guide'; renders לָקַד; the imperfect ἤγον depicts the continuous driving of the cart as the procession moves — the durative backdrop against which the sudden jolt of v. 6 erupts.

τὴν  
the

Accusative

*article (with ἄμαξαν)*

→ noun-phrase marking

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

ἄμαξαν  
cart

Accusative

*direct object of ἤγον (the cart being driven)*

→ object specification

ἄμαξα: 'cart / wagon' (see above); the conveyance the sons of Aminadab guide.

#### 4 σὺν τῇ κιβωτῷ καὶ οἱ ἄδελφοὶ αὐτοῦ ἐπορεύοντο ἔμπροσθεν τῆς κιβωτοῦ

with the ark; and his brothers went before the ark.

**Continuation / amplification of the procession (textually overloaded verse)** σὺν τῇ κιβωτῷ

v. 4 is textually difficult (the result of dittography in the Hebrew tradition): it reiterates the ark and the brothers' position 'before the ark.' The imperfect ἐπορεύοντο ('were going') maintains the durative aspect of the moving procession begun in v. 3; the locative ἔμπροσθεν τῆς κιβωτοῦ pictures the escort marching ahead of the sacred object.

σὺν

with

*preposition + dative (accompaniment)*

→ spatial or relational framing

σύν: 'with / together with'; here links the preceding clause's cart to the ark it carries ('with the ark').

τῇ

the

Dative

*article (with κιβωτῷ)*

→ noun-phrase marking

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

κιβωτῷ

ark

Dative

*dative object of σύν ('with the ark')*

→ sphere or reference

κιβωτός: 'ark' (see v. 2); dative here as object of σύν.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

οἱ

the

Nominative

*article (with ἀδελφοί)*

→ noun-phrase marking

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

ἀδελφοί

brothers

Nominative

*subject of ἐπορεύοντο*

→ participant prominence

ἀδελφός: 'brother' (see v. 3); the kinsmen escorting the ark.

αὐτοῦ

his

Genitive

*genitive of possession (Oza's brothers)*

→ relational specification

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

ἐπορεύοντο

were going

Impf Mid(Dep) Indic 3 Pl · πορεύομαι

*main verb (durative: 'were going / marching')*

→ descriptive imperfect (ongoing procession)

πορεύομαι: 'go / proceed'; renders יָלַךְ; the imperfect sustains the continuous picture of the procession in motion.

ἔμπροσθεν

before / in front of

*preposition + genitive (position: 'in front of')*

→ spatial or relational framing

ἔμπροσθεν: 'in front of / before'; renders יָנִיחַ; here spatial — the brothers march ahead of the ark.

τῆς

the

Genitive

*article (with κιβωτοῦ)*

→ noun-phrase marking

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

κιβωτοῦ

ark

Genitive

*genitive object of ἔμπροσθεν*

→ relational specification

κιβωτός (gen. κιβωτοῦ): 'ark' (see v. 2); the reference point ahead of which the escort walks.

5 καὶ Δαυὶδ καὶ οἱ υἱοὶ Ἰσραὴλ παίζοντες ἐνώπιον κυρίου ἐν ὀργάνοις ἡρμουςμένοις ἐν ἰσχύι καὶ ἐν ᾠδαῖς καὶ ἐν κινύραις καὶ ἐν νάβλαις καὶ ἐν τυμπάνοις καὶ ἐν κυμβάλοις καὶ ἐν αὐλοῖς

And David and the sons of Israel were making merry before the LORD with tuned instruments, with might, and with songs, and with lyres, and with harps, and with timbrels, and with cymbals, and with flutes.

**Circumstantial description of the festal procession** καὶ Δαυὶδ καὶ οἱ υἱοὶ Ἰσραὴλ

A verbless/participial clause (παίζοντες) describing the celebratory accompaniment of the procession. The cascade of ἐν + dative instruments (lyres, harps, timbrels, cymbals, flutes) renders a Hebrew list of musical instruments and builds a crescendo of joy that the disaster of v. 7 will violently interrupt. The verb παίζω ('play / make merry / dance') is the festal keynote, picked up by David's self-defense in vv. 21–22.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

Δαυὶδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

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 (with υἱοὶ)*

→ noun-phrase marking

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

## υἱοὶ

sons

Nominative

*subject (coordinate with Δαυὶδ)*

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ renders יְבָנִי לְיִשְׂרָאֵל ('the sons/children of Israel'), the whole people joining David in celebration.

## Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: indeclinable transliteration (see v. 1).

## παίζοντες

playing / making merry

Pres Act Part Nom Pl Masc · παίζω

*circumstantial participle (describing the manner of procession)*

→ descriptive present participle (ongoing festal play)

παίζω: 'play / make merry / dance / celebrate'; renders דִּקְדַּשְׁתָּ / קִדַּשְׁתָּ; the festal keynote verb of the chapter — cultic celebration in music and dance; David picks it up in v. 21 (παίξομαι, 'I will make merry') to vindicate his exuberance against Melchol.

## ἐνώπιον

before / in the presence of

*preposition + genitive (before the LORD)*

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders יִפְגַּע; the recurring ἐνώπιον κυρίου frames the whole celebration as cultic worship 'before the LORD'.

## κυρίου

of the LORD

Genitive

*genitive object of ἐνώπιον*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the festal play is directed Godward, an act of worship.

## ἐν

with

*preposition + dative (instrumental)*

→ spatial or relational framing

ἐν + dative: instrumental ('with / by means of'), a Hebraizing use rendering אֶת; introduces the catalogue of instruments.

## ὀργάνοις

instruments

Dative

*dative of instrument ('with instruments')*

→ sphere or reference

ὄργανον: 'instrument / tool / musical instrument'; the general term heading the list, here qualified by ἡρμοσμένοις ('tuned / fitted').

## ἡρμοσμένοις

tuned / fitted

Perf Mid/Pass Part Dat Pl Neut · ἀρμόζω

*attributive participle (modifying ὀργάνοις; 'fitted/tuned instruments')*

→ resultative perfect participle (instruments in a tuned state)

ἀρμόζω: 'fit / join / tune'; the perfect passive participle ἡρμοσμένοις denotes instruments tuned and ready; the phrase ἐν ὀργάνοις ἡρμοσμένοις recurs at v. 14 of David's own playing.

ἐν

with / in

*preposition + dative (manner / instrument)*

→ spatial or relational framing

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

ἰσχύι

might / strength

*Dative*

*dative of manner ('with might / full force')*

→ sphere or reference

ἰσχύς: 'strength / might'; renders רִצּוֹ; here adverbial ('with all their might / power'), describing the vigor of the playing and dancing — cf. David's wholehearted exertion in the parallel.

καὶ

and

*coordinate conjunction (joining list items)*

→ discourse linkage or contrast

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

ἐν

with

*preposition + dative (instrumental)*

→ spatial or relational framing

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

ὥδαῖς

songs

*Dative*

*dative of instrument/manner ('with songs')*

→ sphere or reference

ὥδή: 'song / ode'; renders פְּסִימִים; vocal music joining the instrumental ensemble.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐν

with

*preposition + dative (instrumental)*

→ spatial or relational framing

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

κινύραις

lyres

*Dative*

*dative of instrument ('with lyres')*

→ sphere or reference

κινύρα: 'lyre / harp'; renders קִנּוּרִים; a stringed instrument, the classic accompaniment of David's own music (cf. 1 Kgdms 16:16).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐν

with

*preposition + dative (instrumental)*

→ spatial or relational framing

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

νάβλαις

harps / lutes

*Dative*

*dative of instrument ('with harps')*

→ sphere or reference

νάβλα: 'nabla / harp / lute'; renders נָבֵלִים; a larger stringed instrument paired with the κινύρα in temple music.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

|                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                    |                                                                                                                                                                                                                                           |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ἐν<br/>with</p> <p><i>preposition + dative (instrumental)</i></p> <p>→ spatial or relational framing</p> <p>ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrumental).</p>                                                 | <p>τυμπάνοις<br/>timbrels / drums</p> <p>Dative</p> <p><i>dative of instrument ('with timbrels')</i></p> <p>→ sphere or reference</p> <p>τύμπανον: 'timbrel / hand-drum / tambourine'; renders הַתִּבְרִית; the percussion of festal celebration (cf. Exod 15:20).</p> | <p>καὶ<br/>and</p> <p><i>coordinate conjunction</i></p> <p>→ discourse linkage or contrast</p> <p>καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.</p>                | <p>ἐν<br/>with</p> <p><i>preposition + dative (instrumental)</i></p> <p>→ spatial or relational framing</p> <p>ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrumental).</p>                        |
| <p>κύμβαλοις<br/>cymbals</p> <p>Dative</p> <p><i>dative of instrument ('with cymbals')</i></p> <p>→ sphere or reference</p> <p>κύμβαλον: 'cymbal'; renders מִן הַכִּיּוֹרִים הַבְּרָזִיתִים; the bright metallic percussion completing the temple-music array.</p> | <p>καὶ<br/>and</p> <p><i>coordinate conjunction</i></p> <p>→ discourse linkage or contrast</p> <p>καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.</p>                                                                    | <p>ἐν<br/>with</p> <p><i>preposition + dative (instrumental)</i></p> <p>→ spatial or relational framing</p> <p>ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrumental).</p> | <p>αὐλοῖς<br/>flutes / pipes</p> <p>Dative</p> <p><i>dative of instrument ('with flutes')</i></p> <p>→ sphere or reference</p> <p>αὐλός: 'flute / pipe / aulos'; the wind instrument closing the sevenfold catalogue of festal music.</p> |

## 6 καὶ παραγίνονται ἕως ἄλλω Νωδαβ καὶ ἐξέτεινεν Οἷα τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κιβωτὸν τοῦ θεοῦ κατασχεῖν αὐτήν καὶ ἐκράτησεν αὐτήν ὅτι περιέσπασεν αὐτήν ὁ μόσχος τοῦ κατασχεῖν αὐτήν

And they came to the threshing-floor of Nodab, and Oza stretched out his hand to the ark of God to take hold of it, and he grasped it, because the ox jolted it, to take hold of it.

**Crisis pivot: the threshing-floor incident** καὶ παραγίνονται

The historic present παραγίνονται ('they arrive') heightens the vividness at the narrative's turning point. The chain of aorists (ἐξέτεινεν ... ἐκράτησεν ... περιέσπασεν) reports Oza's fatal action: the ox jolts the ark and Oza grasps it. The causal ὅτι and the repeated infinitive of purpose κατασχεῖν / τοῦ κατασχεῖν ('to take hold of it') underline the well-meant but forbidden touch.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

παράγινονται

they arrive / come

Pres Mid(Dep) Indic 3 Pl · παράγινομαι

*main verb (historic present at the crisis pivot)*

→ historic present (vivid narrative immediacy)

παράγινομαι: 'come / arrive / be present'; renders נִיב; the historic present shifts the narrative into vivid foreground precisely at the moment of catastrophe.

ἕως

as far as / to

*preposition + genitive (extent: 'as far as')*

→ spatial or relational framing

ἕως: 'until / as far as'; renders טַע; here spatial, marking the destination reached.

ἄλω

threshing-floor

Genitive

*genitive object of ἕως ('to the threshing-floor')*

→ relational specification

ἄλω / ἄλων: 'threshing-floor'; renders יָלָ; the open, flat place where the ox jolts the cart; the parallel calls it the threshing-floor of Nachon/Chidon.

Νωδαβ

Nodab

*genitive of relationship (indeclinable: 'of Nodab')*

→ participant identification

Νωδαβ: transliteration of the place-name (Hebrew נִיבָּ, Nachon, in the MT); indeclinable in the LXX; the threshing-floor where the disaster occurs.

καί

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐξέτεινεν

stretched out

Aor Act Indic 3 Sg · ἐκτείνω

*main verb (Oza's reaching action)*

→ constative aorist (single act of reaching out)

ἐκτείνω: 'stretch out / extend'; renders (טַ) נָלַץ; the idiom ἐξέτεινεν τὴν χεῖρα ('stretched out the hand') often denotes a presumptuous or decisive act — here the fatal touching of the holy ark.

Οζα

Oza

*subject (indeclinable proper noun)*

→ participant identification

Οζα: Uzzah (see v. 3); the subject whose touch brings death.

τὴν

the

Accusative

*article (with χεῖρα)*

→ noun-phrase marking

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

χεῖρα

hand

Accusative

*direct object of ἐξέτεινεν*

→ object specification

χεῖρ: 'hand'; renders טַ; the instrument of Oza's well-meant but unlawful contact with the ark.

αὐτοῦ

his

Genitive

*genitive of possession (Oza's hand)*

→ relational specification

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

ἐπὶ

to / upon

*preposition + accusative (direction of the reaching)*

→ spatial or relational framing

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

τὴν

the

Accusative

article (with κιβωτόν)

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

accusative object of ἐπὶ (the ark Oza reaches for)

→ object specification

κιβωτός: 'ark' (see v. 2); the holy object whose touching is fatal (cf. Num 4:15).

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession ('the ark of God')

→ relational specification

θεός: 'God'; the genitive stresses the divine ownership that makes the touch a violation.

κατασχεῖν

to take hold of

Aor Act Inf · κατέχω

infinitive of purpose (why Oza reached out)

→ telic aorist infinitive (purpose: to steady it)

κατέχω: 'hold fast / take hold of / restrain'; renders ἵστη; the infinitive of purpose states Oza's intent — to steady the tipping ark; the very act, however pious in motive, transgresses the prohibition on touching the holy.

αὐτήν

it

Accusative

direct object of κατασχεῖν (the ark)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκράτησεν

grasped / seized

Aor Act Indic 3 Sg · κρατέω

main verb (Oza takes hold of the ark)

→ constative aorist (the fatal grasp)

κρατέω: 'grasp / seize / hold firmly'; renders ἵστη; the completed act of grasping the ark — the immediate provocation of YHWH's wrath in v. 7.

αὐτήν

it

Accusative

direct object of ἐκράτησεν

→ participant reference

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

ὅτι

because

causal conjunction (introducing the reason)

→ discourse linkage or contrast

ὅτι: 'because / that'; here causal, explaining why Oza grasped the ark — the ox had jolted it.

περιέσπασεν

jolted / dragged aside

Aor Act Indic 3 Sg · περισπάω

verb of causal clause (the ox's action)

→ constative aorist (the jolting that prompted the grasp)

περισπάω: 'pull around / drag aside / jolt / distract'; renders ὑψ ('let slip / stumble'); the ox's lurch tipped the ark, occasioning Oza's instinctive but lethal reach.

αὐτήν

it

Accusative

direct object of περιέσπασεν (the ark)

→ participant reference

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

ὁ

the

Nominative

article (with μόσχος)

→ noun-phrase marking

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

μόσχος

ox / calf

Nominative

subject of περιέσπασεν

→ participant prominence

μόσχος: 'calf / young bull / ox'; renders רֶקֶב; the draft animal pulling the cart, whose stumble triggers the crisis.

τοῦ

to / in order to

Genitive

article governing the infinitive of purpose

→ noun-phrase marking

τοῦ + infinitive: articular genitive infinitive of purpose ('to take hold of it'), resuming the motive of Oza's reach.

κατασχεῖν

to take hold of

Aor Act Inf · κατέχω

infinitive of purpose (τοῦ κατασχεῖν: resumptive of Oza's intent)

→ telic aorist infinitive

κατέχω: 'take hold / steady' (see above); the repeated infinitive frames the whole episode around Oza's attempt to hold the ark.

αὐτήν

it

Accusative

direct object of κατασχεῖν

→ participant reference

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

## 7 καὶ ἔθυμώθη κύριος τῷ Οἷα καὶ ἔπαισεν αὐτὸν ἐκεῖ ὁ θεὸς καὶ ἀπέθανεν ἐκεῖ παρὰ τὴν κιβωτὸν τοῦ κυρίου ἐνώπιον τοῦ θεοῦ

And the LORD was angry with Oza, and God struck him there, and he died there beside the ark of the LORD, before God.

Climactic divine reaction: judgment

καὶ ἔθυμώθη κύριος

The triple aorist sequence ἔθυμώθη ... ἔπαισεν ... ἀπέθανεν ('was angry ... struck ... died') delivers the chapter's shock in three swift beats. The repeated ἐκεῖ ('there') and the locatives παρὰ τὴν κιβωτὸν ... ἐνώπιον τοῦ θεοῦ fix the death at the very site of the violation — the holy is lethal to unsanctioned contact.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐθυμώθη

was angry / grew wroth

Aor Pass Indic 3 Sg · θυμώω

*main verb (divine wrath kindled)*

→ ingressive aorist (anger flaring up)

θυμώω (pass. 'be angry'): 'become enraged'; renders **הָאֵתָּה** ('the anger burned'); the passive ἐθυμώθη κύριος is the standard LXX expression for the kindling of divine wrath against a transgression.

κύριος

LORD

Nominative

*subject of ἐθυμώθη*

→ participant prominence

κύριος: rendering of the Tetragrammaton **יהוה**; YHWH himself, whose holiness is violated, is the subject of the wrath.

τῷ

with / against

Dative

*article (with Οὐα; dative of the person angered against)*

→ noun-phrase marking

τῷ Οὐα: the article marks Oza as the dative object of the anger ('was angry at/with Oza').

Οὐα

Oza

*dative of person (indeclinable: the object of wrath)*

→ participant identification

Οὐα: Uzzah (see v. 3); the recipient of divine anger and judgment.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἔπαισεν

struck

Aor Act Indic 3 Sg · παίω

*main verb (the lethal blow)*

→ constative aorist (single decisive strike)

παίω: 'strike / smite'; renders **הִכָּה**; God's direct lethal action against Oza; a grim wordplay with παίζω ('make merry', v. 5) — the festal 'playing' turns to a deadly 'striking.'

αὐτόν

him

Accusative

*direct object of ἔπαισεν (Oza)*

→ participant reference

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

ἐκεῖ

there

*adverb of place (locative: at the threshing-floor)*

→ adverbial qualification

ἐκεῖ: 'there'; the repeated ἐκεῖ (here and with ἀπέθανεν) fixes the judgment at the exact site of the offense.

ὁ

the

Nominative

*article (with θεός)*

→ noun-phrase marking

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

θεός

God

Nominative

*subject of ἔπαισεν (in apposition to κύριος)*

→ participant prominence

θεός: 'God'; renders **יְהוָה**; here naming the agent of the blow — the same divine subject as κύριος, now under the title 'God.'

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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



## 8 καὶ ἠθύμῃσεν Δαυιδ ὑπὲρ οὗ διέκοψεν κύριος διακοπὴν ἐν τῷ Οζα καὶ ἐκλήθη ὁ τόπος ἐκεῖνος διακοπὴ Οζα ἕως τῆς ἡμέρας ταύτης

And David was disheartened because the LORD had broken forth with a breach against Oza; and that place was called the Breach of Oza, to this day.

Reaction and aetiology (naming of the place) καὶ ἠθύμῃσεν Δαυιδ

David's reaction ἠθύμῃσεν ('was disheartened / vexed') registers the human aftermath of the judgment. The cognate construction διέκοψεν ... διακοπὴν ('broke forth a breach') is a Hebraizing *figura etymologica* naming the violent 'breach,' and the aetiological formula ἐκλήθη ... ἕως τῆς ἡμέρας ταύτης ('was called ... to this day') fixes the place-name Perez-uzzah (διακοπὴ Οζα) in living memory.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἠθύμῃσεν

was disheartened / vexed

Aor Act Indic 3 Sg · ἄθυμέω

*main verb (David's emotional reaction)*

→ ingressive aorist (becoming despondent / angry)

ἄθυμέω: 'lose heart / be despondent / be vexed'; renders הָרָה (David's distress / displeasure); the LXX captures David's mix of grief and frustration at the deadly breach.

Δαυιδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

ὑπὲρ

because of / over

*preposition + genitive (cause / occasion of distress)*

→ spatial or relational framing

ὑπὲρ + gen.: 'on account of / because of'; with the relative οὗ ('because of which') it introduces the cause of David's dismay.

οὗ

which / that

Genitive

relative pronoun (object of ὑπέρ; causal)

→ relational specification

ὅς (gen. οὗ): relative pronoun; ὑπέρ οὗ = 'because of the fact that,' introducing the breach as the cause of David's vexation.

διέκοψεν

broke through / broke forth

Aor Act Indic 3 Sg · διακόπτω

verb of causal clause (the LORD's breaking out)

→ constative aorist (the breach effected)

διακόπτω: 'cut through / break out'; renders גָּרַץ; with its cognate object διακοπήν it forms a figura etymologica ('broke a breach') rendering the Hebrew גָּרַץ ... גָּרַץ, the basis of the place-name Perez-uzzah.

κύριος

LORD

Nominative

subject of διέκοψεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH is the agent of the breach against Oza.

διακοπήν

a breach

Accusative

cognate accusative (figura etymologica with διέκοψεν)

→ object specification

διακοπή: 'breach / breaking out'; the cognate accusative renders the Hebrew noun גָּרַץ; the cognate construction intensifies the violence and supplies the etymology of the place-name.

ἐν

against / on

preposition + dative (the person against whom)

→ spatial or relational framing

ἐν + dative: here adversative/locative ('against Oza'), a Hebraizing use rendering אֶל-.

τῷ

the

Dative

article (with Οζα)

→ noun-phrase marking

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

Οζα

Oza

dative object of ἐν (indeclinable: 'against Oza')

→ participant identification

Οζα: Uzzah (see v. 3); the victim of the breach, whose name the place will bear.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκλήθη

was called

Aor Pass Indic 3 Sg · καλέω

main verb (aetiological naming formula)

→ constative aorist passive (the name conferred)

καλέω: 'call / name'; renders נִקְרָא; the passive ἐκλήθη ... ἕως τῆς ἡμέρας ταύτης is the standard LXX aetiological formula assigning an enduring place-name.

ὁ

the

Nominative

article (with τόπος)

→ noun-phrase marking

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

τόπος

place

Nominative

subject of ἐκλήθη

→ participant prominence

τόπος: 'place / spot'; renders מִקְוֵה; the threshing-floor site now memorialized by a name.

ἐκεῖνος

that

Nominative

demonstrative adjective (modifying τόπος)

→ participant prominence

ἐκεῖνος: 'that'; the demonstrative points to the specific place of the breach.

## διακοπή

Breach (of)

Nominative

*predicate nominative (the name given: 'Breach of Oza')*

→ participant prominence

διακοπή: 'breach' (see above); here functioning as the proper place-name  
διακοπή Οζα = 'Breach of Oza,' the Greek rendering of Perez-uzzah (פֶּרֶז יֻצָּח).

## Οζα

of Oza

*genitive of relationship (indeclinable: part of the place-name)*

→ participant identification

Οζα: Uzzah (see v. 3); the eponym of the place-name 'Breach of Oza.'

## ἕως

until

*preposition + genitive (temporal extent)*

→ spatial or relational framing

ἕως: 'until'; with τῆς ἡμέρας ταύτης forms the aetiological 'to this day' formula.

## τῆς

the

Genitive

*article (with ἡμέρας)*

→ noun-phrase marking

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

## ἡμέρας

day

Genitive

*genitive object of ἕως*

→ relational specification

ἡμέρα: 'day'; renders יוֹם; the phrase ἕως τῆς ἡμέρας ταύτης ('to this day') marks the name's persistence to the narrator's own time.

## ταύτης

this

Genitive

*demonstrative adjective (modifying ἡμέρας)*

→ relational specification

οὗτος (gen. f. ταύτης): 'this'; completes the aetiological formula, locating the name's currency in the narrator's present.

## 9 καὶ ἐφοβήθη Δαυιδ τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων πῶς εἰσελεύσεται πρὸς με ἡ κιβωτὸς κυρίου

And David feared the LORD on that day, saying, 'How shall the ark of the LORD come in to me?'

David's fear and deliberation καὶ ἐφοβήθη Δαυιδ

David's disheartenment (v. 8) deepens into reverent dread: ἐφοβήθη ... τὸν κύριον ('feared the LORD'). The participle λέγων introduces direct speech, and the rhetorical question πῶς εἰσελεύσεται ... ('how shall it come to me?') voices David's sense that the ark's holiness is too dangerous to bring near — motivating the diversion to Abeddara in v. 10.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐφοβήθη

feared

Aor Pass(Dep) Indic 3 Sg · φοβέομαι

*main verb (David's dread)*

→ ingressive aorist (fear taking hold)

φοβέομαι: 'fear / be afraid / revere'; renders **אָרַךְ**; here religious dread before the LORD's lethal holiness, not mere fright.

Δαυιδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

τὸν

the

Accusative

*article (with κύριον)*

→ noun-phrase marking

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

κύριον

LORD

Accusative

*direct object of ἐφοβήθη*

→ object specification

κύριος: rendering of the Tetragrammaton **יהוה**; the object of David's reverent fear after the death of Oza.

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 (with ἡμέρα)*

→ 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 temporal phrase ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') fixes the fear at the moment of the breach.

ἐκείνη

that

Dative

*demonstrative adjective (modifying ἡμέρα)*

→ sphere or reference

ἐκεῖνος: 'that'; points to the day of Oza's death.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

*circumstantial participle (introducing direct speech)*

→ verbal action or state

λέγω: 'say'; the participle λέγων is the standard LXX device for introducing direct discourse (rendering **אָמַר**).

πῶς

how

*interrogative adverb (introducing the question)*

→ clausal contribution

πῶς: 'how?'; the rhetorical-deliberative question conveys David's reluctance and dread.

εἰσελεύσεται

shall come in

Fut Mid(Dep) Indic 3 Sg · εἰσέρχομαι

*verb of the question (deliberative future)*

→ deliberative future (anxious uncertainty)

εἰσέρχομαι: 'come in / enter'; renders **נִכַּח**; the future expresses David's perplexity over how to bring the dangerous ark safely to himself.

πρός

to

*preposition + accusative (direction: 'to me')*

→ spatial or relational framing

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

με

me

Accusative

*accusative object of πρὸς*

→ participant reference

ἐγώ (acc. με): the first-person pronoun; David personalizes the danger — the ark coming 'to me.'

ἡ

the

Nominative

*article (with κιβωτός)*

→ noun-phrase marking

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

κιβωτός

ark

Nominative

*subject of εἰσελεύσεται*

→ participant prominence

κιβωτός: 'ark' (see v. 2); the holy object whose approach David now dreads.

κυρίου

of the LORD

Genitive

*genitive of possession ('the ark of the LORD')*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the ark belongs to YHWH, hence the danger.

10 καὶ οὐκ ἐβούλετο Δαυὶδ τοῦ ἐκκλῖναι πρὸς αὐτὸν τὴν κιβωτὸν διαθήκης κυρίου εἰς τὴν πόλιν Δαυὶδ καὶ ἀπέκλινεν αὐτὴν Δαυὶδ εἰς οἶκον Αβεδδαρα τοῦ Γεθθαίου

And David was not willing to turn the ark of the covenant of the LORD aside to himself, into the city of David; and David diverted it to the house of Abeddara the Gittite.

**Decision: the ark diverted** καὶ οὐκ ἐβούλετο Δαυὶδ

David's fear (v. 9) issues in a decision: the negated imperfect οὐκ ἐβούλετο ('was unwilling') with the articular infinitive τοῦ ἐκκλῖναι reports his refusal to bring the ark directly into his city. The aorist ἀπέκλινεν ('he turned/diverted it aside') resolves the impasse — the ark goes to Abeddara, where the blessing of vv. 11–12 reverses David's dread.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

οὐκ  
not

*negative particle (negating ἐβούλετο)*

→ discourse linkage or contrast

οὐ (οὐκ before vowel): the negative of fact; negates David's willingness.

ἐβούλετο

was willing / wished

Impf Mid(Dep) Indic 3 Sg · βούλομαι

*main verb (David's disposition)*

→ descriptive imperfect (ongoing unwillingness)

βούλομαι: 'wish / want / be willing'; renders ἠθῆ; the imperfect with the negative depicts David's settled reluctance to receive the ark.

Δαυιδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

τοῦ

to

Genitive

*article governing the complementary infinitive*

→ noun-phrase marking

τοῦ + infinitive: articular genitive infinitive complementing ἐβούλετο ('was unwilling to turn aside').

ἐκκλίνειν

to turn aside

Aor Act Inf · ἐκκλίνω

*complementary infinitive (object of ἐβούλετο)*

→ aorist infinitive (the action declined)

ἐκκλίνω: 'turn aside / divert'; renders ἠθῆ / ἠθῆ; here transitively, 'to turn the ark aside to himself'; David is unwilling to redirect it into his own city.

πρὸς

to

*preposition + accusative (direction: 'to himself')*

→ spatial or relational framing

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

αὐτόν

himself

Accusative

*reflexive object of πρὸς (refers to David)*

→ participant reference

ἐαυτόν (crasis αὐτόν): reflexive pronoun 'himself'; the rough breathing marks the reflexive contraction (= ἐαυτόν), referring back to David.

τὴν

the

Accusative

*article (with κιβωτόν)*

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

*direct object of ἐκκλίνειν*

→ object specification

κιβωτός: 'ark' (see v. 2); here qualified as 'the ark of the covenant of the LORD.'

διαθήκης

of the covenant

Genitive

*genitive of relationship (modifying κιβωτόν)*

→ relational specification

διαθήκη: 'covenant / testament'; renders ἠθῆ; the ark as the repository of the covenant, the sign of YHWH's covenantal presence with Israel.

κυρίου

of the LORD

Genitive

*genitive (the LORD's covenant)*

→ relational specification

κύριος: rendering of the Tetragrammaton ἠθῆ; the covenant is YHWH's.

εἰς

into

*preposition + accusative (goal of movement)*

→ spatial or relational framing

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

τὴν

the

Accusative

*article (with πόλιν)*

→ noun-phrase marking

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

πόλιν

city

Accusative

*accusative object of εἰς ('into the city')*

→ object specification

πόλις: 'city'; renders יְרֵי; הַיְּרֵי דָּוִד ('the city of David') is the Zion stronghold David captured (2 Kgdms 5).

Δαυιδ

of David

*genitive of relationship (indeclinable: 'of David')*

→ participant identification

Δαυιδ: indeclinable (see v. 1); here as the eponym of the city.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἀπέκλινεν

diverted / turned aside

Aor Act Indic 3 Sg · ἀποκλίνω

*main verb (the diversion of the ark)*

→ constative aorist (single act of redirection)

ἀποκλίνω: 'turn aside / divert'; renders יָסַד / הִפְּקֵה; David redirects the ark away from his city to Abeddara's house.

αὐτήν

it

Accusative

*direct object of ἀπέκλινεν (the ark)*

→ participant reference

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

Δαυιδ

David

*subject (indeclinable proper noun, resumptive)*

→ participant identification

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

εἰς

to / into

*preposition + accusative (goal)*

→ spatial or relational framing

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

οἶκον

house

Accusative

*accusative object of εἰς ('to the house')*

→ object specification

οἶκος: 'house / household' (see v. 3); the dwelling of Abeddara that becomes the ark's three-month resting-place.

Αβεδδαρα

Abeddara

*genitive of possession (indeclinable: 'of Abeddara')*

→ participant identification

Αβεδδαρα: transliteration of Hebrew אֲבֵדָדָרָא (Obed-edom); indeclinable in the LXX; the Gittite in whose house the ark rests and is blessed.

τοῦ

the

Genitive

*article (with Γεθθαίου; attributive)*

→ noun-phrase marking

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

## Γεθθαίου

the Gittite

Genitive

*genitive in apposition / attributive (gentilic: 'of Gath')*

→ relational specification

Γεθθαῖος: 'Gittite / man of Gath'; gentilic adjective rendering גִּתְיָי; identifies Abeddara as a man from Gath (perhaps of Philistine origin or a Levite settled there).

## 11 καὶ ἐκάθισεν ἡ κιβωτὸς τοῦ κυρίου εἰς οἶκον Αβεδδαρα τοῦ Γεθθαίου μῆνας τρεῖς καὶ εὐλόγησεν κύριος ὅλον τὸν οἶκον Αβεδδαρα καὶ πάντα τὰ αὐτοῦ

And the ark of the LORD remained in the house of Abeddara the Gittite three months; and the LORD blessed the whole house of Abeddara and all that was his.

**Interlude: blessing during the ark's sojourn**

καὶ ἐκάθισεν ἡ κιβωτὸς τοῦ κυρίου

The aorist ἐκάθισεν ('settled / remained') marks the ark's three-month rest, and εὐλόγησεν κύριος ('the LORD blessed') reverses the menace of vv. 6–8: the same holy presence that killed Oza now blesses the household that hosts it. The comprehensive ὅλον τὸν οἶκον ... καὶ πάντα τὰ αὐτοῦ ('the whole house ... and all that was his') stresses the totality of the blessing — the news that prompts David's second attempt (v. 12).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐκάθισεν

settled / remained

Aor Act Indic 3 Sg · καθίζω

*main verb (the ark's residence)*

→ constative aorist (the period of rest)

καθίζω: 'sit / settle / remain'; renders כָּשַׁב; here intransitive of the ark 'resting / staying' in Abeddara's house.

ἡ

the

Nominative

*article (with κιβωτός)*

→ noun-phrase marking

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

κιβωτὸς

ark

Nominative

*subject of ἐκάθισεν*

→ participant prominence

κιβωτός: 'ark' (see v. 2).

τοῦ

of the

Genitive

article (with κυρίου)

→ noun-phrase marking

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

κυρίου

of the LORD

Genitive

genitive of possession ('the ark of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

εἰς

in / into

preposition + accusative (locative with verb of rest, Hellenistic)

→ spatial or relational framing

εἰς + acc.: in Koine often overlaps with ἐν ('in'); here locative ('in the house') despite the verb of rest.

οἶκον

house

Accusative

accusative object of εἰς ('in the house')

→ object specification

οἶκος: 'house' (see v. 3).

Αβεδδαρα

Abeddara

genitive of possession (indeclinable)

→ participant identification

Αβεδδαρα: Obed-edom (see v. 10).

τοῦ

the

Genitive

article (with Γεθθαίου)

→ noun-phrase marking

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

Γεθθαίου

the Gittite

Genitive

attributive (gentilic)

→ relational specification

Γεθθαῖος: 'Gittite' (see v. 10).

μῆνας

months

Accusative

accusative of duration ('for three months')

→ object specification

μῆν: 'month'; renders ὥστε; accusative of extent of time, marking the ark's sojourn.

τρεῖς

three

Accusative

numeral (modifying μῆνας)

→ measure or count

τρεῖς: 'three'; renders שלשה; the duration of the blessing-interlude.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (the LORD's blessing)

→ constative aorist (the blessing conferred)

εὐλογέω: 'bless / speak well of'; renders בָּרַךְ; the ark's presence brings blessing — the antithesis of Oza's fate — making YHWH's holiness life-giving to those who honor it.

κύριος

LORD

Nominative

subject of εὐλόγησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the source of the household's blessing.

ὅλον

whole

Accusative

*attributive adjective (modifying οἶκον: 'the whole house')*

→ object specification

ὅλος: 'whole / entire'; renders כָּל; stresses the comprehensiveness of the blessing on Abeddara's household.

τὸν

the

Accusative

*article (with οἶκον)*

→ noun-phrase marking

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

οἶκον

house

Accusative

*direct object of εὐλόγησεν*

→ object specification

οἶκος: 'house / household' (see v. 3); here the family and estate of Abeddara.

Αβεδδαρα

of Abeddara

*genitive of possession (indeclinable)*

→ participant identification

Αβεδδαρα: Obed-edom (see v. 10).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

πάντα

all

Accusative

*substantival adjective (object of εὐλόγησεν: 'all that was his')*

→ object specification

πᾶς: 'all'; the neuter plural πάντα τὰ αὐτοῦ ('all that was his') extends the blessing to Abeddara's entire estate.

τὰ

the things

Accusative

*article (substantizing αὐτοῦ: 'the things of his')*

→ noun-phrase marking

τά: the neuter plural article substantivizes the possessive ('the things belonging to him').

αὐτοῦ

his

Genitive

*genitive of possession (Abeddara's belongings)*

→ relational specification

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

12 καὶ ἀπηγγέλη τῷ βασιλεῖ Δαυιδ λέγοντες ἡλόγησεν κύριος τὸν οἶκον Αβεδδαρα καὶ πάντα τὰ αὐτοῦ ἕνεκεν τῆς κιβωτοῦ τοῦ θεοῦ καὶ ἐπορεύθη Δαυιδ καὶ ἀνήγαγεν τὴν κιβωτὸν τοῦ κυρίου ἐκ τοῦ οἴκου Αβεδδαρα εἰς τὴν πόλιν Δαυιδ ἐν εὐφροσύνῃ

And it was reported to King David, saying, 'The LORD has blessed the house of Abeddara and all that is his on account of the ark of God.' And David went and brought up the ark of the LORD from the house of Abeddara into the city of David with rejoicing.

Turning point: report prompts the second procession καὶ ἀπηγγέλη τῷ βασιλεῖ Δαυιδ

The passive ἀπηγγέλη ('it was reported') with the loosely-attached participle λέγοντες ('saying', a constructio ad sensum) conveys the news of blessing that transforms David's fear into resolve. The causal ἕνεκεν τῆς κιβωτοῦ τοῦ θεοῦ ('on account of the ark of God') is decisive: the ark is a source of blessing, not only danger. The renewed procession (ἐπορεύθη ... ἀνήγαγεν) now proceeds ἐν εὐφροσύνῃ ('with rejoicing').

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

ἀπηγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀπαγγέλλω

*main verb (impersonal passive: 'it was reported')*

→ constative aorist passive (the news delivered)

ἀπαγγέλλω: 'report / announce'; renders ἡλῆ (Hophal of ἡלל); the impersonal passive introduces the report that reaches the king.

τῷ

to the

Dative

*article (with βασιλεῖ)*

→ noun-phrase marking

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

βασιλεῖ

king

Dative

*dative indirect object ('to the king')*

→ sphere or reference

βασιλεὺς: 'king'; renders מֶלֶךְ; the title τῷ βασιλεῖ Δαυיד underscores David's royal office at the moment of decision.

Δαυιδ

David

*dative in apposition (indeclinable: 'King David')*

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as dative in apposition (indeclinable: 'King David').

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

*participle (constructio ad sensum, introducing direct speech)*

→ progressive participle

λέγω: 'say'; the masculine plural λέγοντες (the unnamed reporters) introduces direct speech though the main verb is impersonal passive — a common LXX loose construction rendering מְלִאֲלֵי.

ἡϋλόγησεν

has blessed

Aor Act Indic 3 Sg · εϋλογέω

*verb of the reported speech (the content of the report)*

→ constative aorist (the blessing already effected)

εϋλογέω: 'bless' (see v. 11); the augmented form ἡϋλόγησεν reports the accomplished blessing of Abeddara's house.

κύριος

LORD

Nominative

*subject of ἡϋλόγησεν*

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

τὸν

the

Accusative

*article (with οἶκον)*

→ noun-phrase marking

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

οἶκον

house

Accusative

*direct object of ἡϋλόγησεν*

→ object specification

οἶκος: 'house / household' (see v. 3).

Αβεδδαρα

of Abeddara

*genitive of possession (indeclinable)*

→ participant identification

Αβεδδαρα: Obed-edom (see v. 10).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

πάντα

all

Accusative

*substantival adjective ('all that is his')*

→ object specification

πᾶς: 'all'; cf. v. 11; the totality of Abeddara's estate is blessed.

τὰ

the things

Accusative

*article (substantizing αὐτοῦ)*

→ noun-phrase marking

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

αὐτοῦ

his

Genitive

*genitive of possession*

→ relational specification

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

ἕνεκεν

on account of

*preposition + genitive (cause)*

→ spatial or relational framing

ἕνεκεν: 'because of / on account of'; renders מִפְּנֵי; the causal phrase ascribes the blessing directly to the ark's presence — the theological key that reverses David's fear.

τῆς

the

Genitive

article (with κιβωτοῦ)

→ noun-phrase marking

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

κιβωτοῦ

ark

Genitive

genitive object of ἔνεκεν ('because of the ark')

→ relational specification

κιβωτός (gen. κιβωτοῦ): 'ark' (see v. 2); the cause of the blessing.

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession ('the ark of God')

→ relational specification

θεός: 'God' (see v. 2).

καὶ

and

narrative conjunction (resuming main action)

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass(Dep) Indic 3 Sg · πορεύομαι

main verb (David sets out anew)

→ constative aorist (the second procession begun)

πορεύομαι: 'go / proceed' (see v. 2); David's renewed initiative to fetch the ark.

Δαυιδ

David

subject (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνήγαγεν

brought up

Aor Act Indic 3 Sg · ἀνάγω

main verb (the successful bringing-up)

→ constative aorist (the ark conveyed up)

ἀνάγω: 'bring up' (see v. 2); the leitwort now realized — David successfully brings the ark up to his city.

τὴν

the

Accusative

article (with κιβωτόν)

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

direct object of ἀνήγαγεν

→ object specification

κιβωτός: 'ark' (see v. 2).

τοῦ

of the

Genitive

article (with κυρίου)

→ noun-phrase marking

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

## κυρίου

of the LORD

Genitive

*genitive of possession*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

## ἐκ

from / out of

*preposition + genitive (source)*

→ spatial or relational framing

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

## τοῦ

the

Genitive

*article (with οἴκου)*

→ noun-phrase marking

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

## οἴκου

house

Genitive

*genitive object of ἐκ ('out of the house')*

→ relational specification

οἶκος (gen. οἴκου): 'house' (see v. 3).

## Αβεδδαρα

of Abeddara

*genitive of possession (indeclinable)*

→ participant identification

Αβεδδαρα: Obed-edom (see v. 10).

## εἰς

into

*preposition + accusative (goal)*

→ spatial or relational framing

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

## τὴν

the

Accusative

*article (with πόλιν)*

→ noun-phrase marking

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

## πόλιν

city

Accusative

*accusative object of εἰς ('into the city')*

→ object specification

πόλις: 'city' (see v. 10); the destination, the city of David.

## Δαυιδ

of David

*genitive of relationship (indeclinable)*

→ participant identification

Δαυιδ: indeclinable (see v. 1); the city's eponym.

## ἐν

with

*preposition + dative (manner)*

→ spatial or relational framing

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

## εὐφροσύνη

rejoicing / gladness

Dative

*dative of manner ('with rejoicing')*

→ sphere or reference

εὐφροσύνη: 'gladness / joy / festivity'; renders הִתְהַלַּח; the festal mood that now governs the corrected procession — joy replacing the earlier dread.

# 13 καὶ ἦσαν μετ' αὐτῶν αἴροντες τὴν κιβωτὸν ἑπτὰ χοροὶ καὶ θῦμα μόσχος καὶ ἄρνα

And there were with them, carrying the ark, seven choirs, and a sacrifice — an ox and a lamb.

**Circumstantial detail of the procession (sacrifice and music)** καὶ ἦσαν μετ' αὐτῶν

A periphrastic-style description (ἦσαν ... αἴροντες) of those bearing the ark — 'seven choirs' (ἑπτὰ χοροί), where the LXX diverges from the MT's '(every) six paces.' The sacrifice (θῦμα) of ox and lamb sanctifies the procession's progress. The verse foregrounds the cultic correction of the first attempt: now there is worship and offering accompanying the bearers.

καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

ἦσαν  
there were

Impf Act Indic 3 Pl · εἰμί

*main verb (with participle αἴροντες, periphrastic-like)*

→ descriptive imperfect (ongoing circumstance)

εἰμί: 'be / exist'; the imperfect ἦσαν with the participle αἴροντες describes the ongoing presence of the bearers accompanying the procession.

μετ'  
with

*preposition + genitive (accompaniment; elided)*

→ spatial or relational framing

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

αὐτῶν  
them

Genitive

*genitive object of μετά (the procession company)*

→ relational specification

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

αἴροντες  
carrying / lifting

Pres Act Part Nom Pl Masc · αἴρω

*circumstantial participle (the bearers of the ark)*

→ descriptive present participle (ongoing bearing)

αἴρω: 'lift / carry' (see v. 3); here the bearers who carry the ark — implicitly the corrected, Levitical mode of transport on the shoulder rather than the cart.

τὴν  
the

Accusative

*article (with κιβωτόν)*

→ noun-phrase marking

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

κιβωτὸν  
ark

Accusative

*direct object of αἴροντες*

→ object specification

κιβωτός: 'ark' (see v. 2).

ἑπτὰ  
seven

*numeral (modifying χοροί)*

→ measure or count

ἑπτὰ: 'seven'; indeclinable cardinal; the LXX 'seven choirs' diverges from the MT's reckoning of six paces — a textual variant in the Greek transmission.

## χοροὶ

choirs / dancing-bands

Nominative

*subject of ἦσαν ('seven choirs')*

→ participant prominence

χορός: 'choir / dance / band of dancers'; here groups of singers/dancers accompanying the ark; the LXX presents the procession as richly liturgical.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## θῦμα

a sacrifice / victim

Nominative

*subject (further item of the procession: 'a sacrifice')*

→ participant prominence

θῦμα: 'that which is sacrificed / victim / offering'; renders תִּבֹּחַ; the sacrificial victim accompanying the ark, specified as ox and lamb.

## μόσχος

ox / calf

Nominative

*nominative in apposition to θῦμα*

→ participant prominence

μόσχος: 'calf / ox' (see v. 6); here a sacrificial animal in apposition to θῦμα.

## καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## ἄρνα

a lamb

Accusative

*appositional (loose: 'and a lamb', acc. form in apposition to θῦμα)*

→ object specification

ἀρνῆν (acc. ἄρνα): 'lamb / sheep'; renders שֶׁבֶט / הֶשֶׁבֶט; the noun is defective (no nominative), so the accusative ἄρνα stands loosely in apposition to the sacrifice; the ox-and-lamb pairing constitutes the offering accompanying the ark.

## 14 καὶ Δαυιδ ἀνεκρούετο ἐν ὀργάνοις ἡρμωσμένοις ἐνώπιον κυρίου καὶ ὁ Δαυιδ ἐνδεδυκὼς στολὴν ἑξαλλον

And David struck up music on tuned instruments before the LORD; and David was clothed in a distinctive robe.

David's personal worship in music and dress καὶ Δαυιδ ἀνεκρούετο

The imperfect ἀνεκρούετο ('was striking up / playing') depicts David's continuous music-making before the LORD, echoing ἐν ὀργάνοις ἡρμωσμένοις from v. 5. The perfect participle ἐνδεδυκὼς ('having clothed himself') with στολὴν ἑξαλλον ('a distinctive/special robe', the LXX's rendering of the linen ephod) marks David's priestly-festal garb — the very self-presentation Melchol will scorn (v. 20).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

Δαυιδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

ἀνεκρούετο

was striking up / playing

Impf Mid Indic 3 Sg · ἀνακρούω

*main verb (David's music-making)*

→ descriptive imperfect (ongoing playing)

ἀνακρούω (mid.): 'strike up / play (an instrument)'; the middle ἀνεκρούετο depicts David himself making music; the verb recurs (ἀνακρουόμενον) of David's dancing-playing at v. 16.

ἐν

on / with

*preposition + dative (instrumental)*

→ spatial or relational framing

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

ὀργάνοις

instruments

Dative

*dative of instrument ('on instruments')*

→ sphere or reference

ὄργανον: 'instrument' (see v. 5).

ἡρμωσμένοις

tuned / fitted

Perf Mid/Pass Part Dat Pl Neut · ἀρμόζω

*attributive participle (modifying ὀργάνοις)*

→ resultative perfect participle (instruments in tuned state)

ἀρμόζω: 'tune / fit' (see v. 5); the phrase ἐν ὀργάνοις ἡρμωσμένοις deliberately echoes v. 5, binding David's personal worship to the corporate festal music.

ἐνώπιον

before

*preposition + genitive ('before the LORD')*

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of' (see v. 5); the recurring frame of cultic worship.

κυρίου

of the LORD

Genitive

*genitive object of ἐνώπιον*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

καὶ

and

coordinate conjunction (introducing the dress note)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with the name Δαυιδ; substantizing the subject)

→ noun-phrase marking

ὁ Δαυιδ: the article before the indeclinable name marks David as the topic of the circumstantial clause about his clothing.

Δαυιδ

David

subject (indeclinable proper noun, with article)

→ participant identification

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

ἐνδεδυκώς

clothed / having put on

Perf Act Part Nom Sg Masc · ἐνδύω

predicate participle (David's state of dress)

→ resultative perfect participle (the state of being clothed)

ἐνδύω (perf. act. part., intransitive sense 'having clothed oneself'): 'put on / be clothed'; renders עָבַד / עָבַדָּה; describes David girded in his festal-priestly garment (the linen ephod in the parallel).

στολήν

robe / garment

Accusative

direct object of ἐνδεδυκώς ('clothed in a robe')

→ object specification

στολή: 'robe / festal garment / vestment'; the LXX's στολήν ἑξάλλον renders the Hebrew עֵפֹד ('linen ephod'); a special cultic vesture, marking David's priestly-royal role in the procession.

ἑξάλλον

distinctive / special

Accusative

attributive adjective (modifying στολήν)

→ object specification

ἑξάλλος: 'extraordinary / distinctive / out of the common'; qualifies the robe as a special festal vestment; the LXX interprets the priestly linen ephod as a striking, set-apart garment.

# 15 καὶ Δαυὶδ καὶ πᾶς ὁ οἶκος Ἰσραὴλ ἀνήγαγον τὴν κιβωτὸν κυρίου μετὰ κραυγῆς καὶ μετὰ φωνῆς σάλπιγγος

And David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of a trumpet.

**Climactic corporate act: the ark brought up with acclamation** καὶ Δαυὶδ καὶ πᾶς ὁ οἶκος Ἰσραὴλ

The aorist ἀνήγαγον (3 pl., now with David and 'all the house of Israel' as joint subject) completes the leitwort ἀνάγω: the ark is successfully brought up. The accompaniment μετὰ κραυγῆς ... μετὰ φωνῆς σάλπιγγος ('with shouting and trumpet-blast') is the language of acclamation enthroning the divine King (cf. Ps 46:6 LXX).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

Δαυὶδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

πᾶς

all

*Nominative*

*attributive adjective (modifying ὁ οἶκος)*

→ participant prominence

πᾶς: 'all / whole'; πᾶς ὁ οἶκος Ἰσραὴλ ('all the house of Israel') makes the whole nation joint agent of the ark's enthronement.

ὁ

the

*Nominative*

*article (with οἶκος)*

→ noun-phrase marking

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

οἶκος

house

*Nominative*

*subject (coordinate with Δαυὶδ)*

→ participant prominence

οἶκος: 'house / household'; ὁ οἶκος Ἰσραὴλ ('the house of Israel') renders לְאֶרֶץ יִשְׂרָאֵל, the nation as a corporate body.

Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: indeclinable (see v. 1).

ἀνήγαγον

brought up

*Aor Act Indic 3 Pl · ἀνάγω*

*main verb (the corporate bringing-up)*

→ constative aorist (the ark conveyed up)

ἀνάγω: 'bring up' (see v. 2); the 3 pl. completes the chapter's central action — David and all Israel together bring the ark up to the city.

τὴν

the

Accusative

article (with κιβωτόν)

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

direct object of ἀνήγαγον

→ object specification

κιβωτός: 'ark' (see v. 2).

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

μετὰ

with

preposition + genitive (accompaniment / manner)

→ spatial or relational framing

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

κραυγῆς

shouting / acclamation

Genitive

genitive object of μετὰ ('with shouting')

→ relational specification

κραυγή: 'shout / outcry / acclamation'; renders קוֹל וְתִרְוִיחַ; the festal shout of enthronement-acclamation accompanying the ark's ascent.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

φωνῆς

sound / voice

Genitive

genitive object of μετὰ ('with the sound')

→ relational specification

φωνή: 'sound / voice'; renders קוֹל; φωνή σάλπιγγος ('sound of a trumpet') is the standard idiom for the trumpet-blast of acclamation and theophany (cf. Exod 19:16).

σάλπιγγος

of a trumpet

Genitive

genitive of relationship (modifying φωνῆς)

→ relational specification

σάλπιγξ: 'trumpet'; renders שׁוֹפָר; the ram's-horn trumpet sounded at the ark's enthronement, signaling the presence of the divine King.

16 καὶ ἐγένετο τῆς κιβωτοῦ παραγινομένης ἕως πόλεως Δαυιδ καὶ Μελχολ ἡ θυγάτηρ Σαουλ διέκλυπεν διὰ τῆς θυρίδος καὶ εἶδεν τὸν βασιλέα Δαυιδ ὀρχούμενον καὶ ἀνακρούμενον ἐνώπιον κυρίου καὶ ἐξουδένωσεν αὐτὸν ἐν τῇ καρδίᾳ αὐτῆς

And it came to pass, as the ark was arriving at the city of David, that Melchol the daughter of Saul was looking out through the window, and she saw King David dancing and making music before the LORD, and she despised him in her heart.

Scene-shift: Melchol's contempt introduced

καὶ ἐγένετο

The temporal-narrative formula καὶ ἐγένετο ... with the genitive absolute τῆς κιβωτοῦ παραγινομένης ('as the ark was arriving') is the classic LXX scene-setting device. Against the festal joy, the imperfect διέκλυπεν ('was peering out') and the aorist ἐξουδένωσεν ('despised') introduce Melchol's inward contempt — the discordant note that will erupt into the dialogue of vv. 20–23.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid(Dep) Indic 3 Sg · γίνομαι

*main verb (temporal-narrative formula)*

→ constative aorist (scene-setting 'and it happened')

γίνομαι: 'become / happen'; καὶ ἐγένετο renders יָהִי, the standard LXX narrative-transition formula introducing a new scene.

τῆς

the

Genitive

*article (with κιβωτοῦ; genitive absolute)*

→ noun-phrase marking

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

κιβωτοῦ

ark

Genitive

*subject of genitive absolute*

→ relational specification

κιβωτός (gen. κιβωτοῦ): 'ark' (see v. 2); subject of the temporal genitive-absolute clause.

## παραγινομένης

arriving / coming

Pres Mid(Dep) Part Gen Sg Fem · παραγίνομαι

*participle of genitive absolute (as the ark was arriving')*

→ descriptive present participle (action in progress)

παραγίνομαι: 'come / arrive' (see v. 6); the genitive absolute sets the temporal frame  
— the ark's arrival is the backdrop for Melchol's gaze.

## ἕως

to / as far as

*preposition + genitive (extent: 'as far as the city')*

→ spatial or relational framing

ἕως: 'as far as' (see v. 6); marks the ark's approach to the city.

## πόλεως

city

Genitive

*genitive object of ἕως*

→ relational specification

πόλις (gen. πόλεως): 'city' (see v. 10); the city of David, destination of the ark.

## Δαυιδ

of David

*genitive of relationship (indeclinable)*

→ participant identification

Δαυιδ: indeclinable (see v. 1).

## καὶ

and

*narrative conjunction (introducing the apodosis)*

→ discourse linkage or contrast

καί: here the apodotic καὶ following καὶ ἐγένετο, a Hebraism (1-) introducing the main clause after the temporal frame.

## Μελχολ

Melchol

*subject (indeclinable proper noun)*

→ participant identification

Μελχολ: transliteration of Hebrew מִיכָאֵל (Michal); indeclinable in the LXX; Saul's daughter and David's wife, whose contempt drives the closing scene.

## ἡ

the

Nominative

*article (with θυγάτηρ)*

→ noun-phrase marking

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

## θυγάτηρ

daughter

Nominative

*nominative in apposition to Μελχολ*

→ participant prominence

θυγάτηρ: 'daughter'; renders תּוֹרָה; the appositive 'daughter of Saul' (rather than 'wife of David') subtly aligns Melchol with the rejected house of Saul against David.

## Σαουλ

of Saul

*genitive of relationship (indeclinable: 'of Saul')*

→ participant identification

Σαουλ: transliteration of Hebrew שָׁאוּל (Saul); indeclinable in the LXX; the rejected former king, whose dynastic line ends with Melchol's childlessness (v. 23).

## διέκυπτεν

was looking out / peering

Impf Act Indic 3 Sg · διακύπτω

*main verb (Melchol's observation)*

→ descriptive imperfect (ongoing peering)

διακύπτω: 'peer through / look out / stoop to look'; renders הִשְׁקִיף; the imperfect pictures Melchol watching from above, physically and emotionally aloof from the celebration below.

## διὰ

through

*preposition + genitive (means / aperture)*

→ spatial or relational framing

διὰ: meaning 'through'; here it marks the relation signaled by preposition + genitive (means / aperture).

## τῆς

the

Genitive

*article (with θυρίδος)*

→ noun-phrase marking

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

## θυρίδος

window

Genitive

*genitive object of διὰ ('through the window')*

→ relational specification

θυρίς: 'window'; renders ילִיָּד; the window-frame distances Melchol above and apart from the rejoicing procession — a recurring image of the aloof or doomed royal woman (cf. Sisera's mother, Jezebel).

καὶ

and

*coordinate 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 (Melchol's perception)*

→ constative aorist (the act of seeing)

ὁράω (aor. εἶδεν): 'see'; renders הִרָא; introduces what Melchol observed — David dancing and playing — the trigger of her contempt.

τὸν

the

Accusative

*article (with βασιλέα)*

→ noun-phrase marking

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

βασιλέα

king

Accusative

*direct object of εἶδεν ('the king David')*

→ object specification

βασιλεύς: 'king' (see v. 12); the title τὸν βασιλέα Δαυιδ heightens the scandal in Melchol's eyes — a king dancing like a commoner.

Δαυιδ

David

*accusative in apposition to βασιλέα (indeclinable)*

→ participant identification

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

ὀρχούμενον

dancing

Pres Mid (Dep) Part Acc Sg Masc · ὀρχέομαι

*supplementary participle (object of perception with εἶδεν)*

→ descriptive present participle (ongoing dancing)

ὀρχέομαι: 'dance'; renders הִמְצִיחַ וּמְכַרְכַּר ('leaping and whirling'); David's exuberant cultic dance, the very act Melchol despises; the verb recurs in David's defiant ὀρχήσομαι ('I will dance', v. 21).

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἀνακρούμενον

making music / playing

Pres Mid Part Acc Sg Masc · ἀνακρούω

*supplementary participle (coordinate with ὀρχούμενον)*

→ descriptive present participle (ongoing playing)

ἀνακρούω (mid.): 'strike up / play' (see v. 14); paired with ὀρχούμενον it captures David's combined dance-and-music before the ark.

ἐνώπιον

before

*preposition + genitive ('before the LORD')*

→ spatial or relational framing

ἐνώπιον: 'before' (see v. 5); David's dance is worship 'before the LORD' — the point Melchol fails to grasp.

κυρίου

of the LORD

Genitive

*genitive object of ἐνώπιον*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

## ἐξουδένωσεν

despised / set at naught

Aor Act Indic 3 Sg · ἐξουδενόω

*main verb (Melchol's inward contempt)*

→ constative aorist (the act of despising)

ἐξουδενόω: 'despise / treat as nothing / set at naught'; renders מִלְכֹל; Melchol's contempt for David's self-abasement; the verb sharply contrasts her scorn with David's joyful self-humbling before YHWH.

## αὐτόν

him

Accusative

*direct object of ἐξουδένωσεν (David)*

→ participant reference

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

## ἐν

in

*preposition + dative (locative: inward seat of contempt)*

→ spatial or relational framing

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

## τῇ

the

Dative

*article (with καρδία)*

→ noun-phrase marking

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

## καρδία

heart

Dative

*dative of place (locative: 'in her heart')*

→ sphere or reference

καρδία: 'heart'; renders לֵב; the inner seat of thought and will; Melchol's contempt is interior and unspoken here, to be voiced openly at v. 20.

## αὐτῆς

her

Genitive

*genitive of possession (Melchol's heart)*

→ relational specification

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

17 καὶ φέρουσιν τὴν κιβωτὸν τοῦ κυρίου καὶ ἀνέθηκαν αὐτὴν εἰς τὸν τόπον αὐτῆς εἰς μέσον τῆς σκηνῆς ἧς ἔπηξεν αὐτῇ Δαυὶδ καὶ ἀνήνεγκεν Δαυὶδ ὅλοκαυτώματα ἐνώπιον κυρίου καὶ εἰρηνικάς

And they bring the ark of the LORD and set it in its place, in the middle of the tent which David had pitched for it; and David offered up whole burnt offerings before the LORD, and peace offerings.

Installation of the ark and the offerings

καὶ φέρουσιν

The historic present φέρουσιν ('they bring') heightens the climactic installation, followed by aorists ἀνέθηκαν ... ἔπηξεν ... ἀνήνεγκεν. The ark is set εἰς τὸν τόπον αὐτῆς ('in its place') within the tent David pitched, and the cult is inaugurated with ὅλοκαυτώματα ('whole burnt offerings') and εἰρηνικάς ('peace offerings') — the king acting in priestly capacity before YHWH.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

φέρουσιν

they bring

Pres Act Indic 3 Pl · φέρω

*main verb (historic present at the installation)*

→ historic present (vivid narrative immediacy)

φέρω: 'carry / bring'; renders מֵבִיאַ; the historic present marks the climactic moment of installing the ark in its tent.

τὴν

the

Accusative

*article (with κιβωτόν)*

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

*direct object of φέρουσιν*

→ object specification

κιβωτός: 'ark' (see v. 2).

τοῦ

of the

Genitive

*article (with κυρίου)*

→ noun-phrase marking

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

κυρίου

of the LORD

Genitive

*genitive of possession*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἀνέθηκαν

set up / placed

Aor Act Indic 3 Pl · ἀνατίθημι

*main verb (placing the ark)*

→ constative aorist (the ark set in place)

ἀνατίθημι: 'set up / place / dedicate'; renders מִשָּׁבַח / גִּבְעָה; the verb of installing the ark in its appointed spot within the tent.

αὐτήν

it

Accusative

*direct object of ἀνέθηκαν (the ark)*

→ participant reference

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

εἰς

in / into

*preposition + accusative (goal / location)*

→ spatial or relational framing

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

τὸν

the

Accusative

*article (with τόπον)*

→ noun-phrase marking

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

τόπον

place

Accusative

*accusative object of εἰς ('in its place')*

→ object specification

τόπος: 'place / spot' (see v. 8); the appointed resting-place of the ark within the tent.

## αὐτῆς

its

Genitive

*genitive of possession ('its place', referring to the ark)*

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('its place', referring to the ark).

## εἰς

in / into

*preposition + accusative (further specification)*

→ spatial or relational framing

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

## μέσον

middle / midst

Accusative

*accusative object of εἰς ('in the midst of')*

→ object specification

μέσος (neut. μέσον): 'middle / midst'; εἰς μέσον τῆς σκηνῆς ('in the middle of the tent') specifies the central, honored position of the ark.

## τῆς

of the

Genitive

*article (with σκηνῆς)*

→ noun-phrase marking

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

## σκηνῆς

tent

Genitive

*genitive of relationship (with μέσον: 'midst of the tent')*

→ relational specification

σκηνῆς: 'tent / tabernacle'; renders **לִּהְיוֹן**; the special tent David pitched for the ark in Jerusalem (distinct from the Mosaic tabernacle at Gibeon).

## ἣς

which

Genitive

*relative pronoun (object of ἔπηξεν; antecedent σκηνῆς)*

→ relational specification

ὅς, ἥ, ὅ (gen. ἣς): relative pronoun, attracted to the genitive of its antecedent σκηνῆς; introduces the clause 'which David pitched.'

## ἔπηξεν

pitched / set up

Aor Act Indic 3 Sg · πήγνυμι

*verb of relative clause (David's pitching of the tent)*

→ constative aorist (the tent erected)

πήγνυμι: 'fix / pitch / set up'; renders **וַיִּבֶן** (of a tent); David himself prepared the tent to house the ark.

## αὐτῇ

for it

Dative

*dative of advantage ('for it', i.e. the ark)*

→ participant reference or interest

αὐτῇ (dat. αὐτῇ): the dative of advantage refers to the ark — the tent was pitched 'for it.'

## Δαυιδ

David

*subject of ἔπηξεν (indeclinable proper noun)*

→ participant identification

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

## καὶ

and

*coordinate 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's sacrificial offering)*

→ constative aorist (the offerings made)

ἀναφέρω: 'bring up / offer up'; renders **וַיִּזְרֹק** (of sacrifice); the technical verb for presenting burnt offerings on the altar; David functions in a priestly-royal role.

## Δαυιδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

## ὅλοκαυτώματα

whole burnt offerings

Accusative

*direct object of ἀνήνεγκεν*

→ object specification

ὅλοκαύτωμα: 'whole burnt offering / holocaust'; renders חֹלֶבֶת; the offering wholly consumed on the altar, signifying total dedication to YHWH.

## ἐνώπιον

before

*preposition + genitive ('before the LORD')*

→ spatial or relational framing

ἐνώπιον: 'before' (see v. 5); the offerings are made in the LORD's presence at the installed ark.

## κυρίου

of the LORD

Genitive

*genitive object of ἐνώπιον*

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

## 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 ὅλοκαυτώματα)*

→ object specification

εἰρηνικός (fem. pl. εἰρηνικάς, sc. θυσίας): 'peace / well-being offerings'; renders עֹלֶת; the shared sacrificial meal of communion, signifying restored fellowship and celebration — fitting the joy of the ark's enthronement.

## 18 καὶ συνετέλεσεν Δαυὶδ συναναφέρων τὰς ὀλοκαυτώσεις καὶ τὰς εἰρηνικὰς καὶ εὐλόγησεν τὸν λαὸν ἐν ὀνόματι κυρίου τῶν δυνάμεων

And when David had finished offering up the whole burnt offerings and the peace offerings, he blessed the people in the name of the LORD of hosts.

Completion of sacrifice and priestly blessing καὶ συνετέλεσεν Δαυὶδ

The aorist συνετέλεσεν with the supplementary participle συναναφέρων ('finished offering up') marks the conclusion of the sacrificial act, and εὐλόγησεν τὸν λαόν ... ἐν ὀνόματι κυρίου τῶν δυνάμεων ('blessed the people in the name of the LORD of hosts') casts David in a priestly-mediatorial role (cf. Melchizedek, Aaron). The throne-title κύριος τῶν δυνάμεων bracket-echoes v. 2.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

συνετέλεσεν

finished / completed

Aor Act Indic 3 Sg · συντελέω

*main verb (completion of the offerings)*

→ constative aorist (the sacrifice concluded)

συντελέω: 'complete / finish / accomplish'; renders ἵλθ; marks the end of the sacrificial sequence, transitioning to the blessing and distribution.

Δαυὶδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

συναναφέρων

offering up (together)

Pres Act Part Nom Sg Masc · συναναφέρω

*supplementary participle (complementing συνετέλεσεν: 'finished offering')*

→ descriptive present participle (the action being completed)

συναναφέρω: 'offer up together / bring up with'; an intensive compound of ἀναφέρω (v. 17); the participle specifies what David completed — the offering up of the sacrifices.

τὰς

the

Accusative

article (with ὁλοκαυτώσεις)

→ noun-phrase marking

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

ὁλοκαυτώσεις

whole burnt offerings

Accusative

direct object of συναναφέρων

→ object specification

ὁλοκαυτώσις; 'whole burnt offering' (a variant form of ὁλοκαύτωμα, v. 17); renders תָּזַב; the offering wholly burnt to YHWH.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (with εἰρηνικάς)

→ noun-phrase marking

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

εἰρηνικάς

peace offerings

Accusative

direct object of συναναφέρων (coordinate)

→ object specification

εἰρηνικός; 'peace offering' (see v. 17); the communion sacrifice of well-being.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (David blesses the people)

→ constative aorist (the blessing pronounced)

εὐλογέω; 'bless' (see v. 11); here David, in priestly-royal role, pronounces blessing over the assembled people in YHWH's name.

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαὸν

people

Accusative

direct object of εὐλόγησεν

→ object specification

λαός; 'people' (see v. 2); the covenant assembly David blesses.

ἐν

in

preposition + dative (instrumental/authority: 'in the name')

→ spatial or relational framing

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

ὀνόματι

name

Dative

dative of means/authority ('in the name of')

→ sphere or reference

ὄνομα (dat. ὀνόματι); 'name' (see v. 2); to bless 'in the name of the LORD' (ἐν ὀνόματι κυρίου) is to invoke YHWH's own authority and presence over the people.

κυρίου

of the LORD

Genitive

genitive (the name belonging to the LORD)

→ relational specification

κύριος; rendering of the Tetragrammaton יהוה; with τῶν δυνάμεων the throne-title 'LORD of hosts' echoes v. 2, framing the chapter's worship.

τῶν

of the

Genitive

article (with δυνάμεων)

→ noun-phrase marking

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

δυνάμεων

of hosts / powers

Genitive

genitive (military-cosmic title: 'of hosts')

→ relational specification

δύναμις (pl. δυνάμεων): 'host / power' (see v. 2); κύριος τῶν δυνάμεων renders יְיָ מְלִיכָא ('LORD of hosts').

19 καὶ διεμέρισεν παντὶ τῷ λαῷ εἰς πᾶσαν τὴν δύναμιν τοῦ Ἰσραὴλ ἀπὸ Δαν ἕως Βηρσαβее ἀπὸ ἀνδρὸς ἕως γυναικὸς ἐκάστω κολλυρίδα ἄρτου καὶ ἐσχαρίτην καὶ λάγανον ἀπὸ τηγάνου καὶ ἀπῆλθεν πᾶς ὁ λαὸς ἕκαστος εἰς τὸν οἶκον αὐτοῦ

And he distributed to all the people, to the whole host of Israel, from Dan to Bersabee, from man to woman, to each a loaf of bread and a baked cake and a griddle-cake from the pan; and all the people departed, each to his own house.

Royal largesse: distribution of food to the people

καὶ διεμέρισεν

The aorist διεμέρισεν ('he distributed') caps David's beneficence: the merism ἀπὸ Δαν ἕως Βηρσαβее ('from Dan to Bersabee') and ἀπὸ ἀνδρὸς ἕως γυναικὸς ('from man to woman') stress the total inclusiveness of the gift. The threefold portion (loaf, baked cake, griddle-cake) is festal provision. The closing ἀπῆλθεν ... ἕκαστος εἰς τὸν οἶκον αὐτοῦ ('each departed to his own house') dismisses the assembly and pivots to the private scene with Melchol (v. 20).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

διεμέρισεν

distributed / divided out

Aor Act Indic 3 Sg · διαμερίζω

*main verb (the distribution of food)*

→ constative aorist (the largesse given)

διαμερίζω: 'divide / distribute / apportion'; renders ρῶγ; David distributes festal portions to the whole assembly — kingship expressed as generosity.

παντὶ

all

Dative

*attributive adjective (modifying τῷ λαῷ)*

→ sphere or reference

πᾶς: 'all' (see v. 2); παντὶ τῷ λαῷ ('to all the people') marks the comprehensiveness of the distribution.

τῷ

the

Dative

*article (with λαῷ)*

→ noun-phrase marking

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

λαῷ

people

Dative

*dative indirect object ('to the people')*

→ sphere or reference

λαός: 'people' (see v. 2); the recipients of David's gift.

εἰς

to / for

*preposition + accusative (extent / distribution)*

→ spatial or relational framing

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

πᾶσαν

whole / all

Accusative

*attributive adjective (modifying δύναμιν)*

→ object specification

πᾶς: 'all / whole'; πᾶσαν τὴν δύναμιν ('the whole host') extends the gift to the entire multitude.

τὴν

the

Accusative

*article (with δύναμιν)*

→ noun-phrase marking

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

δύναμιν

host / multitude

Accusative

*accusative object of εἰς ('to the whole host')*

→ object specification

δύναμις: 'host / multitude / army'; here the assembled multitude of Israel (cf. the throne-title δυνάμεων, vv. 2, 18); the gathered people as a 'host.'

τοῦ

of

Genitive

*article (with Ἰσραηλ)*

→ noun-phrase marking

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

Ἰσραηλ

Israel

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

→ participant identification

Ἰσραηλ: indeclinable (see v. 1).

ἀπὸ

from

*preposition + genitive (start of geographic merism)*

→ spatial or relational framing

ἀπό: with ἕως forms the merism ἀπὸ Δαν ἕως Βηρσαβее ('from Dan to Beersheba'), the standard idiom for the whole land of Israel from north to south.

Δαν

Dan

genitive object of *ἀπό* (indeclinable place-name)

→ participant identification

Δαν: transliteration of Hebrew דָּן (Dan); indeclinable in the LXX; the northernmost city, the north pole of the land-merism.

ἕως

to / as far as

preposition + genitive (end of merism)

→ spatial or relational framing

ἕως: 'as far as'; completes the north-south merism.

Βηρσαβее

Bersabee

genitive object of *ἕως* (indeclinable place-name)

→ participant identification

Βηρσαβее: transliteration of Hebrew בְּרֶשֶׁת בְּעִשְׂבִּי (Beersheba); indeclinable in the LXX; the southernmost city, the south pole of the land-merism.

ἀπὸ

from

preposition + genitive (start of second merism: gender)

→ spatial or relational framing

ἀπό: with *ἕως* forms a second merism ἀπὸ ἀνδρὸς ἕως γυναικός ('from man to woman'), stressing total inclusion of both sexes.

ἀνδρὸς

man

Genitive

genitive object of *ἀπό* ('from man')

→ relational specification

ἀνὴρ (gen. ἀνδρὸς): 'man / male'; renders *אִישׁ*; one pole of the gender-merism.

ἕως

to

preposition + genitive (end of gender-merism)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition + genitive (end of gender-merism).

γυναικὸς

woman

Genitive

genitive object of *ἕως* ('to woman')

→ relational specification

γυνή (gen. γυναικός): 'woman' (see Exodus 11:2); renders *אִשָּׁה*; the other pole of the gender-merism — every Israelite without exception receives a portion.

ἐκάστῳ

to each

Dative

distributive dative ('to each one')

→ sphere or reference

ἐκάστος: 'each / every one'; distributive — every individual receives the threefold portion.

κολλυρίδα

loaf / cake

Accusative

direct object of *διεμέρισεν* ('a loaf')

→ object specification

κολλυρίς: 'small loaf / round cake'; renders *לֶחֶם קָטָן*; the first item of the festal portion.

ἄρτου

of bread

Genitive

genitive of material (modifying *κολλυρίδα*: 'loaf of bread')

→ relational specification

ἄρτος: 'bread / loaf'; renders *לֶחֶם*; the staple of the portion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐσχαρίτην

a baked cake

Accusative

direct object of *διεμέρισεν* (coordinate portion)

→ object specification

ἐσχαρίτης: 'cake baked on the hearth / griddle-cake'; from *ἐσχάρα* ('hearth'); a portion of baked food; the exact Hebrew term is uncertain (perhaps *רֶשֶׁת אֵל*, 'a portion of meat/dates').

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

λάγανον

a griddle-cake / wafer

Accusative

*direct object of διεμέρισεν (third portion)*

→ object specification

λάγανον: 'thin cake / wafer / pancake'; renders ἡ ψῆψῆ ('raisin-cake'); a thin baked delicacy completing the threefold festal gift.

ἀπὸ  
from

*preposition + genitive (source / means of baking)*

→ spatial or relational framing

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

τηγάνου

the pan / griddle

Genitive

*genitive object of ἀπό ('from the pan')*

→ relational specification

τήγανον: 'frying-pan / griddle'; the cooking vessel from which the λάγανον comes, specifying its mode of preparation.

καὶ  
and

*narrative conjunction (dismissal of the assembly)*

→ discourse linkage or contrast

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

ἀπῆλθεν

departed

Aor Act Indic 3 Sg · ἀπέρχομαι

*main verb (the people disperse)*

→ constative aorist (the assembly dismissed)

ἀπέρχομαι: 'go away / depart'; renders ἦλθεν; closes the public celebration as the people return home, pivoting to the private David-Melchol scene.

πᾶς  
all

Nominative

*attributive adjective (modifying ὁ λαός)*

→ participant prominence

πᾶς: 'all' (see v. 2).

ὁ  
the

Nominative

*article (with λαός)*

→ noun-phrase marking

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

λαὸς  
people

Nominative

*subject of ἀπῆλθεν*

→ participant prominence

λαός: 'people' (see v. 2).

ἕκαστος

each one

Nominative

*appositional subject (distributive: 'each')*

→ participant prominence

ἕκαστος: 'each' (see above); distributive apposition — each individual goes to his own house.

εἰς  
to

*preposition + accusative (goal)*

→ spatial or relational framing

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

τὸν  
the

Accusative

*article (with οἶκον)*

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of εἰς ('to his house')

→ object specification

οἶκος: 'house / home' (see v. 3); each returns to his own dwelling.

αὐτοῦ

his

Genitive

genitive of possession ('his own house')

→ relational specification

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

20 καὶ ἐπέστρεψεν Δαυὶδ εὐλογῆσαι τὸν οἶκον αὐτοῦ καὶ ἐξῆλθεν Μελχολ ἡ θυγάτηρ Σαουλ εἰς ἀπάντησιν Δαυὶδ καὶ εὐλόγησεν αὐτὸν καὶ εἶπεν τί δεδόξασται σήμερον ὁ βασιλεὺς Ἰσραὴλ ὃς ἀπεκαλύφθη σήμερον ἐν ὀφθαλμοῖς παιδισκῶν τῶν δούλων ἑαυτοῦ καθὼς ἀποκαλύπτεται ἀποκαλυφθεὶς εἰς τῶν ὀρχουμένων

And David returned to bless his own house; and Melchol the daughter of Saul came out to meet David, and she blessed him and said, 'How the king of Israel has glorified himself today, who exposed himself today in the eyes of the slave-girls of his servants, as one of the dancers shamelessly uncovers himself!'

Confrontation: Melchol's sarcastic rebuke

καὶ ἐπέστρεψεν Δαυὶδ

David returns 'to bless his own house' (εὐλογῆσαι), but is met by Melchol's mock-blessing (εὐλόγησεν αὐτόν, ironic) and biting sarcasm. The exclamatory τί δεδόξασται ('how he has glorified himself!') and the play on ἀποκαλύπτω ('uncover / expose', thrice) cast David's cultic dance as vulgar self-exposure before slave-girls — Melchol's aristocratic Saulide contempt fully voiced.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐπέστρεψεν

returned

Aor Act Indic 3 Sg · ἐπιστρέφω

*main verb (David's return home)*

→ constative aorist (the act of returning)

ἐπιστρέφω: 'turn back / return'; renders βίψ; David returns from the public celebration to his household.

Δαυιδ

David

*subject (indeclinable proper noun)*

→ participant identification

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

εὐλογῆσαι

to bless

Aor Act Inf · εὐλογέω

*infinitive of purpose (why David returned)*

→ telic aorist infinitive (purpose: to bless his house)

εὐλογέω: 'bless' (see v. 11); David's intent to bless his own household parallels his blessing of the people (v. 18) — the irony being that he is met with Melchol's mock-blessing instead.

τὸν

the

Accusative

*article (with οἶκον)*

→ noun-phrase marking

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

οἶκον

house / household

Accusative

*direct object of εὐλογῆσαι*

→ object specification

οἶκος: 'house / household' (see v. 3); David's own family.

αὐτοῦ

his

Genitive

*genitive of possession ('his own house')*

→ relational specification

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

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb (Melchol's confrontation)*

→ constative aorist (the act of coming out)

ἐξέρχομαι: 'go out / come out'; renders ἔβη; Melchol comes out to meet David — an aggressive, confrontational approach setting up her rebuke.

Μελχολ

Melchol

*subject (indeclinable proper noun)*

→ participant identification

Μελχολ: Michal (see v. 16).

ἡ

the

Nominative

*article (with θυγάτηρ)*

→ noun-phrase marking

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

θυγάτηρ

daughter

Nominative

*nominative in apposition to Μελχολ*

→ participant prominence

θυγάτηρ: 'daughter' (see v. 16); again 'daughter of Saul,' aligning her with the rejected dynasty.

Σαουλ

of Saul

*genitive of relationship (indeclinable)*

→ participant identification

Σαουλ: Saul (see v. 16).

εἰς

to / for

*preposition + accusative (purpose: 'to meet')*

→ spatial or relational framing

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

ἀπάντησιν

a meeting / encounter

Accusative

*accusative object of εἰς (idiom: 'to meet')*

→ object specification

ἀπάντησις: 'meeting / encounter'; renders **תִּקְרָן**; the idiom εἰς ἀπάντησιν ('to meet') is the standard LXX rendering — here a hostile rather than welcoming encounter.

Δαυιδ

David

*genitive/objective with ἀπάντησιν (indeclinable: 'to meet David')*

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as genitive/objective with ἀπάντησιν (indeclinable: 'to meet David').

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

εὐλόγησεν

blessed (ironically)

Aor Act Indic 3 Sg · εὐλογέω

*main verb (Melchol's mock-greeting)*

→ constative aorist (ironic 'blessing')

εὐλογέω: 'bless' (see v. 11); here heavily ironic — Melchol's 'blessing' is the sarcastic greeting that introduces her stinging rebuke (a euphemistic usage, as 'bless' can mask its opposite, cf. 3 Kgdms 21:10).

αὐτόν

him

Accusative

*direct object of εὐλόγησεν (David)*

→ participant reference

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

καὶ

and

*coordinate 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 (introducing Melchol's speech)*

→ constative aorist (the speech-act)

λέγω (aor. εἶπεν): 'say'; introduces Melchol's sarcastic rebuke.

τί

how!

Accusative

*exclamatory/interrogative accusative (adverbial: 'how!')*

→ participant reference

τίς, τί: interrogative pronoun; here exclamatory-adverbial ('how!'), rendering **הַמֶּלֶךְ** in its exclamatory force — dripping with sarcasm: 'how the king has covered himself with glory today!'

δεδόξασται

has been glorified / honored himself

Perf Mid/Pass Indic 3 Sg · δοξάζω

*main verb of Melchol's exclamation*

→ resultative perfect (state of 'glory' achieved — sarcastically)

δοξάζω: 'glorify / honor'; renders **כָּבוֹד**; the perfect δεδόξασται ('has gotten himself honor') is bitterly ironic — Melchol means David has disgraced, not glorified, himself; David turns the word against her at v. 22 (δοξασθῆναι).

σήμερον

today

*adverb of time*

→ clausal contribution

σήμερον: 'today'; renders **הַיּוֹם**; the repeated σήμερον (x2) sharpens the immediacy of the day's spectacle.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject of δεδόξασται

→ participant prominence

βασιλεύς: 'king' (see v. 12); 'the king of Israel' — Melchol uses the royal title to heighten the supposed indignity of David's behavior.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable (see v. 1).

ὅς

who

Nominative

relative pronoun (subject of ἀπεκαλύφθη)

→ participant reference

ὅς: relative pronoun; introduces the accusing clause describing David's self-exposure.

ἀπεκαλύφθη

exposed himself / was uncovered

Aor Pass Indic 3 Sg · ἀποκαλύπτω

verb of relative clause (David's 'exposure')

→ constative aorist passive (reflexive: 'uncovered himself')

ἀποκαλύπτω: 'uncover / reveal / expose'; renders הִגָּלַג; the passive/reflexive 'uncovered himself' charges David with indecent self-exposure during his vigorous dance; the verb is hammered three times in vv. 20–22, the chapter's lexical battleground.

σήμερον

today

adverb of time (repeated)

→ clausal contribution

σήμερον: 'today' (see above).

ἐν

in

preposition + dative (locative: 'in the eyes of')

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative of place (idiom: 'in the eyes of' = in the sight of)

→ sphere or reference

ὀφθαλμός: 'eye'; ἐν ὀφθαλμοῖς ('in the eyes of') renders עֵינַי, a Hebraism for 'in the sight/presence of.'

παιδισκῶν

slave-girls / maidservants

Genitive

genitive (whose eyes: 'of the slave-girls')

→ relational specification

παιδίσκη: 'female slave / maidservant'; renders הַתַּפְּסָה / הַתַּפְּסָה; Melchol's contemptuous emphasis — the king exposed himself before the lowliest women, the slave-girls of his own servants.

τῶν

of the

Genitive

article (with δούλων)

→ noun-phrase marking

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

δούλων

servants / slaves

Genitive

genitive of possession (the slave-girls' masters)

→ relational specification

δούλος: 'slave / servant'; renders תַּפְּסָה; the παιδίσκαι belong to David's δούλοι — a doubly demeaning detail in Melchol's eyes.

ἐαυτοῦ

his own

Genitive

reflexive genitive of possession (David's own servants)

→ relational specification

ἐαυτοῦ: reflexive pronoun 'his own'; refers back to David — the king exposed before the slave-girls of his own servants.

καθώς

as / just as

*comparative conjunction (introducing the simile)*

→ discourse linkage or contrast

καθώς: 'as / just as'; renders ὡς; introduces Melchol's degrading comparison — David behaving like a vulgar dancer.

ἀποκαλύπτεται

uncovers himself

Pres Mid/Pass Indic 3 Sg · ἀποκαλύπτω

*verb of the comparative clause (habitual present)*

→ customary present (what such a dancer typically does)

ἀποκαλύπτω: 'uncover / expose' (see above); the present depicts the habitual indecent self-exposure of a low dancer — the demeaning model to which Melchol likens the king.

ἀποκαλυφθεῖς

shamelessly exposing himself

Aor Pass Part Nom Sg Masc · ἀποκαλύπτω

*participle (intensifying the verb: figura etymologica)*

→ aorist passive participle (reinforcing the exposure)

ἀποκαλύπτω: the cognate participle ἀποκαλύπτεται ... ἀποκαλυφθεῖς is a Hebraizing figura etymologica (rendering the infinitive absolute τολᾷ τολᾷ) intensifying the charge: 'one who utterly/shamelessly exposes himself'

εἷς

one

Nominative

*predicate nominative ('one of the dancers')*

→ measure or count

εἷς, μία, ἓν: 'one'; David is likened to 'one of the [vulgar] dancers' — the climax of Melchol's insult.

τῶν

of the

Genitive

*article (with ὄρχουμένων; partitive)*

→ noun-phrase marking

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

ὄρχουμένων

dancers / those dancing

Pres Mid(Dep) Part Gen Pl Masc · ὀρχέομαι

*substantival participle (partitive genitive: 'of the dancers')*

→ descriptive present participle (substantival)

ὀρχέομαι: 'dance' (see v. 16); the substantival participle τῶν ὄρχουμένων ('the dancers') turns David's worshipful dance into the mark of a common entertainer — the very word that he will reclaim in vindication (ὀρχήσομαι, v. 21).

21 καὶ εἶπεν Δαυιδ πρὸς Μελχολ ἐνώπιον κυρίου ὀρχήσομαι εὐλογητὸς κύριος ὃς ἐξελέξατό με ὑπὲρ τὸν πατέρα σου καὶ ὑπὲρ πάντα τὸν οἶκον αὐτοῦ τοῦ καταστῆσαί με εἰς ἡγούμενον ἐπὶ τὸν λαὸν αὐτοῦ ἐπὶ τὸν Ἰσραηλ καὶ παίξομαι καὶ ὀρχήσομαι ἐνώπιον κυρίου

And David said to Melchol, 'Before the LORD I will dance. Blessed be the LORD who chose me over your father and over all his house, to appoint me as ruler over his people, over Israel; and I will make merry and dance before the LORD.'

David's vindicating reply

καὶ εἶπεν Δαυιδ πρὸς Μελχολ

David rebuts Melchol by reclaiming her insult-words: the emphatic fronted ἐνώπιον κυρίου ὀρχήσομαι ('before the LORD I will dance') turns 'dancer' (v. 20) into a badge of devotion. The doxology εὐλογητὸς κύριος ὃς ἐξελέξατό με ('blessed be the LORD who chose me') grounds his dance in election over Saul's house, and the closing παίξομαι καὶ ὀρχήσομαι ('I will make merry and dance') defiantly affirms the very behavior Melchol despised.

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 (introducing David's reply)*

→ constative aorist (the speech-act)

λέγω (aor. εἶπεν): 'say'; introduces David's vindicating response to Melchol.

Δαυιδ  
David

*subject (indeclinable proper noun)*

→ participant identification

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

πρὸς  
to

*preposition + accusative (direction of speech)*

→ spatial or relational framing

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

Μελχολ

Melchol

accusative object of *πρός* (indeclinable)

→ participant identification

Μελχολ: Michal (see v. 16); the addressee of David's reply.

ἐνώπιον

before

preposition + genitive (emphatically fronted: 'before the LORD')

→ spatial or relational framing

ἐνώπιον: 'before' (see v. 5); the emphatic fronting before ὀρχήσομαι reframes the dance as worship directed to YHWH, answering Melchol's charge of vulgarity.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

ὀρχήσομαι

I will dance

Fut Mid(Dep) Indic 1 Sg · ὀρχέομαι

main verb (David's defiant affirmation)

→ volitive/predictive future (resolve to dance)

ὀρχέομαι: 'dance' (see v. 16); David reclaims the word Melchol used to demean him (τῶν ὀρχουμένων, v. 20), turning the insult into a vow of continued worship.

εὐλογητός

blessed

Nominative

predicate adjective (in the doxology: 'blessed be the LORD')

→ participant prominence

εὐλογητός: 'blessed / worthy of praise'; renders בָּרוּךְ; the doxological adjective opens a blessing-formula praising YHWH for David's election — a genuine blessing answering Melchol's mock-blessing (v. 20).

κύριος

LORD

Nominative

subject of the doxology

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the object of David's praise.

ὃς

who

Nominative

relative pronoun (subject of ἐξελέξατο)

→ participant reference

ὃς: relative pronoun; introduces the ground of the blessing — YHWH's choice of David.

ἐξελέξατο

chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

verb of relative clause (the LORD's election of David)

→ constative aorist (the act of election)

ἐκλέγομαι: 'choose / select'; renders יָבַח; the language of divine election — YHWH chose David over Saul's house; this is the theological heart of David's defense.

με

me

Accusative

direct object of ἐξελέξατο

→ participant reference

ἐγώ (acc. με): the chosen one — David.

ὕπὲρ

over / above

preposition + accusative (comparison: 'over / in preference to')

→ spatial or relational framing

ὕπὲρ + acc.: 'above / beyond / in preference to'; renders מִן in comparative force — YHWH chose David in preference to Saul's house.

τὸν

the

Accusative

article (with πατέρα)

→ noun-phrase marking

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

πατέρα

father

Accusative

accusative object of ὑπὲρ ('over your father')

→ object specification

πατήρ: 'father'; renders אָב; 'your father' = Saul, the rejected king whom YHWH passed over for David.

σου

your

Genitive

*genitive of possession (Melchol's father)*

→ relational specification

σύ (gen. σου): 'your'; pointedly reminds Melchol that her own father was the rejected king.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ὕπὲρ

over

*preposition + accusative (comparison, repeated)*

→ spatial or relational framing

ὕπὲρ: meaning 'over'; here it marks the relation signaled by preposition + accusative (comparison, repeated).

πάντα

all

Accusative

*attributive adjective (modifying οἶκον)*

→ object specification

πᾶς: 'all' (see v. 2); 'all his house' = the entire Saulide dynasty over which David was chosen.

τὸν

the

Accusative

*article (with οἶκον)*

→ noun-phrase marking

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

οἶκον

house

Accusative

*accusative object of ὑπὲρ ('over all his house')*

→ object specification

οἶκος: 'house / dynasty' (see v. 3); here the house of Saul.

αὐτοῦ

his

Genitive

*genitive of possession (Saul's house)*

→ relational specification

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

τοῦ

to / in order to

Genitive

*article governing the infinitive of purpose*

→ noun-phrase marking

τοῦ + infinitive: articular genitive infinitive of purpose ('to appoint me').

καταστήσῃ

to appoint / establish

Aor Act Inf · καθίστημι

*infinitive of purpose (the goal of election)*

→ telic aorist infinitive (purpose: to make David ruler)

καθίστημι: 'appoint / establish / set in office'; renders יָשַׁב / יָצַח (of installing a ruler); states the purpose of the divine election — to make David ἡγούμενος over Israel.

με

me

Accusative

*accusative subject of the infinitive (David appointed)*

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive (David appointed).

εἰς

as / to be

*preposition + accusative (predicative: 'as ruler')*

→ spatial or relational framing

εἰς + acc.: predicative ('as / to be'), a Hebraism (לְ-) — appointed 'as ruler'!

ἡγούμενον

ruler / leader

Pres Mid(Dep) Part Acc Sg Masc · ἡγέομαι

*substantial participle (predicate of καταστήσῃ: 'as ruler')*

→ substantial present participle ('leader')

ἡγέομαι: 'lead / govern'; the substantial participle ἡγούμενος ('leader / ruler') renders ἡγούμενος ('prince / ruler-designate'); a favored Davidic title (cf. 2 Kgdms 5:2), stressing covenantal appointment rather than mere kingship.

ἐπὶ

over

*preposition + accusative (rule over)*

→ spatial or relational framing

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

τὸν

the

Accusative

*article (with λαόν)*

→ noun-phrase marking

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

λαόν

people

Accusative

*accusative object of ἐπὶ ('over the people')*

→ object specification

λαός: 'people' (see v. 2); 'his people' = YHWH's covenant people Israel, over whom David is made ruler.

αὐτοῦ

his

Genitive

*genitive of possession (YHWH's people)*

→ relational specification

αὐτοῦ: refers to YHWH — Israel is the LORD's people, entrusted to David's rule.

ἐπὶ

over

*preposition + accusative (epexegetical repetition)*

→ spatial or relational framing

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

τὸν

the

Accusative

*article (with Ἰσραηλ)*

→ noun-phrase marking

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

Ἰσραηλ

Israel

*accusative object of ἐπὶ (epexegetical: 'over Israel')*

→ participant identification

Ἰσραηλ: indeclinable (see v. 1); the epexegetical 'over Israel' clarifies 'his people.'

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

παίξομαι

I will make merry / play

Fut Mid(Dep) Indic 1 Sg · παίζω

*main verb (David's defiant resolve)*

→ volitive future (resolve to celebrate)

παίζω: 'play / make merry / dance' (see v. 5); David vows to continue the festal 'play' — reclaiming the celebratory keynote of the procession against Melchol's scorn.

καὶ

and

*coordinate conjunction*

→ discourse linkage or contrast

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

ὀρχήσομαι

I will dance

Fut Mid(Dep) Indic 1 Sg · ὀρχέομαι

*main verb (emphatic restatement of the vow)*

→ volitive future (resolve to dance)

ὀρχέομαι: 'dance' (see v. 16); the repeated ὀρχήσομαι (cf. the verse's opening) forms an emphatic inclusio around David's reply — his dancing is settled worship.

ἐνώπιον

before

*preposition + genitive ('before the LORD')*

→ spatial or relational framing

ἐνώπιον: 'before' (see v. 5); the closing ἐνώπιον κυρίου seals David's point — all his exuberance is Godward worship.

κυρίου

of the LORD

Genitive

*genitive object of ἐνώπιον*

→ relational specification

κύριος: rendering of the Tetragrammaton  
יהוה.

## 22 καὶ ἀποκαλυφθήσομαι ἔτι οὕτως καὶ ἔσομαι ἀχρεῖος ἐν ὀφθαλμοῖς σου καὶ μετὰ τῶν παιδισκῶν ὧν εἶπάς με δοξασθῆναι

And I will yet be more uncovered than this, and I will be worthless in your eyes; yet with the slave-girls of whom you spoke, by them I shall be held in honor.

**Intensification of David's vindication**

καὶ ἀποκαλυφθήσομαι ἔτι

David doubles down: ἀποκαλυφθήσομαι ἔτι οὕτως ('I will be even more uncovered than this') seizes Melchol's loaded verb and intensifies it. He accepts being ἀχρεῖος ('worthless') in her eyes, but flips her insult about the slave-girls — by those very παιδίσκαι he expects to be δοξασθῆναι ('held in honor'). The verse turns Melchol's two sneers (exposure, slave-girls) into the grounds of David's honor.

καὶ

and

*narrative conjunction (continuing David's speech)*

→ discourse linkage or contrast

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

ἀποκαλυφθήσομαι

I will be uncovered / humble myself

Fut Pass Indic 1 Sg · ἀποκαλύπτω

*main verb (David embraces self-abasement)*

→ predictive/volitive future (willing further self-humbling)

ἀποκαλύπτω: 'uncover / expose / humble' (see v. 20); David seizes Melchol's own verb and embraces it as voluntary self-humbling before YHWH — willing to be even more 'exposed' in lowly worship.

ἔτι

still / yet more

*adverb (intensifying: 'yet more')*

→ clausal contribution

ἔτι: 'still / yet / further'; renders τίγ; intensifies David's resolve — he will go even further in self-abasement.

οὕτως

than this / thus

*adverb of manner (comparison: 'like this / than this')*

→ adverbial qualification

οὕτως: 'thus / in this way'; with ἔτι ('yet more thus') it means David will be humbled even beyond today's display.

καὶ  
and

*coordinate conjunction*

→ discourse linkage or contrast

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

ἔσομαι

I will be

Fut Mid(Dep) Indic 1 Sg · εἰμί

*main verb (predicate: 'I will be worthless')*

→ predictive future (accepted self-assessment)

εἰμί (fut. ἔσομαι): 'be'; David accepts the role of being 'worthless' in Melchol's estimation as the price of his devotion.

ἀχρεῖος

worthless / base

Nominative

*predicate adjective (with ἔσομαι: 'be worthless')*

→ participant prominence

ἀχρεῖος: 'useless / worthless / base'; renders לָחֵץ ('lowly / abased'); David willingly embraces lowliness in Melchol's eyes — a deliberate inversion of her charge that he disgraced himself.

ἐν  
in

*preposition + dative (locative: 'in your eyes')*

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

*dative of place (idiom: 'in the eyes of')*

→ sphere or reference

ὀφθαλμός: 'eye' (see v. 20); ἐν ὀφθαλμοῖς σου ('in your eyes') = in Melchol's estimation.

σου

your

Genitive

*genitive of possession (Melchol's eyes)*

→ relational specification

σύ (gen. σου): 'your'; David contrasts Melchol's contemptuous view with the honor he expects from the lowly.

καὶ

and / yet

*coordinate conjunction (adversative force: 'but / yet')*

→ discourse linkage or contrast

καί: here with adversative nuance ('yet / but'), contrasting Melchol's scorn with the slave-girls' honor.

μετά

with / among

*preposition + genitive (association: 'with / among')*

→ spatial or relational framing

μετά + gen.: 'with / among'; here the slave-girls are the company among whom David will be honored — the inversion of Melchol's snobbery.

τῶν

the

Genitive

*article (with παιδισκῶν)*

→ noun-phrase marking

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

παιδισκῶν

slave-girls / maidservants

Genitive

*genitive object of μετά ('with the slave-girls')*

→ relational specification

παιδίσκη: 'maidservant / slave-girl' (see v. 20); David takes Melchol's contemptuous reference and makes the slave-girls the very ones who will honor him — a reversal of social valuation grounded in humble worship.

ᾧν

of whom

Genitive

*relative pronoun (genitive; antecedent παιδισκῶν)*

→ relational specification

ὅς (gen. pl. ᾧν): relative pronoun, genitive by attraction to παιδισκῶν; 'of whom you spoke.'

εἶπας

you spoke

Aor Act Indic 2 Sg · λέγω

*verb of relative clause (Melchol's earlier words)*

→ constative aorist (Melchol's prior speech)

λέγω (aor. εἶπας): 'say'; refers back to Melchol's sarcastic words in v. 20 about the slave-girls — David quotes her insult to overturn it.

με

me

Accusative

accusative subject of the infinitive δοξασθῆναι

→ participant reference

ἐγώ (acc. με): David himself, the one to be honored.

δοξασθῆναι

to be held in honor / glorified

Aor Pass Inf · δοξάζω

infinitive (content of expectation: 'that I will be honored')

→ aorist passive infinitive (anticipated honor)

δοξάζω: 'glorify / honor' (see v. 20); David completes the inversion — Melchol said he 'gloried' (δεδόξασται) shamefully, but by the very slave-girls he will truly be δοξασθῆναι ('honored'); true honor comes through humble worship, not royal dignity.

## 23 καὶ τῇ Μελχολ θυγατρὶ Σαουλ οὐκ ἐγένετο παιδίον ἕως τῆς ἡμέρας τοῦ ἀποθανεῖν αὐτήν

And to Melchol the daughter of Saul there was no child, to the day of her death.

**Narratorial verdict: Melchol's childlessness (closure)**

καὶ τῇ Μελχολ

The chapter ends with a terse narratorial judgment. The construction οὐκ ἐγένετο παιδίον ('there was no child') with the dative τῇ Μελχολ (dative of possession) and the appositive 'daughter of Saul' seals the dynastic significance: the line of Saul produces no heir through Melchol. The temporal ἕως τῆς ἡμέρας τοῦ ἀποθανεῖν αὐτήν ('to the day of her death') makes the childlessness permanent — Saul's house has no future against David's chosen kingship.

καὶ

and

narrative conjunction (closing verdict)

→ discourse linkage or contrast

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

τῇ

to the

Dative

article (with Μελχολ; dative of possession)

→ noun-phrase marking

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

Μελχολ

Melchol

dative of possession (indeclinable: 'to Melchol')

→ participant identification

Μελχολ: Michal (see v. 16); the dative of possession ('to Melchol there was no child') is the standard idiom for childlessness.

θυγατρὶ

daughter

Dative

dative in apposition to Μελχολ

→ sphere or reference

θυγάτηρ (dat. θυγατρὶ): 'daughter' (see v. 16); the final 'daughter of Saul' underlines that it is Saul's line, through Melchol, that comes to a dead end.

## Σαουλ

of Saul

*genitive of relationship (indeclinable)*

→ participant identification

Σαουλ: Saul (see v. 16); the rejected king whose dynasty fails to continue.

## οὐκ

not

*negative particle (negating ἐγένετο)*

→ discourse linkage or contrast

οὐ (οὐκ before vowel): the negative of fact; there was no child.

## ἐγένετο

there was / came to be

Aor Mid(Dep) Indic 3 Sg · γίνομαι

*main verb (existential: 'there was no child')*

→ constative aorist (the settled fact of childlessness)

γίνομαι: 'become / come to be / be born'; with the dative of possession and οὐκ, the existential ('to Melchol there came no child') states her permanent childlessness — whether by divine judgment or David's estrangement, the narrative leaves the dynastic point unmistakable.

## παιδίον

child

Nominative

*subject of ἐγένετο ('no child')*

→ participant prominence

παιδίον: 'child / little one'; renders מֶלְכוֹן; the child Melchol never bore — the end of Saul's hope of dynastic continuance through her.

## ἕως

until / to

*preposition + genitive (temporal extent)*

→ spatial or relational framing

ἕως: 'until / to'; marks the permanence of the childlessness up to her death.

## τῆς

the

Genitive

*article (with ἡμέρας)*

→ noun-phrase marking

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

## ἡμέρας

day

Genitive

*genitive object of ἕως ('to the day')*

→ relational specification

ἡμέρα: 'day' (see v. 8); the day of Melchol's death, the terminus of her barrenness.

## τοῦ

of the

Genitive

*article governing the infinitive (epexegetical: 'of dying')*

→ noun-phrase marking

τοῦ + infinitive: articular genitive infinitive, here epexegetical/temporal ('the day of her dying').

## ἀποθανεῖν

to die / of dying

Aor Act Inf · ἀποθνήσκω

*infinitive (epexegetical with ἡμέρας: 'the day of her death')*

→ aorist infinitive (the event of death)

ἀποθνήσκω: 'die' (see v. 7); the articular infinitive τοῦ ἀποθανεῖν αὐτήν ('of her dying') specifies the day to which the childlessness extends — permanent and final.

## αὐτήν

she / her

Accusative

*accusative subject of the infinitive ἀποθανεῖν*

→ participant reference

αὐτή (acc. αὐτήν): the accusative subject of the infinitive — Melchol, whose death closes the account.

**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.